An Encyclopædia of Christian Missions.

12.6.16.

Library of the Theological Seminary,

PRINCETON, N. J.

Purchased by the Hamill Missionary Fund.

BV 2040 .M58

The Missionary world

DEC 6 1916
THEOLOGICAL SEMINARY

THE

MISSIONARY WORLD,

BEING

AN ENCYCLOPÆDIA

OF

INFORMATION, FACTS, INCIDENTS, SKETCHES, AND ANECDOTES,

RELATING TO CHRISTIAN MISSIONS,

In all Ages and Countries, and of all Denominations.

WITH A

RECOMMENDATORY PREFACE

BY

REV. W. B. BOYCE,
Secretary Wesleyan Missionary Society.

REV. J. MULLENS, D.D.,
Secretary London Missionary Society.

E. B. UNDERHILL, ESQ., LL.D.,
Secretary Baptist Missionary Society.

NEW YORK:
ANSON D. F. RANDOLPH & CO., 770, BROADWAY.
[1872]

PREFACE.

This volume is published in the interests of Christian Missions generally, without regard to sect or party. It gives, in a clear and concise manner, a comprehensive view of the state of the world without the Gospel; the early history of Missions and Missionary Societies in all ages and countries, and of all denominations; encouraging facts and statements relating to the success of the enterprise; valuable suggestions as to the best means of supporting the work; affecting views of Divine Providence in opening up the way, and in defending His servants in times of danger; a review of the current Missionary literature of the day, describing the principal works on Missions which have been published; sketches of eminent Missionaries of all denominations; a brief survey of the principal fields of Missionary labour, with notices of what has been done and of what still remains to be accomplished; and gleanings of recent Missionary information, with motives for perseverance in the good work.

Having examined the contents of the book with sufficient care to impress our minds with a conviction of the author's aim at impartiality and general usefulness, and believing, as we do, that if widely circulated, its information, sketches, facts, anecdotes, and appeals, will materially serve the cause of Christian Missions which we have at heart, and help the friends of the enterprise who are engaged in advocating the cause, we, the undersigned, have great pleasure in cordially recommending the work to all who feel an interest in the important subject to which it relates.

W. B. BOYCE,
Secretary Wesleyan Missionary Society.

J. MULLENS,
Secretary London Missionary Society.

E. B. UNDERHILL,
Secretary Baptist Missionary Society.

CONTENTS.

SECTION THE FIRST.

PAGE

STATE OF THE WORLD WITHOUT THE GOSPEL..1—71

In Ancient Times 1
Lands of the Bible 4
Europeans 8
North Americans 17
South Americans 21
West Indians 25
West Africans 33
South Africans 49
Asiatics 59
Australasians 64

SECTION THE SECOND.

MISSIONS AND MISSIONARY SOCIETIES.....72—135

Origin of Missions 72
Roman Catholic Missions 78
Episcopalian Missionary Societies 84
Presbyterian Missionary Societies 96
Congregational Missionary Societies 90
Baptist Missionary Societies 102
Methodist Missionary Societies 107
Minor Missionary Societies 113
Continental Missionary Societies 118
American Missionary Societies 127

SECTION THE THIRD.

PAGE

RESULTS OF MISSIONARY ENTERPRISE ...136—208

In the Early Ages 136
In Modern Times..... 140
In various parts of Europe 143
In North and South America..... 156
In the West Indies 165
In Western and Southern Africa 177
In Madagascar and Mauritius 193
In Australia and Polynesia 199
In India and Burmah 214
In China and Japan..... 222

SECTION THE FOURTH.

MEANS OF SUPPORTING THE WORK .....229—312

Human Instrumentality..... 229
Hindrances 232
Associations and Branches 238
Missionary Anniversaries 244
Speakers and Speeches 253
Stated Contributions 271
Collectors and Collecting 277
Special Ways and Means 284
Instances of Princely Munificence 289
Examples of Christian Liberality 301

SECTION THE FIFTH.

DIVINE PROVIDENCE .....313—412

Providential Openings 313
Suitable Agents Provided 323
In Perils in the Sea..... 332
In Perils in the Wilderness 357
In Perils in the City 377
In Perils by the Heathen 381
In Perils from Countrymen 395
In Perils of Robbers 401
Afflictions and Bereavements 406

SECTION THE SIXTH.

PAGE

MISSIONARY LITERATURE .....413—464

Publications of Missionary Societies 411
Books on Missions Generally 416
Books on Missions in Europe 427
Books on Missions in America 431
Books on Missions in the West Indies 434
Books on Missions in Africa 439
Books on Missions in Australasia 446
Books on Missions in India 452
Books on Missions in China 462

SECTION THE SEVENTH.

EMINENT MISSIONARIES .....465—504

Roman Catholic Missionaries 465
Missionaries of Church Societies 468
Missionaries of Congregational Societies 476
Missionaries of Baptist Societies 484
Missionaries of Methodist Societies 487
Missionaries of Presbyterian Societies 492
Missionaries of the Moravian Society 495
Missionaries of American Societies 499

SECTION THE EIGHTH.

FIELDS OF LABOUR DESCRIBED .....505—542

Europe 505
America 511
West Indies 516
Africa 523
Australasia 532
India 536
China 539

SECTION THE NINTH.

PAGE

MISSIONARY GLEANINGS..... 543—559

Anniversaries and Reports 553
Recent Intelligence..... 548
Additional Anecdotes 551
Miscellaneous Items 555
Motives to Perseverance..... 556
Tabular View of Missionary Societies..... 560
Index..... 561

I.—STATE OF THE WORLD WITHOUT THE GOSPEL.

IN ANCIENT TIMES.

1. Jews and Gentiles.—Both Jews and Gentiles are under sin" (Romans iii. 9). "They profess that they know God; but in works they deny Him, being abominable and disobedient, and to every good work reprobate" (Titus i. 15, 16). "Because that when they knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. For this cause God gave them up unto vile affections. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, covenant-breakers, without natural affection, implacable, unmerciful." (Romans i. 23, 26, 28—31.)

2. Historical Confirmation.—The truth and accuracy of the account given by the Apostle Paul in his Epistle to the Romans, of the moral condition of the Gentile nations around him, is amply confirmed by the testimony of profane history. If we carefully peruse the pages of Herodotus, Tacitus, Pliny, and other ancient writers, and make ourselves acquainted with the social and moral condition of the Egyptians, Assyrians, Grecians, and Romans, and other nations in ancient times, who were ignorant of Divine revelation, we behold the same dark picture of immorality and crime. Nor was this relieved to any perceptible extent by the appearance on some occasions of learned philosophers who affected to indoctrinate the people into the knowledge of a higher state of pagan civilisation. The flickering light emitted by most of these man-made teachers only tended to discover to the gazing multitude the density of the surrounding darkness, and demonstrated the truth of the Apostle's declaration that "the world by wisdom knew not God." Thus did man, when left to himself, fall lower and lower in the scale of being.

3. Origin of Idolatry. — The origin of idolatry is involved in

obscurity, but it no doubt took its rise at a very early period. Like other evil practices it probably arose and became firmly established by slow degrees. It would appear that Divine adoration was first paid to the host of heaven—the sun, moon, and stars. Hence Job, when asserting his integrity, declares his innocence in this respect, "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed or my mouth hath kissed my hand, this also were an iniquity to be punished by the Judge; for I should have denied the God that is above" (Job xxxi. 26). Afterwards men transferred their homage to beasts, birds, and creeping things. In Egypt, almost all kinds of animals and reptiles were worshipped. Eventually the heathen bowed down to stocks and stones, gods made by the hands of men, regarding them as representatives of unseen deities, and imagining that the images which they set up were at certain times possessed, if not animated, by the imaginary gods whom they foolishly adored.

4. Statement of Athanasius.—In his discourse against the Gentiles, supposed to have been written in the year 318, Athanasius first shows the vanity of idols, and then proves the existence of the true God. He supposes idolatry to have originated in the love of pleasure. Man forgetting the spiritual nature of his soul, became attached to sensual gratifications, and supposing pleasure to be the supreme good, the eyes of his understanding were darkened, so that he imagined there could be no gods but such as were the objects of his senses. In consequence of which he began to worship the visible heavens, the sun, moon, and stars; then the air and other elements; and lastly men, stones, trees, pleasure, women, &c. After having shown the origin and progress of idolatry, he exposes and ridicules it, and the detestable actions which the heathen poets attribute to their gods, such as thefts, murders, fornications, adulteries, &c.

5. Old Testament Notices of Idolatry.—Idolatry is supposed to have been no inconsiderable part of the sin and general corruption which called down the righteous judgment of God in the flood by which the old world was destroyed. Some trace its first practice to Nimrod. Others charge it upon Ham or Canaan. Terah, the father of Abraham, was an idolater (Josh. xxiv. 2). Jacob's people fell into this sin (Gen. xxxv. 2). The Scriptures give ample evidence of the tendency of the Israelites to idolatry. The positive enactments against it, and the severe punishments with which the Jewish law met every approach to idolatry, and the rigorous prohibition of all intercourse with idolatrous nations, plainly show how abominable it was in the sight of God. Notwithstanding all this, the Jews fell into some of the most shameful and cruel practices of idolatry. Even the sacrificing of children, forbidden as it was under the most summary penalties, was common at one period of their history, as will be seen on a careful examination of the Old Testament records. (Jer. vii. 31; Ezek. xvi. 21).

6. Idolatry Condemned and Prohibited.—The Scriptures denounce idolatry as one of the most awful sins that can be committed against God. Some have foolishly talked of its innocency, and would thus "change the truth of God into *a lie*." It is an awful and continued lie against God. Its multitude of gods is a lie against the Divine

unity; their shapes and forms are a lie against His spirituality. From a large number of passages, two or three may be quoted as specimens of the manner in which idolatry is condemned in Scripture. The second of the ten commandments is very expressive, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments (Exod. xx. 4—6). "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. iv. 10). "We ought not to think that the Godhead is like unto silver, or gold, or stone, graven by art or man's device" (Acts xvii. 29). "To whom then will ye liken God? or what likeness will ye compare unto Him?" (Isaiah xl. 18). "What shall I say then? that the idol is anything? or that which is offered to idols is anything? But I say that the things which the Gentiles sacrifice, they sacrifice to devils and not to God: and I would not that ye should have fellowship with devils. Wherefore, my beloved, flee from idolatry" (1 Cor. x. 14, 19). Idols and idolatry are often spoken of in the language of irony and ridicule. The Psalmist says, "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not. They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them" (Psalm cxv. 5—8).

7. Idols mentioned in Scripture.—The following is a list of the idols mentioned in Scripture. The particulars respecting each may be found by a careful examination of the references:—

Adrammelech (2 Kings xvii. 31).
Anammelech (2 Kings xvii. 31).
Ashtaroth (Judges ii. 13).
Baal (Numbers xxii. 41).
Baalim, plural of Baal (1 Sam. vii. 4).
Baal-berith (Judges viii. 33).
Baal-peor (Numbers xxv. 3).
Beelzebub (2 Kings i. 2).
Bel (Isaiah xlvi. 1).
Calf (Exodus xxxii. 4).
Castor (Acts xxviii. 11).
Chemosh (1 Kings xi. 7).
Dagon (Judges xvi. 23).
Diana (Acts xix. 24, 35).
Jupiter (Acts xiv. 12).
Milcom or Molech (1 Kings xi. 5—7).
Nebo (Isaiah xlvi. 1).
Nergal (2 Kings xvii. 30).
Nibhaz (2 Kings xvii. 31).
Nisroch (2 Kings xix. 37).
Pollux (Acts xxviii. 11).
Remphan (Acts vii. 43).
Rimmon (2 Kings v. 18).
Sheshach (Jeremiah li. 41).
Succoth-benoth (2 Kings xvii. 30).
Tammuz (Ezekiel viii. 14).
Tartak (2 Kings xvii. 31).
Teraphim (Judges xvii. 5).

8. Mythology of the Ancients.—By comparing the statements of Eusebius with those of Diodorus the Sicilian (lib. v.), there is reason to conclude that the family of the Titans, the several branches of which seem to have been both the authors and objects of a great part of the Grecian idolatry, originally emigrated from Phœnicia. Almost all their names in the fabulous records of Greece may be easily traced to a Phœnician origin. Some of the idolatrous practices of the ancient Greeks may have been bor-

rowed from the Egyptians; but it is highly probable that both the idolatry of the Egyptians and that of the Phœnicians were in their original constitution nearly the same. Both systems were a kind of Sabiism, or the worship of the host of heaven. The adventures of Jupiter, Juno, Mercury, Apollo, Diana, Mars, Minerva, Venus, Bacchus, Ceres, Proserpine, Pluto, Neptune, and other descendants of the ambitious family of the Titans, furnish the greatest part of the mythology of Greece. They left Phœnicia about the age of Moses; they settled in Crete, whence they made their way to Greece, which was then inhabited by savages. The arts and inventions which they communicated to the natives; the mysteries of religion which they inculcated; the laws, customs, and polity which they established, in process of time inspired the unpolished inhabitants with a kind of religious admiration. Those ambitious mortals improved this admiration into Divine homage. The greater part of that worship which had been formerly addressed to the luminaries of heaven, was now transferred to those illustrious personages. They claimed and obtained Divine honours from the deluded rabble of enthusiastic Greeks. Hence sprung an inexhaustible fund of the most inconsistent fictions. The foibles and frailties of deified mortals were transmitted to posterity, incorporated with the pompous attributes of divinity. Hence, the heterogeneous mixture of the mighty and the mean which chequers the characters of the gods and heroes of the Iliad and Odyssey. The Roman mythology was borrowed from the Greeks. That people had addicted themselves for many centuries to war and civil polity. Science and philosophy were either neglected or unknown. At last they conquered Greece, the native land of science, and then "*Græcia capta ferum victorem cepit arte, et intulti, agresti Latio.*" This being the case their mythology was, upon the whole, a transcript from that of Greece.

LANDS OF THE BIBLE.

9. Egypt.—If we were to attempt to analyse or classify the inhabitants of modern Egypt, we should have to describe four different classes of people—the Turks, who claim to be masters of the country; the Saracen Arabs, who were conquered by the Turks; the Copts, who were descendants of the first Egyptians who became Christians; and the Mamelukes, who were originally Circassian or Mingrelian slaves, and being the only military force, continued for centuries to be the real masters of the country, till they were ultimately subdued. It may be sufficient for our present purpose, however, to say, that whether the present inhabitants of Egypt profess attachment to the Greek Church, or the Mohammedan Mosque, they are, as a whole, in a fearful state of ignorance and moral depravity.

10. Palestine.—Palestine, the Land of Promise, the Holy Land, once the glory of all lands, and a land flowing with milk and honey, is now divested of its former beauty. It appears faint and weary, dry and barren, and bears upon its surface evident marks of the Divine displeasure and of the fulfilment of the predictions of the ancient prophets. If, like one of old, we "walk through the land in the length and breadth of it," from Dan to Beersheba, and from the sea-

shore to the regions beyond Jordan, we may be interested by many a locality, associated in our minds with our earliest recollections of Scripture history, and with the story of the Redeemer's life, sufferings, and death. But, when we contemplate the changes which have passed over the scene, and view the moral condition of the present inhabitants, we feel sick at heart to think of the desolations which sin has made. The deluded, degraded, and depraved state of the people generally in Egypt, Syria, Palestine, and other lands of the Bible, is such as to make a powerful appeal to Christian philanthropists, and to call for more vigorous efforts to redeem from its present demoralised condition a part of the world in which all profess to feel a deep interest.

11. Jerusalem. — Jerusalem is one of the dullest places I ever entered, and if the traveller did not come here to converse with the dead, rather than the living, he would be much disappointed. It has no commerce, few manufactures, and when the pilgrims are absent, little intercourse with other people or cities. There are three descriptions of persons within its walls, all of whom have a rooted antipathy to each other. The Jew despises alike the Mussulman and Christian, and regards them both as intruders upon the soil given to his nation by God. The Mussulman, with a consciousness of greater political dignity, and with a supposed freedom from the degrading superstitions that the others practise, looks upon himself as far above the Israelite dog and the Nazarite kaffer, and he would not willingly allow them to tread the same earth or breathe the same air. The Christian, with equal pride, curses the hand of the Islam oppressor, under which he constantly writhes, and turns from the child of Abraham as from one who would defile his purity, or steal his purse. It is difficult to state the population of the city with any degree of certainty. From the observations I was able to make, though it was the busiest period of the year, and there were at least two thousand strangers present, I think that in the statements before the public the truth is exceeded. I should estimate the numbers in this proportion: 6,000 Jews, 3,000 Mussulmans, and 3,000 Christians. The interior of the city would accommodate 30,000 people upon its present plan. By far the greatest assembly I saw was on the slopes of the hill near St. Stephen's gate, on the morning that the governor and his guard accompanied the pilgrims to the Jordan.—*Hardy.*

12. Mohammedans.—Since Palestine has been under Turkish government, Mohammedanism has been the dominant religion of the country, and one of the most splendid buildings in Jerusalem is the mosque of Omar. It stands on the site of the ancient Jewish temple, and was probably built with some of its materials. The enclosure in which it is situated is said to be 1,489 feet long and 995 feet broad, and includes a large portion of the modern city. No Christian or Jew is allowed to enter it on pain of death, but Dr. Richardson, an oriental traveller, so far ingratiated himself with an Effendi, upon whom he had successfully performed a surgical operation, that he was permitted to visit and examine it repeatedly. He is the only Christian who has entered it, as such, since the time of the Crusades. It is a splendid structure. There are several buildings within the enclosure, with appointed places of prayer for the four orthodox sects

of Mohammedans. Next to the temple at Mecca, the mosque of Omar is regarded by Mussulmans as the most sacred place in the world. It is the gate of Paradise, and the spot where Mohammed alighted when he came from heaven in a single night. At an early period of his career, he directed his followers to turn their faces towards Jerusalem in prayer as they now do towards Mecca. It contains among other curiosities the throne and judgment seat of Solomon, marks made by the fingers of the angel Gabriel, the sacred stone that Mohammed carried upon his arm in battle, a print of his foot, and the stone upon which he is to sit at the judgment. There is also a series of nails in a block of marble, one of which is said to be miraculously withdrawn at the conclusion of every great event in the universe; they were at first eighteen in number, but they are now reduced to three and a half. It was upon the stone containing the print of the foot, that the ancient prophets sat when delivering their predictions; it made an attempt to ascend to heaven, when the spirit of inspiration departed from man, but was detained by the angel Gabriel, from whence the marks of his fingers, until Mohammed came and fixed it forever upon this spot.

13. ——. The Mohammedans pay great attention to the outward forms of religion, and wherever they are at sunset they forthwith prostrate themselves on the ground and commence their evening devotions, regardless of passers-by. Indeed they seem to court the notice of their fellow-men rather than otherwise, and they have often reminded us of the Saviour's description of the hypocrites of His day, "they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men." (Matt. vi. 5.) There is certainly an air of great solemnity in their mode of worship, and when performed by a large assembly in the mosques, or by a detachment of soldiers in concert, guided in their genuflections by an imaum or dervish, who sings the service, it is quite impressive. I have seen it admirably enacted by moonlight on the banks of the Orontes, in the plain of Hamath, and the scene was something more than romantic. But, alas! it was by as villainous a set of robbers as could be found even in that lawless region. The Moslems themselves are rather afraid of any one who is specially given to prayer—their prayers, I mean. They have a proverb to this effect: "If your neighbour has made the pilgrimage to Mecca once, watch him; if twice, avoid his society; if three times, move into another street." And, certainly, no one acquainted with the people will feel his confidence in an individual increased by the fact that he is particularly devout.—*Thompson.*

14. Christians. — Professing Christians belonging to both the Greek and Latin churches regard with superstitious reverence the holy places in and about Jerusalem, and vie with each other in their ceremonial observance of the great festivals. The manner of their celebration, however, is not much to their credit. A personal friend of the writer gives the following account of what he witnessed at Easter:— "On the Saturday before Easter the farce of the fire is exhibited to the pilgrims. I went early that I might secure a good place to see the exhibition. The church was crowded in every part, the women standing near the wall, and the men in the body of the building. I attempted to

take my station near the females, as the men were beginning to be a little noisy; but they stoutly opposed me, until a good old lady spoke a few words in my favour, and I was permitted to remain. The scene had very little resemblance to a Christian assembly, met together in a Christian place of worship. The Turks were quietly smoking their pipes, and smiling in derision; and others were beating the people without fear or favour to preserve order. Bread and water were carried about for sale, and some of the pilgrims had been all night in the church. The noise was like the uproar of the ale bench at a village feast. Many were running round the sepulchre with all their might, and others were carried round on the shoulders of men, waving their hands as if blessing the people. As the time passed on the noise and uproar increased. They lifted up their hands to heaven to supplicate the hastening of the miraculous fire. All eyes were directed towards a small hole in the wall of the sepulchre, where it was known the fire would appear, and whenever the voice received additional force, there was a general rush towards it. Every person had a wax taper in the hand which was held out towards the spot. The miracle at last appeared, and in a few minutes every taper in the place was lighted by the senseless multitude. I cannot describe the scene. I thought of the furies, at the mad dances of the ancients at their idolatrous feasts, but I can find no comparison rightly to describe it."

15. The Jews. — The Jews occupy a portion of the city that borders upon the temple. They are said to be principally old people, who come here to die. In the appearance of many of them I could not distinguish that peculiarity of feature that we are accustomed to attribute to the nation; but there are others who might sit to the painter, and their portraits would be immediately recognised as intended for Moses, or some of the other ancient worthies. The women are fair, and less afraid to be seen of men than the other eastern females. The children pretty: on being introduced they kiss the hand of the visitor, and touch it with their forehead. The houses of the more respectable persons are clean, and the principal room has a divan, with rich cushions and carpets. Many of the Jews have a synagogue in their own house. I partook with them of the bread of the Passover. On the last day of the feast, I visited the principal synagogue. It is divided into many rooms, and is mean in its appearance. Service was performed in all the apartments at the same time. There might be present about 600 men, a small portion of the whole population, as there were many others assembled at the same time in private places of worship. The women sat at the entrance, and in the outer court. The service was chaunted, in general by the whole assembly. Nearly all had books in their hands, and they moved their bodies to and fro continually, in conformity, as they say, to the words of David, "all my bones shall praise Thee." It was mournful to see old men suddenly, with an expression near to agony, lifting up their long, thin, fleshless fingers towards heaven, and crying aloud, as if to say, "Lord, how long?" The Jews being now comparatively free from oppression, great numbers are flocking from all parts, especially from the northern states of Africa, towards the city; and there will probably soon be a greater number of the children of Israel located in Jerusalem, than there has been at any

given period since its destruction by the Roman power.—*Hardy.*

16. Calls to worship.—To a sincere Christian, a residence in Jerusalem is connected with many circumstances that will tend to depress his soul, and remind him of the righteous judgments of God. He looks abroad, and the only men who assume an independent carriage, or present a respectable appearance, are without exception enemies of Christ. The two extremes meet, for we may look away from the man that rushes past on his fiery steed, to the miserable being who crawls along in indigence, and he too cherishes an enmity, and an enmity still deeper, towards the same Redeemer. The Christians may profess an outward love to the blessed Name that the others reject as evil, but there is no communion with His Spirit, and the worship that they offer is offensive in His sight. We may try to shroud ourselves from these distressing scenes, but sounds will follow us to our retirement. There is a call to worship at the shrine of Christ, but it is not the tone of the cheerful bell; it is a dull stroke upon a plank of wood, an acknowledgment of degradation, a voice that dares not speak out lest the infidel should be roused, and as such more painful far than would be absolute silence. There is another call, professing to invite men to worship God, but it is from the minaret of a mosque, and the name of the false prophet mingles in its cry, at such a place scarcely less startling than the sight of a spirit of darkness would be among the hierarchies of heaven. The cry of the muezzin is always affecting, but when heard in Zion, as it passes from minaret to minaret, at the hour of prayer, and comes in loud accents from every part of the city, and is re-echoed from spots where He once taught who spake as never man spake, there is no soul that can listen to it without tears.

"Who but must weep? For where,
Above thy bulwarks fair
Once floated Judah's banners' to the breeze,
Showing thy fanes and palaces;
Now with malignant beams
The lurid crescent gleams."

EUROPEANS.

17. Great Britain.—The condition of England, Scotland, and Wales, previous to the introduction of Christianity, was very different to what it now is. The whole country was then in a state of dense spiritual, midnight darkness, and in no respect superior to Africa, India, and other heathen lands before the Missionaries reached their shores. The hills and valleys of this beautiful island were covered with almost impenetrable forests, exhibiting only here and there clearings on which the natives erected their huts, and where small patches of ground were cultivated in a very rude and superficial manner. Our heathen ancestors wandered about in a state approaching to nudity, painting their bodies, and indulging in other barbarous practices similar to those of the unenlightened Hottentots and Kaffirs of Southern Africa at the present time. They were much addicted to the chase, delighted in cruel sports; and their respective clans often waged cruel wars with each other, which resulted in much bloodshed, and in the vanquished survivors being reduced to a state of abject slavery.

18. Druidism.—The only system of religion of which we have any notice before the introduction of Christianity into England was Druidism; a system which was not a whit superior to the most debased

forms of superstition which we have met with in distant heathen lands in modern times.

The Druids were a class of men of very high pretensions, as they claimed to possess all wisdom, whilst the masses of the people were sunk to the lowest depths of ignorance and sin. They combined in themselves the functions of the priest, the magistrate, the scholar, and the physician; and their relation to the lower orders was analogous to that of the Brahmins of India, the Magi of Persia, or the Priests of the Egyptians to the inferior castes, by whom they were held in the greatest reverence. It is true the Druids used no images to represent the object of their worship, nor did they meet in temples or buildings of any kind for the performance of their sacred rites. A circle of stones, generally of vast dimensions, and surrounding an area of from twenty to ninety feet in diameter, constituted their sacred place: and in the centre of this stood the *cromlech*, or altar, which was a monolith of immense size, or a large flat stone supported by pillars. These sacred circles were usually situated beside some murmuring stream, and under the shadow of a grove of wide-spread oaks. Like others of the Gentile nations they had also their "high places," which were marked by large stones, or piles of stones, on the summits of hills: these were called *cairns*, and were used when they paid their adorations to the rising sun. In what manner and with what particular rites the Druids worshipped their deities, we have no means of ascertaining with minute accuracy. There is reason to believe, however, that they attached much importance to going thrice round their sacred circle, from east to west, following the course of the sun in the heavens, and to other similar foolish practices, such as are still witnessed in heathen countries.

That the Druids offered sacrifices to their gods there can be no doubt; but there is some uncertainty as to what they generally offered. We have the testimony of several ancient writers, that on extraordinary occasions, when men of eminence were afflicted with serious diseases, or the country was threatened with war, human beings were sacrificed. Cæsar says: "They have images of immense size, the limbs of which are framed with twisted twigs, and filled with living persons; these being set on fire, those within are encompassed by the flames. The punishment of persons apprehended stealing or robbing, or doing any injury, they believe to be especially agreeable to the gods; but when persons of this class are wanting, they do not scruple to destroy even the innocent." Strabo confirms this account of Cæsar; but adds that "animals of all sorts were burned, and offered in the sacrifice along with the men." He also says, that "human victims were sometimes shot with arrows, sometimes crucified, and sometimes slain with the sword, in which last case the Druids made auguries from the quivering of the muscles."

19. Home Heathenism. — The introduction of Christianity into Great Britain was an unspeakable blessing; but, in process of time, it became fearfully corrupted, and for many years Popery reigned supreme. The grand Protestant Reformation brought a purer state of doctrinal sentiment into the Church; but the masses of the people were fearfully ignorant and depraved, when God in his providence raised up the Wesleys, Whitefield, and other eminent evangelical ministers, to sound an alarm and to awake a slumbering nation to a sense of their danger.

Nor has the great revival of religion which then commenced overtaken the mass of heathen darkness in which this highly favoured land has been so long involved. Notwithstanding all that has been done by the respective churches of this country for the spiritual benefit of the people, hundreds of thousands still remain unimpressed with the truth of God, and are entirely devoted to a course of sin and folly. A large proportion of the dense population of our cities, towns, and rural districts is still deeply degraded. Intemperance abounds to an alarming extent; the Sabbath is profaned, the house of God neglected, and sin and iniquity flow down our streets like a mighty torrent. This state of things has been aggravated of late years by the rapid increase of population in the United Kingdom, notwithstanding the prevalence of emigration to foreign lands; and it is believed that there are at the present time a larger number of unconverted sinners in this country than in the days of Wesley and Whitefield, when the necessity for evangelistic effort was acknowledged to be so imperative. Hence there is a loud call for an increase of those Home Missionary agencies which many of the Protestant churches of this highly favoured land are now happily employing for the moral and spiritual benefit of our home heathen population.

20. Witchcraft. — In the sixteenth century such was the ignorance and superstition of the masses of the population in Great Britain, that a belief in witchcraft was very common, although it was condemned by the law of the land, and punished as a capital crime. In the reign of Henry VII. a woman was executed for this supposed offence by the sheriff of Devon; and, as recently as the year 1697, five persons were burnt to death as witches at Paisley in Scotland. It was generally supposed that if blood could by any means be drawn from persons who were addicted to the practice of witchcraft, they would be powerless for evil. In consequence of this foolish and superstitious delusion, many a poor unoffending individual, suspected of being guilty of this imaginary offence, has been attacked with brutal cruelty and violence when peaceably attending the market or otherwise engaged.

21. Superstition in Lincolnshire. —In 1850, at the magistrate's office, Spilsby, William Martin, of Bratoft, was charged with imposing on Tobias Davison, by giving him a pretended charm to cure his wife of a certain complaint, and receiving for the same the sum of ten shillings. Martin was an old man, eighty-five years of age, and had long enjoyed the reputation of being a "wise man." He took the money and went to another part of the room, and shortly after came back again and gave Davison a paper parcel, which he said was to be suspended round his wife's neck, and it would do her good. She wore it some time according to the prisoner's direction, but did not receive any benefit. The bench ordered the parcel to be opened, when, in several folds of paper, were found some pieces of stick and a piece of writing paper, on which was written the word *Abracadabra*, the twelve signs of the zodiac, some fractional numbers, and the following lines:—

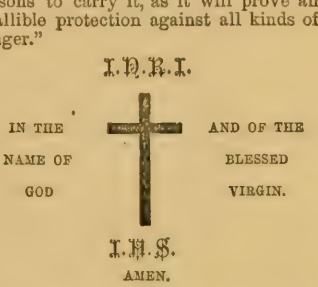
"By St. Peter and St. Paul,
God is the Maker of us all.
What He gave to me I give to thee,
And that is nought to nobody."

Ordered to be committed to prison for fourteen days, and to pay all expenses.—*Boston Paper.*

22. Ireland.—Previous to the introduction of the Gospel, Ireland was in every respect as dark and degraded as England, if not more so. Nor has it yet very much improved in some of its features, in consequence of the predominance of Popish error and superstition, notwithstanding all that has been done to check its influence. Protestant truth has but a very slender hold of the majority of the people. Indeed, the masses of the population have as yet been scarcely touched by it. They are entirely under the influence and control of the priesthood, and are allowed to remain in a fearful state of spiritual ignorance and moral degradation. In addition to the ordinary vices which are common among our spiritually neglected home population of the United Kingdom generally, in Ireland, crimes of the most appalling nature are sadly prevalent. Accounts of agrarian outrage and cruel murders come to hand with alarming frequency, and remind us of the fact that we have a dense mass of heathen darkness at our very doors.

23. Popish superstition.—The extent to which ignorance and superstition prevail in Ireland is almost incredible. In the rebellion of 1798, a Romish priest named Roche, sold a number of charms or "gospels," as they were called, for the avowed purpose of protecting those who were exposed to danger when taking up arms against the government. For these amulets, the better sort of people paid half-a-crown each, and the poorer classes a shilling, or sixpence, according to their means. One of these deluded Irishmen, named John Hay, a rebel chief, purchased a "protection," and thought himself quite safe. But he was at length taken prisoner and executed at Wexford, a few days after that town was captured by the King's troops. On his body there was afterwards found one of these charms, of which the following is an exact copy:—

"No gun, pistol, sword, or offensive weapon can hurt or otherwise injure the person who has this paper on his person, and it is earnestly recommended to all persons to carry it, as it will prove an infallible protection against all kinds of danger."



24. France.—The social and moral condition of France, or Gaul, as it was formerly called, previous to the introduction of Christianity, was similar to that of other countries in continental Europe. The aborigines were wild and savage in the extreme, and wandered about the extensive forest which everywhere abounded, obtaining a precarious subsistence by hunting, fishing, and digging up the roots of wild plants, with little or no attention to the cultivation of the soil. Cæsar represents them as "warlike, going always armed, and ready on all occasions to terminate their differences by the sword, as a people of great levity, and little inclined to idleness, but hospitable, generous, confiding and sincere." They were so possessed with the idea of what has been called the *right of the strongest*, that they claimed the power of life and death over their wives and children.

25. Druid Priests.—The only system of religion known in Gaul

at an early period of its history was Druidism, which was practised by the poor deluded natives with the same cruel rites and ceremonies as prevailed in ancient Britain. The Druids had their priests, who were the sole depositories of learning amongst them, and were indebted to the credulity of the people for the deference they paid to them. These priests ruled the people by the terror of their anathemas; they were exempt from all tribute to the state, and abounded in riches such as were procurable in those days. Like many other barbarians, they sacrificed human victims, and revelled in cruelty and blood. Their bards, or poets, composed war songs to animate the combatants, and to perpetuate the memory of their heroes. Slavery was very common among the ancient Gauls; but it is said to have been of a milder type than that which prevailed among the Romans, by whom the country was at length subdued, after ten years of constant warfare.

26. Popery and Infidelity. — Unhappily for France, when the Christian religion was introduced into the country, and began generally to prevail, it was in the form of Roman Catholicism, and fearfully corrupted. Superstition prevailed to an alarming extent, about 600 being executed for witchcraft in the year 1600. Some improvement took place at the time of the Reformation; and, in several parts of the country, there has ever since been a small amount of the leaven of Protestant truth. Popery has, however, been the dominant form of religion among all classes of the community. But, whilst this has been the case, there has always appeared among the people a large amount of infidelity. This has manifested itself on many occasions, especially during the periods of political revolution which have been of such frequent occurrence on the Continent. Gathering strength from favouring circumstances towards the close of the eighteenth century, "infidelity had become the fashion of the public mind. Its evil influences, like the smoke from the abyss mentioned in the apocalypse, had ushered in an unnatural night upon the European Continent, compared with which the gloom of the so-called dark ages was sunshine. Faith was dying out of men's hearts all over the land. Voltaire's satanic gibes, the dismal rant of Jean Jacques Rousseau, Lessing's astute scepticism, the God-denying blasphemies of Holbach, and even the poetic rationalism of Herder,—together with the example of kings and queens, and the nobility generally, upon the minds of those who could not read,—were all telling upon various orders of minds, and tending to bring about the same disastrous consummation. The priest at the altar, the monarch on the throne, the doctor in the college chair, the dramatist on the stage, the wit in the *salon*, the soldier in the ranks, the trader in the shop, the peasant at the plough—blasphemed God, and renounced the hope of immortality." Nor has the state of France become much better. For Sabbath desecration and the pleasures of sin which are but for a season, the inhabitants of Paris have become in modern times, amid the foreign and civil conflicts in which she has been involved, notorious, and their iniquities have brought upon them fearful retribution. The population of France is estimated at 27,000,000, but only 1,000,000 are even nominally Protestants. The number of Protestant ministers is 800, only half of whom are supposed to be evangelical in sentiment.

27. Spain.—The civil, social, and moral condition of the inhabitants of the Spanish Peninsula at a period anterior to the introduction of Christianity, was of a very humiliating character. Whilst the people generally were involved in the densest heathen darkness, degradation, and woe, the whole country was overrun and entirely subdued by the Moors or Saracens from the coast of Africa, in the commencement of the eighth century of the Christian era. The conquerors being rigid Mohammedans, Islam became the predominant religion of the land. The hapless aborigines were now put to the sword without distinction of age or sex, unless they consented to become followers of the false prophet. For the long period of eight hundred years, during which Spain was occupied and governed by the Moors, war and tumult, cruelty and blood, were the order of the day; and the poor down-trodden inhabitants had no opportunity of rising in the scale of being. Education, or moral and religious instruction, was a thing unknown, and the people lived and died as if they had no souls.

28. Spanish immorality.—Nor was the condition of Spain much improved subsequently by the expulsion of the Moors, the suppression of Mohammedanism, and the introduction of a nominal but spurious Christianity. The Scriptures of truth were still withheld from the people, and the dominant religion in the form of Popery was propagated by physical force, as Mohammedanism had been before; the Inquisition being established, with all its horrid accompaniments of cruelty and blood. At the same time, the moral principles and social tastes of the people were developed and exemplified by their general frivolity, dissipation, and sin, and especially by their delight in cruel sports and exhibitions, such as horse-racing, bull-baiting, cock-fighting, and the like. Up to very recently, even fair Castilian ladies, of professed rank, education, and accomplishments, might have been found gazing on these appalling spectacles with complacency, and joining with the giddy multitude in loud acclamations on seeing the poor brute beasts lacerated, torn to pieces by their fellows, and weltering in their blood. Males and females, young men and maidens, priests and people mingled together promiscuously on these grand gala days for which they have such a passion, and whether the professed object was to celebrate a birthday or to honour the memory of a saint, the entire abandonment to sensual pleasure and gross immorality was much the same.

29. Mr. M'Arthur's testimony.—Adverting to the state of this country without the Gospel, and to the hope that a change was taking place for the better, Alexander M'Arthur, Esq., said at the Wesleyan Missionary Meeting in Exeter Hall, on the 1st of May, 1871:—"We know that Spain was, only a few years ago, one of the most benighted and intolerant countries in Europe; darkness covered the land, and gross darkness the minds of the people. Men might go to witness the debasing and cruel scene of bull-baiting on a Sunday afternoon, but to read the Bible was a crime punishable with fine and imprisonment, and for which men were even sent to the galleys. But that state of things is passing rapidly away, and instead of men being sent to the galleys for such offences, they have now full liberty to read the Word of God, and to have it preached to them. Of the state of education in

Spain you will form some idea from the fact that, not long ago, of 72,000 municipal councillors there were upwards of 12,000—of whom 422 were mayors of towns or cities, and upwards of 900 deputy-mayors —who could neither read nor write. This, however, is very much changed for the better. I had myself an opportunity of a hurried run through that country in the early part of last year, and saw at Madrid a well-stocked depôt belonging to the British and Foreign Bible Society, and several Sabbath and day-schools in active operation and well attended." So it would appear that there is hope even for Spain, if she will only receive the Gospel.

30. Portugal.—In their social and moral condition, habits, manners, language, and religion, the inhabitants of Portugal differ little from those of Spain. Indeed the two countries are only separated by a nominal boundary line, which has been made to bend at different periods according to political arrangements. The national creed is that of Roman Catholicism, and it is held by the people in the most bigoted and exclusive manner. Hence the Bible has for generations been a proscribed book, and every form of religious worship except that of Popery strictly prohibited. Some slight improvement has taken place of late years, in consequence of the pressure of political considerations on the attention of government authorities, and advantage has been taken of the apparent disposition in some quarters to favour religious liberty, by some evangelical agencies which have been introduced, with the hope of dispelling the Popish superstition and spiritual darkness in which the people are so deeply involved. The prospect of the spread of the Gospel in Portugal, however, is far from encouraging, and the poor deluded inhabitants have a strong claim upon our sympathy and prayers.

31. Italy.—There is no country in Europe more famed for its salubrious climate, the antiquity of its monuments, and its general attractive loveliness, than Italy; and none where the natural and physical advantages have been so completely neutralised by the ignorance, superstition, and moral degradation of the inhabitants. Whilst they continued professedly Pagan, Rome and Italy generally were given up to all the obscene rites of idolatrous worship; and when they became nominally Christian, they soon degenerated into a state of sin and folly little better than they were in before. As the head-quarters of Popery and the home of the "Man of sin," the "eternal city," as it has been proudly called, has, for many long centuries, exhibited an appalling spectacle to the view of the faithful disciples of the Lord Jesus. The last impious act of the Pope of Rome, a frail mortal like ourselves, was to usurp the prerogative of the Almighty and proclaim himself "infallible." This profane and audacious claim was confirmed by a vote of a so-called Œcumenical Council, held at the Vatican, in the year 1870; and no sooner was the deed done than, as if the anger of the Almighty had been provoked, a war broke out on the continent of Europe such as the world never saw before, which resulted in the spoliation of the Pope's temporal power, and other changes, the consequences of which on the future of Popery it would be in vain to calculate. In the meantime, Italy groans and sighs for a larger measure of civil and religious liberty, and nothing but an open Bible and a faithfully preached Gospel can

meet her case, and elevate her to her true position among the nations.

32. Roman Catholicism. — It would be difficult to give in a few words a complete definition of this system; but some of its most prominent characteristics may be pointed out with sufficient distinctness to show what an impediment it becomes in the various countries where it exists to all evangelical efforts for the spread of the Gospel. Roman Catholics acknowledge the Pope of Rome, as the successor of St. Peter, to be the only legitimate head of the Church, and the unerring and infallible guide of the faithful, in all matters pertaing to Christian faith, doctrine, and morality. They believe in the "Holy Scriptures according to that sense in which their holy mother the Church has held and does hold, to which it belongs to judge of the true *sense* and *interpretation* of their meaning;" and they allow to ecclesiastical tradition an authority almost equal to that of the Scriptures of truth. They believe in "*seven sacraments* as necessary to salvation, although not all for everyone, namely, Baptism, Confirmation, Eucharist, Penance, Extreme-Unction, Orders and Matrimony, and that they confer grace to the recipients when properly administered. They believe further that "in the *mass*, there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and the whole substance of the wine into the blood, which conversion, the Catholic Church calls *transubstantiation*. They believe that there is an intermediate state between heaven and hell called *purgatory*, and that the souls therein detained are helped by the suffrages of the faithful. They acknowledge that the "Virgin Mary, holy angels and saints in heaven are entitled to Divine homage, and offer prayers and praises to them in common with the Almighty. They believe that there is real merit in good works, and that there is no salvation but in communion with their own church, all beyond her pale being heretics, and liable to be persecuted and even put to death with impunity, if not with merit on the part of the perpetrators of the cruel deeds. These and many other foolish dogmas, rigidly held and earnestly propagated by the Roman Catholic priesthood, with characteristic antipathy to all who differ from them, are anything but favourable to evangelistic effort for the conversion of the world to the faith of the Gospel.

33. Turkey.—The early history of the Turkish Empire presents to our view a dark picture of superstition, intrigue, cruelty, and blood; and the only form of religion known or recognised by the people being that of the false prophet, there was not a ray of real spiritual light to shine athwart the gloom, and they lived for centuries in a miserably degraded condition. In common with those of Greece, and other eastern countries bordering on the Mediterranean, the inhabitants of Turkey stood as much in need of the light of the Gospel as any people in Europe. And although some improvement has taken place of late years both in the laws of the land—which at one time strictly prohibited the profession of Christianity under pain of death—as well as in the sentiments of the people, there

is still a loud call for Missionary labour in Constantinople and throughout the Turkish Empire.

34. Mohammedanism.—Mohammedanism, which is established by law in Turkey, and which prevails in some parts of Africa, India, and other countries, is a system of religion which derives its name from Mohammed, its founder, who was born at Mecca, in the year 571. When a great part of his life had been spent in preparatory meditation on the course which he intended to pursue, he announced himself as a prophet sent from God; and, being the last, he claimed to be the greatest and the best which had ever appeared on earth, and as superseding Moses, and Christ, and all the rest: of whom, however, he condescended to speak very respectfully. He professed to receive revelations directly from God, through the medium of the angel Gabriel, which he committed to writing and gave out to his followers in small portions as occasion required. Out of these the Koran, or sacred book of the sect, was formed after his death. It consists of one hundred and fourteen *surats*, or chapters, of very unequal length, and contains a strange jargon of inconsistencies. Tested by this volume, which professes to contain the veritable oracles of God, the religion of the false prophet can scarcely fail to be pronounced a strange medley of human weakness and folly. So far from substantiating any claims to a supernatural origin, when impartially examined, it sinks infinitely below many human compositions of humble pretensions, and it is difficult to regard it with any other feelings than those of contempt. The religious dogmas of this strange sect are few and simple, but their superstitious ceremonies are numerous and diversified. The first article in their creed, "There is one God, and Mohammed is His prophet," is perpetually on their lips, and the knowledge of many of their votaries seems to go no further than this. They abstain from wine and strong drink, which appears to be the best feature in their system; they practise polygamy, believe in a sensual paradise after death, and propagate their religious tenets by the power of the sword. They are extremely superstitious, and wear amulets on their persons formed of small portions of the Koran, believing that these will preserve them from danger, and promote their well-being. From their extreme bigotry and exclusiveness, we have, by experience, found them more difficult to convert to the faith of the Gospel than the most deluded pagans among whom we have laboured.

35. Russia.—The great empire of Russia, which continues to expand and to gather strength from year to year, sprang at first from a very small beginning. Its early history presents to our view a people characterised by considerable energy and perseverance, but extremely ignorant and deeply degraded by superstition, sensuality, and sin. Indeed, the ancient Muscovites, from whom the present race of Russians sprang, were as wild and savage as any pagan hordes in Europe. When the nation assumed an organised form, and the eccentric, but clever emperor, Peter the Great, had been to England to get an insight into ship-building, and other arts and sciences by which our country was so favourably distinguished, and when the people had made some progress in civilisation, a national religion was adopted by the government, after the fashion of other neighbouring states.

36. Religious Peculiarities.—The established religion of the Russian

empire is the Greek Church, which resembles the Church of Rome in many of its leading features; but is, perhaps, somewhat less intolerant and more favourable to Christian morality and religious liberty. But although the Greek Church is the established religion of Russia, this form of religion does not by any means universally prevail throughout the empire. There are at least 2,000,000 of Separatists, with a number of Mohammedans and Pagans, as well as Protestants and Roman Catholics in different parts of the country, to all of whom complete toleration is extended. The most singular of the sects is the Duhoborsti, who, after many persecutions, have been allowed to settle undisturbed in Taurida. They have neither priests, church, nor pictures, and reject both Baptism and the Lord's Supper. They are said to be sober, industrious, and gentle in their habits, and take care to bring up their children in the principles and practice of the peculiar form of religion which they have espoused. Their worship is confined neither to time nor place, and consists of singing, praying, and reading the Scripture. They have all things common, and their only punishment for those who have transgressed the rules of Society is banishment from the community.

37. Germany.—In a Missionary point of view Germany presents for the consideration of the Christian philanthropist a strange paradox. The inhabitants of this country in former times were dark benighted Pagans, like the aborigines of other regions of the north of Europe. In process of time Roman Catholicism gained a footing in the land. Then came the great Reformation through the instrumentality of Luther and others, the history of which is well known to general readers. The Reformation, which was but of a partial character, was followed by the influx of rationalism, which at one time seemed to threaten the entire overthrow of the orthodox Christian faith throughout the length and breadth of the German states. The truth appears to be at length gaining the ascendancy; but, whilst Germany has sent Missionaries to Africa, India, and other foreign lands, England and America think it necessary to send Missionaries to Germany. A people possessed of so many excellent traits in their general character as the Germans, have a strong claim upon our Christian sympathy and love, and upon our best efforts to promote their real spiritual welfare.

38. Minor European States.—If space permitted the extension of our survey to the minor states of Europe, we should find in Switzerland, Poland, Sweden, Norway, Greenland, Lapland, Iceland, and other countries, a striking resemblance in the social and moral condition of the people without the Gospel, however they might differ in language, complexion, or other circumstances.

NORTH AMERICANS.

39. Columbus and the New World.—One of the most remarkable events recorded in ancient or modern history is the discovery of America by the celebrated Christopher Columbus,—an event which had an important bearing on the Missionary enterprise in all its aspects. Age after age had passed away without any definite idea having been entertained by the ancients of the existence of a vast continent and numerous islands, be-

yond the expansive ocean which bounded the distant horizon as seen from the shores of Europe and of Africa, when the grand problem was solved towards the close of the fifteenth century. After much study and considerable experience as a navigator, Columbus came to the conclusion that in order to preserve the equilibrium of the globe in its constantly revolving motions, there must be a large body of land in the western hemisphere, and that the most direct course to the remote regions of the east, paradoxical as it might appear, was by sailing due west. Impressed with this conviction, his ardent mind longed for the means of exploring the distant western seas to bring his theory to the test of experience. He sought for the aid which he required in England and other countries; but he was disappointed and thwarted in every direction till Ferdinand and Isabella, king and queen of Spain, became his patrons and enabled him to take his first adventurous voyage in 1493.

40. —— The undertaking of the enterprising navigator Columbus to explore the western hemisphere was altogether so novel and romantic that it was not without difficulty that seamen were engaged to man the ship, and when they had sailed westward for about four weeks without realising the object of their search, the sailors were on the point of mutiny in their anxiety to return. Columbus, to still their excitement, promised that if they did not succeed in three days more he would comply with their request and abandon the enterprise; but early next morning, the 12th of October, to the surprise and delight of all on board, they came in sight of land. It was an island of the Bahama group, to which they gave the name of San Salvador, where they soon landed and became acquainted with a country and a people such as they had never seen before.

41. The Aborigines.—The great discoverer and his mariners rowed towards the island, which appeared in the distance, with their national colours displayed, with warlike music and other martial pomp. As they approached the coast they saw it covered with a multitude of people whom the novelty of the spectacle had drawn together, whose attitudes and gestures expressed wonder and astonishment at the strange objects which presented themselves to their view. Columbus himself was the first European who set foot in the new world which he had discovered. He landed arrayed in a rich dress, and with a naked sword in his hand. His men followed, and kneeling down they all kissed the ground they had so long desired to see. The surprise of the natives on beholding the pale-faced strangers as they came from the big machine with flapping wings which had brought them over the sea, and on hearing a salute fired by the cannon on board, was beyond expression. Nor was the amazement of the voyagers with what they saw much less. The inhabitants appeared without clothing; their black hair, long and uncurled, floated upon their shoulders or was bound in tresses around their heads; they had no beards, and every part of their bodies was perfectly smooth. Their complexion was of a dusky copper colour, their features singular rather than disagreeable, and their aspect gentle and timid. Though not tall, they were well shaped and active. Their faces and several parts of their bodies were fantastically painted with glaring colours, which gave them a strange appearance.

42. Moral Condition.—The so-

cial and moral condition of these first-seen aborigines of the western world was degraded in the extreme. They were very ignorant, and appeared to have strange and confused ideas of the Supreme Being, whom they regarded as represented by the sun in the heavens, to which they paid divine homage. Still they might have been Christianised had this been the object of their mysterious visitors. But, alas! they were after gold, to procure which they inflicted punishments on the unoffending Indians, which caused them rapidly to melt away, and they ultimately disappeared from the presence of their oppressors.

43. Further discoveries. — Amongst the crowd of adventurers from all parts of Europe who followed in the wake of Columbus after his first wonderful voyage, was an enterprising Florentine navigator named Americus Vesputius, who directed his course northwards, and who is said to have discovered the mainland of the northern continent, to which he gave his own name. From henceforth, whether correctly designated or not, the western world was known as AMERICA. In 1497 a famous foreign navigator named Cabot, a Venetian by birth, but who had for some time been settled in England with his three sons, sailed from Bristol under the auspices of Henry VII., King of Great Britain and Ireland, and traced the coast of Labrador, the inhabitants of which he found in a most wretched and miserable condition. These enterprising voyagers made some discoveries southwards, which being followed up by other English adventurers, resulted in the settlement, by emigrants from the United Kingdom, of the extensive provinces which were afterwards known as our American plantations.

44. North American Indians.— When the pale-faced strangers first landed on the continent of America, the country was in many places densely populated by a hardy race of native Indians, divided into various tribes and speaking different dialects. These simple children of the forest generally retired westward as the European settlers advanced to take possession of their ancient hunting grounds. Great advantage was frequently taken of their ignorance, and when the formalities of a bargain were gone through, which was not often the case, they were often induced to sell their lands for a merely nominal sum; Long Island having been purchased, it is said, for a pair of spectacles! In other instances they were driven off their lands without any ceremony whatever, and left to find a home where they could. When first discovered the Indians were deeply depraved, savage, and warlike, and their condition was, unhappily, rendered more wretched by their contact with abandoned and unprincipled European settlers, who introduced among them the accursed "fire-water" in the form of rum, gin, and brandy, to say nothing about the small-pox and other dangerous diseases to which they had previously been strangers. Exposed to these adverse influences, and to constant petty wars among themselves, the aborigines of the American continent began rapidly to decrease in number at an early period, and would probably have disappeared altogether before now, as did the natives of the islands first discovered, had it not been for the paternal care of the colonial governments in collecting them together on lands set apart for their use, and the establishment among them of Christian Missions for their social, moral, and religious improvement.

45. Mexicans. — When the Spaniards in the course of their conquests advanced towards Mexico in Central America, under the command of the celebrated Cortes, in 1519, they were met by messengers from Montezuma, bearing presents of various kinds as tokens of good will and a desire for friendship. These consisted of fine cotton cloths, bracelets, rings, colours, pictures, and other articles of manufacture; but especially of two large circular metallic plates, one of massive gold, representing the sun, and the other of silver, an emblem of the moon. These presents were intended to bribe the Spanish General to forbear from advancing further up the country, and to relinquish his intention to visit the capital of the empire. They had the effect, however, of confirming him in his purpose to proceed at all hazards, and after encountering numerous difficulties, he reached the city, and appeared in the presence of the great monarch, who received the august stranger and his retinue with the utmost politeness and cordiality, knowing that resistance would be utterly hopeless. Within and around the City of Mexico, the Spaniards beheld evidences of genius and civilisation with which they were astonished. The dwelling-houses, public buildings, cultivated grounds, and the works of art and manufacture of the natives, all proved them to be a race of people far in advance of any of the aborigines of America with whom they had previously come in contact.

46. Religious System. — But, notwithstanding these and other evidences of a certain kind of civilisation which the invaders beheld in and around the imperial city, the Mexicans were as deeply involved in idolatry, superstition, and sin, as any other pagan nation in the world. They performed their heathen rites and ceremonies in or around massive temples, built for the purpose, in honour of the host of heaven which they adored; and, among other barbarous and cruel practices, they offered human sacrifices on a scale which surpasses anything we ever heard of before. According to Gomara, there was no year in which twenty thousand human victims were not offered to the Mexican divinities, and in some years they amounted to fifty thousand. The skulls of these unhappy persons were ranged in order, in a building erected for the purpose, and two of Cortes's officers, who declared that they had counted them, informed Gomara that they amounted to a hundred and thirty-six thousand. The account given by the historian Herrera on these matters is still more extravagant; but, admitting that there may have been some exaggeration in these statements, there can be no question that the religious system of the Mexicans was of an appalling character, and that their moral condition without the Gospel was fearful to contemplate.

47. Emigration. — Soon after North America had became known to Europeans as a vast continent, abounding with magnificent rivers, splendid harbours, and extensive forests, with a soil well adapted for cultivation, and only partially inhabited by roaming tribes of timid natives, a desire to colonise the country was manifested in Great Britain by persons of all classes of society, and a tide of emigration began to flow towards the shores of the western world, which has continued ever since. This extensive emigration to North America may be traced to various causes,

besides that love of change and adventure which is inherent in human nature, and to which many yield without sufficient reason. As population increased from year to year in Europe, remunerative employment, and the means of a comfortable subsistence for industrious labourers and artizans, and their families, became more and more difficult to acquire. Religious persecution, moreover, fell heavily upon the people in many places, and made them long for a residence in a country where they might worship God without molestation according to the dictates of their conscience. These considerations of civil and religious liberty, in connection with the flattering prospects of worldly prosperity which were held out to them, induced multitudes to leave their native land, and try to improve the social position of themselves and their posterity in the Western hemisphere. In the course of years this influx of Europeans to America completely changed the face of the whole country, and the character of the population. In many places large tracts of primeval forest quickly fell before the axe of the stalwart settler; the land was cleared, ploughed, and sown; and waving harvests were soon seen to cover the ancient hunting grounds of the wild Indians. Villages, towns, and cities sprung up with amazing rapidity, and the foundation was laid of a vast and mighty empire.

48. Religious Destitution.—In the early stages of this gigantic system of colonisation in North America, the means of religious instruction could not possibly be made to keep pace with the rapid increase of population, and its perpetual flow westward. Hence it was no uncommon thing for individual families, and even whole settlements, especially in the far distant backwoods to spend weeks and months, and, in some instances, years, without ever seeing the face of a Christian minister, or hearing a Gospel sermon. Thus were our fellow-countrymen in America frequently brought into circumstances of spiritual destitution as deplorable as that of the most benighted heathen nations, and the necessity for Missionary effort on their behalf became so pressing that at length it called forth a noble response from British Christians, to the joy and salvation of tens of thousands.

SOUTH AMERICANS.

49. Spanish Conquests. — The conquest of Mexico by the Spanish invaders, was so far from satisfying their avarice, that in 1527 they began to push their way southward, an exploring expedition having been planned under the celebrated Pizarro. After describing their adventurous voyage along the coast of Peru, the historian Robertson remarks:— "They landed at Tumbez, a place of some note, about three degrees south of the line, distinguished for its stately temple and a palace of the *Incas*, or sovereigns of the country. There the Spaniards feasted their eyes with the first view of the opulence and civilisation of the Peruvian empire. They beheld a country fully peopled, and cultivated with an appearance of regular industry; the natives decently clothed, and possessed of habits so far surpassing the other inhabitants of the new world, as to have the use of tame domestic animals. But what chiefly attracted their notice was such a show of gold and silver, not only in the ornaments of their persons and temples, but in several vessels and utensils for com-

mon use, formed of those precious metals, as left no room to doubt that they abounded with profusion in the country. Pizarro and his companions seemed now to have attained to the completion of their most sanguine hopes, and fancied that all their wishes and dreams of rich domains and inexhaustible treasures would soon be realised. But, with the slender force at their command, they could only view the country of which they hoped hereafter to obtain possession." Four years afterwards Pizarro returned with a more powerful expedition, and succeeded in subduing Peru after a contest of cruelty and blood the contemplation of which makes us blush with shame for human nature, when we remember the unrighteous character of the aggression.

50. Peruvians.—When the invaders penetrated into the interior of Peru, they found a country and a people, and a state of things generally, little if any inferior to what had been witnessed by Cortes and his companions in Mexico. The amount of silver and gold in the shape of vessels and ornaments, which the Spaniards found and appropriated to their own use, was almost incredible; but the social and moral condition of the people was similar to that which is generally found in semi-civilised or pagan lands. After their manner the Peruvians were remarkably religious, and their peculiar superstitious rites and ceremonies were interwoven with their government and influenced their laws to an extent not witnessed among other Indian tribes in America. The inca or ruler appeared not only as a legislator, but as the messenger from heaven, and profound deference was paid to him as such.

51. Religion and Politics.—The precepts of the inca or supreme ruler were received, not merely as the injunctions of a superior mortal, but as the mandates of deity. To those *children of the sun*, for that was the appellation bestowed upon the offspring of the first inca, the people looked up with a reverence due to a being of a superior order. They were deemed to be under the immediate protection of the deity from whom they issued, and by him every order of the reigning inca was supposed to be dictated. The policy of thus superstitiously combining religion and civil government will be apparent, inasmuch as obedience to the ruling power became a sacred duty, and disobedience not only rebellion against the state, but impiety towards heaven. The idolatrous rites and ceremonies of the Peruvians appear to have been of a milder type than those of the Mexicans, however. The sun, as the great source of light, of joy, and fertility in the creation, attracted their principal homage. The moon and stars, as co-operating with him, were entitled to secondary honours. They offered to the sun a part of those productions which his genial warmth had called forth from the bosom of the earth, and reared to maturity. They sacrificed, as an oblation of gratitude, some of the animals which were indebted to him for his influence for nourishment. They presented to him choice specimens of those works of ingenuity which his light had guided the hand of man in forming. But the incas of Peru never stained his altars with human blood, nor could they conceive that their beneficent father the sun would be delighted with such horrid victims. Not merely one-tenth, but one-third of all the lands capable of cultivation were appropriated to the building of temples and the support of religion, the remaining two-thirds being divided between the incas and the people.

But favourable as was the character of the natives of Peru as compared with that of most of the other tribes of American Indians, their social habits, lives, and conversation showed how much they stood in need of the light of Christianity, to say nothing of their total ignorance of the spiritual nature and claims of the the Almighty.

52. Chilians. — Shortly after the Spaniards had established their authority in Mexico and Peru, they extended their conquests to Chili, to the east of the Andes on the shores of the Pacific Ocean. This event occurred in the year 1535, under the command of generals Almagro and Valdivia in succession. They met with the fiercest opposition from the natives, but with indomitable perseverance, and at a great sacrifice of human life, the invaders succeeded in subduing the tribes inhabiting the sea coast; whilst the mountainous districts of the interior remained in the possession of the Puelches, Arancos, and other hostile tribes of aborigines, who for centuries have proved formidable neighbours to the Spaniards, with whom they have never been at peace for any great length of time. In their superstitious practices, ceremonies, habits, and manners, the inhabitants of Chili differed little from the natives of Peru; but in their general temper and bearing, they were, if anything, more uncivilised, savage, and warlike, presenting the same picture of moral degradation that is to be seen in most other pagan countries.

53. Brazilians.—The coast of Brazil was first seen by Admiral Cabral when on a voyage to India with the Portuguese squadron, about the middle of the fifteenth century; but it was not actually visited by any European till Martin Behem landed there in 1484. For many years it was used merely as a convict settlement, to which thousands of hapless criminals were banished, and where many of them miserably perished; but in the early part of the seventeenth century the country was formally conquered and colonised. The aborigines of this part of South America were found by the invaders to be both numerous and powerful, and were with difficulty brought under the yoke of the pale-faced strangers. They are described as being strong and robust in their physical constitution; persons with any bodily defect being rarely seen among them. It is admitted, however, that, in a social and moral point of view, the native Indians of Brazil were as degraded as any heathens ever brought under the notice of Europeans. They wore no clothing whatever. They also removed all hairs from their bodies, even the eyebrow and eyelash, the women only retaining a portion of that which grows on the head. All the early efforts of the European colonists could not induce them to make use of clothes. Even those who had been taken prisoners and enslaved, if compelled by severe chastisement to put on some articles of dress, would, as soon as they were set at liberty for the night, throw them off as a burden. They were, nevertheless, very attentive to the adornment of their persons in their own way. They painted their naked bodies with various colours, and sometimes entirely covered them with ornaments of feathers, bones and shells. It is said that the men were most proud and vain in their efforts to set off their personal appearance to advantage, the women being treated as inferior beings, most of the labour and drudgery of every-day life devolved upon them. The Brazilians are described as

savage and warlike in their habits and bearing, as showing no mercy to their enemies, and as feasting on the bodies of the slain in battle and those who were taken captive. In their moral and religious character they appear to have differed from many of the other Indian tribes of South America.

54. Religious notions. — The natives of Brazil are represented by some writers as having no idea of a Divinity, no expectation of a future state of rewards or punishments, nor a single tradition respecting the origin of the human race, an opinion which seems to have arisen from the circumstance of their having no temples or sacrifices, and none of the ordinary pageantry of religious belief. It appears, however, from the statements of other authors, that, degraded as they were, these red men of the forest always believed in the existence of beings and powers superior to man. M. Lery mentions his having heard their songs, in which, after lamenting the death of their ancestors, they consoled themselves with the hope of a future and joyful meeting beyond the lofty mountains. Others, on the contrary, they say, are shut up in gloomy abodes, where the *Aignans* or evil spirits tormented them without intermission. Nor were they entirely destitute of a priesthood, a class of designing men who practised jugglery, and who succeeded in deluding the simple as in most other pagan lands. But, however, the aborigines of Brazil might differ from other heathens, in one thing they were like all the rest of the human family without the Gospel — "earthly, sensual, and devilish."

55. Patagonians.—That part of South America which has received the name of Patagonia, is situated at the extreme southern peninsula of the continent, and embraces the region known as Terra del Fuego and Cape Horn. This cold and dreary region of the globe was visited at an early period by Captains Byron, Wallis, and Cook, in succession; and the accounts which some of them brought home of the appearance, habits, and manners of the natives were of a marvellous character. They were said to be of gigantic stature, many of the men standing nine feet high, and strongly formed, and robust in proportion. Later accounts, however, considerably modify these extravagant statements. Captain Wallis, who went out to the Straits of Magellan after Byron's return, found that the tallest man that he met with measured only six feet seven inches. Several others were within an inch or two of the same height; but the ordinary size was from five feet ten inches to six feet. Bongainville, who sailed along the Coast of Patagonia, in 1767, says, "The natives have a good shape, as to broadness of their shoulders, the size of their head, and the thickness of their limbs; they are robust and well fed; their nerves are braced, and their muscles are strong and sufficiently hard. They are men left entirely to nature, and supplied with food abounding with nutrative juice, by which means they come to the full growth they are capable of. Their figure is not coarse or disagreeable; on the contrary, many of them are handsome. Their face is round, and somewhat flattish; their eyes are very fiery; their teeth white, and somewhat too large. Their colour is bronzed, as it is in all the Americans without exception, both in those who inhabit the torrid zone, and those who are born in the temperate or frigid regions." Falkner says, "Their hair is straight, black,

and coarse, and tied back with a string; but neither sex wear any covering on their heads. They are well made, robust, long, and very strong; though their hands and feet are small in proportion to their size. They are generally clad in skins of the guanaco, sewed together into pieces of about six feet long and five broad, which they wrap round their bodies, with the hairy side inwards, and which forms a kind of cloak, fastened round the waist with a girdle. This cloak hangs down to their heels, and they generally suffer that part which is intended to cover the shoulders to fall back; so that, notwithstanding the rigour of the climate, they are always naked from the girdle upwards." In the narratives of the early voyagers to which we have alluded, we find no tangible account of the religious ideas or moral condition of these wild Patagonians, beyond the fact that they were deeply degraded in their habits, were seen to devour the flesh of animals perfectly raw, and were as totally ignorant of Christian civilisation as any heathen tribes with which Europeans have ever come in contact.

56. Discovery.—Soon after Columbus had discovered and landed upon the Island of San Salvador, he weighed anchor again and prosecuted his voyage southward, hoping to fall in with still larger and richer lands. Nor was he disappointed; for guided by seven natives whom he had taken on board his ship, to train as interpreters, he soon came in sight of several other islands, the largest of which were Cuba and Hispaniola, on both of which he landed and formed settlements. It was in the course of his subsequent voyages to the new world that Columbus discovered Jamaica, Trinidad, and most of the smaller islands of the West Indies. Into the particulars of these adventures we need not here enter, as our chief object in this section of our work is to draw attention to the leading characteristies and moral condition of those populations, to show their need of the Missionary efforts which were afterwards put forth on their behalf.

57. Carib Indians.—Most of the West India islands, when first discovered, were found inhabited by a race of people resembling in many respects the aborigines of the American continent, and yet there were points of difference which have sorely perplexed historians in attempting to find out the origin of the respective tribes. It sometimes happened that on the same island, as in St. Vincent's, there were two distinct races of people, as the red Caribs and the black Caribs, who kept themselves quite apart from each other. The red or copper-coloured natives were those who were found most numerous, however, and it is highly probable that the tribe of black Caribs originally sprung from a cargo of negroes wrecked on the coast, who intermixing with a few of the Caribs, laid the foundation of a new but mixed race of people.

58. Moral Degradation.—The extreme moral degradation of the Carib Indians, when they first came under the notice of Europeans, is acknowledged by all who have written upon the subject. Indeed, it is believed that at an early period they were cannibals, for when Columbus landed in Guadaloupe he found in the cabins of the natives different limbs and heads of human bodies, which had been evidently separated from each other, and were held in reserve for future repasts. At the same time he rescued from

these barbarians several of the inhabitants of Porto Rico, whom war, or some other cause, had thrown into their hands, and who were evidently destined to become their future prey. There were others whose limbs were dried and kept among them for particular purposes, and were produced in the midst of their dismal orgies to excite them to war, to stimulate to depredations, or to animate them to revenge and blood.

59. Manners and Customs.—The ordinary manners and habits of the Caribs were wild and savage in the extreme. They wore very little clothing, and subsisted chiefly by hunting and fishing, without troubling themselves with the cultivation of the ground to any considerable extent. They are characterised by those who had the best opportunities of knowing them, as proud, ambitious, cruel, and revengeful. Scarcely any traces of religious belief or homage to superior beings were found among them. It is true that they erected a large hut in each of their villages, and set it apart for political, sacred, or superstitious purposes, according to circumstances. This building was used as a senate-house, council-chamber, or academy as occasion required. Here they assembled to recount their heroic deeds in battle, to relate the injuries which they had received at the hands of their enemies, or to concert new measures of revenge, cruelty, and blood. Here also they were wont to meet for the transaction of public business, regarding the spirits of their ancestors as present with them, to inspire them with wisdom and courage in all their proceedings. This respect for the memory of departed chiefs and heroes, and a few insignificant superstitious practices, are the only evidences of religious sentiment which were found to exist among this degraded people. And yet the Carib Indians exhibited some redeeming features of character which may serve to indicate what they might have become, had they been favoured with the light of the Gospel, instructed, and civilised instead of oppressed and trampled down by their haughty invaders. They were generally acknowledged to be comparatively sincere, hospitable, truthful, constant and enduring in their friendships, when they had once formed attachments.

60. Inkle and Yarico.—When European emigrants began to settle in the Island of Barbadoes, about the year 1624, they had not advanced far in the work of building, clearing, and planting, before they felt the want of additional labourers. There were only two classes of people that appeared likely to endure the fatigue of a tropical climate—the Indians of America, and the negroes of Africa. They first tried the neighbouring continent, and succeeded in dragging away a number of poor helpless Caribs into abject slavery. So soon as the object of these frequent visits of the white men became generally known to the Indians, they mustered their forces; and when their enemies returned, on one occasion, they met with a vigorous resistance. Several of the Europeans were killed, and the rest fled for their lives into the neighbouring woods. One of the fugitives was a man named Inkle, who was afterwards discovered in his retreat by an amiable young Carib girl called Yarico. This unsophisticated daughter of the forest felt pity for the poor white man, and, instead of reporting him to her chief, she formed the noble resolution of secretly supporting him in his solitude with the hope of his

ultimate deliverance. Faithful to her engagement, she daily carried him food, until the favourable moment arrived for his escape. At length she saw an English vessel hovering off the coast, and instantly made him acquainted with the joyful tidings. She became his guide and conducted him to the shore, where he succeeded in communicating with the vessel. When Inkle was about to step into the boat, the Indian girl felt reluctant to bid a final adieu to the white man; for her friendship had ripened into affection. She, therefore, asked permission to accompany him to "the land of strangers." The Englishman complied. They embarked together and landed in Barbadoes in safety: when, horrible to relate, the monster Inkle, breaking through every tie of humanity, affection, and gratitude, immediately sold poor Yarico, the deliverer and preserver of his life, into hopeless slavery. This is but one of the many instances we meet with in the history of early colonisation of the cruelty and injustice of our countrymen to the unoffending natives, which cause us to blush for shame in the presence of the heathen.

61. Aborigines oppressed.—The history of European colonisation presents to the view of the Christian philanthropist many a dark page over which he may well shed tears of sorrow on account of the miseries which have been inflicted upon the poor unoffending aborigines. But in no instance was the oppression of the natives carried to such an extent as in the case of the first settlements of the Spaniards in the West Indies. Bent upon the discovery of gold, and the acquisition of wealth, the invaders forced the hapless Indians to work in the mines, and to perform other kinds of hard labour to an extent far beyond their physical strength to endure, and the consequences were most appalling. In some instances, the natives offered violent resistance to the cruel treatment of their oppressors; and, never before having been subjected to slavery, their proud spirits refused to bow to the yoke, and they sometimes sought relief in voluntary death rather than endure an existence which to them was intolerable. Others patiently toiled on till they gradually sank beneath the weight of the burdens imposed upon them by their cruel taskmasters. The means of coercion employed, and the amount of suffering inflicted upon these Indian bondsmen were almost incredible, especially in Jamaica and St. Domingo, so that in the course of about fifty years the native population, amounting to eighty thousand in the first-named island alone, literally melted away in the presence of their oppressors, and they were left without labourers to till the soil, work the mines, or to perform for them any other kind of service. Speaking of the early Spanish colonists in Jamaica, Abbé Raynal says:—"These barbarous wretches never sheathed their swords while there was one native left to preserve the memory of a numerous, good-natured, plain, and hospitable people."

62. Methods of Torture.—The manner in which the remorseless Spaniards tortured their unoffending victims was worthy of the goodness of such a cause. They seized upon them by violence, distributed them like brutes into lots, and compelled them to dig in the mines until death, their only refuge, put a period to their sufferings. It was also a frequent practice among them, as one of their own historians informs us (human nature shudders at the tale),

to murder hundreds of these poor creatures merely to keep their hands in use. They were eager in displaying an emulation which of them could most dexterously strike off the head of a man at a blow, and wagers frequently depended upon this horrid exercise. It is impossible for words to express the indignation and disgust excited by such merciless cruelty. If any of these unhappy Indians, goaded by their sufferings and driven to despair, attempted resistance or flight, their unfeeling murderers hunted them down with dogs which were fed on their flesh. Weakness of age or helplessness of sex were equally disregarded by these monsters, and yet they had the impudence to suppose themselves religious and the favourites of heaven! Some of the most zealous of these adorers of the Holy Virgin forced their unhappy captives into the water, and after administering to them the rites of baptism, cut their throats the next moment to prevent their apostacy! Others made and kept up a vow to hang or burn thirteen every morning in honour of Christ and His twelve apostles! But let us turn from this scene of human depravity—a scene the most remorseless and cruel ever displayed on the theatre of the world.

"Quid non mortalia pectora cogis,
Auri sacra fames!"

Bridges.

63. Native resistance.—It must not be supposed that the Carib aborigines of the West Indies were oppressed, enslaved, and in most of the islands entirely exterminated without any resistance being made on their part. Mild and docile as was their general character, they made repeated attempts to throw off the yoke of their enemies, and many a bloody encounter was the result. We would gladly cast a veil over the horrid deeds that were perpetrated during the first century that the European strangers acted such a prominent but unenviable part in the western world, but we cannot suppress the thought how different might have been the fate of the hapless natives if their pale-faced brethren from the east, whom they at first regarded as "children of the sun," had come to them with the Gospel of peace, and laboured to elevate them in the scale of being by communicating to them glad tidings of salvation by faith in our Lord Jesus Christ. Instead of this being the case, the early Spanish colonists made everything give way to their insatiable thirst for gold; and in forcing the poor Indians to work the mines, and otherwise minister to their cupidity, they practised cruelty and oppression such as has seldom been heard of in civilised lands. And their deeds of blood were often made more shocking and revolting by their being accompanied by some religious ceremony. It was no uncommon thing, when a native was about to be executed, to go through the solemn mockery of baptizing him, and then, whilst forcing him to embrace the crucifix, cut off his head that he might "die in the faith"!

64. Carib Wars.—In some of the smaller islands of the West Indies the aborigines mustered their forces and waged war against the European invaders on their landing to take possession of their country. This was the case especially in Grenada and St. Vincent's. The island first named was colonised by the French in 1650. At first the Caribs made no resistance, and the ceremony of purchasing the island from them was formally gone through. According to their own

historian, Du Tertre, "They gave some knives, hatchets, and a large quantity of glass beads, besides two bottles of brandy for the chief himself, to secure the island to the French nation in lawful purchase!" The Caribs, however, appear to have looked upon the hatchets, knives, beads, and brandy as mere presents, for they absolutely refused to surrender their country to the strangers. This refusal gave occasion to one of the most cruel wars of extermination which stain the pages of the early history of European colonisation. The natives were massacred by scores and hundreds, and although they offered a most vigorous resistance, they were overpowered by the destructive influence of powder and ball, and their enemies prevailed. In one of their raids the French found eighty Caribs who had taken refuge on a high promontory overhanging the ocean. They were immediately put to the sword, when one half of them were cruelly murdered, and the rest, under the influence of despair and rage, threw themselves headlong down the precipice and perished in the sea. On another occasion, a beautiful Carib girl was captured, and became an object of dispute between two French officers, when a third officer came up and deliberately shot her through the head to put an end to the affair! The writer has stood and gazed with feelings of peculiar interest in after years on the scenes where these atrocities were perpetrated, and could scarcely suppress a sigh and a tear at the thought that the entire race was exterminated, not a single individual being left alive to tell the mournful tale of their cruel sufferings at the hands of the white men.

65. —— But the most disastrous and protracted war between the Caribs and the colonists in the West Indies is that which was continued for several years with but little intermission in the island of St. Vincent. The last of these outbreaks occurred in 1798, when the Caribs were instigated to revolt by the French revolutionists in Martinique, by whom they were afterwards joined and aided in the contest. It was the determined resolution of the combined hosts of French settlers and Indians to take possession of the island and to put all the English to death. This invasion was for some time so extensive and successful that the enemy laid waste the whole country, and took possession of every important post in the colony, the English being confined to Kingstown and completely hemmed in on every side. On the arrival of reinforcements, however, a vigorous effort was made to reconquer the country, and the enemy was routed in all directions. Most of the French who survived were taken prisoners of war, and as no more confidence could be placed in the Caribs, a large number of them were removed, first to the neighbouring island of Baliseau and afterwards to Ruatan and other places in Honduras Bay, where their descendants still exist as a distinct race of people. The few who remained at St. Vincent's when the writer laboured there, in 1844, lived on lands set apart for their use to the windward of the island. They were then not more than four hundred in number; they were extremely ignorant and degraded; and by this time the tribe is no doubt still further diminished, if any now remain of that interesting but oppressed people.

66. Negro Slaves.—The rapid decrease and the ultimate extermination of the aborigines in most of the islands of the West Indies, under the cruel treatment of the Spaniards

and others, left the settlements almost destitute of labourers. The planters were preplexed to know what to do. It was in vain to look to the American continent, for the Indians there were too much like the Caribs of the islands, who had failed to answer the purpose of laborious, enduring bond-servants to the white men. In the emergency they turned their attention to the coast of Africa, where the Negro slave-trade was just springing up through the instrumentality of the Portuguese settlers. And now commenced that system of wholesale traffic in human beings to supply West Indian and American plantations with hands to cultivate the ground, the history of which is written in the tears and blood of the down-trodden and oppressed. Into the particulars of this dark and gloomy chapter of human misery we need not here enter further than to say that it resulted in the peopling of the beautiful islands of the West Indies with a race of men entirely different from that by which they were inhabited when they first came under the notice of Europeans. The Negro slaves who were brought to the West Indies from the coast of Africa by tens of thousands every year were found better adapted for the arduous labour of the field, under the heat of a tropical sun, than their haughty, feminine, and delicate predecessors, the Carib Indians; and with a fair chance the population would have increased in the ordinary course of events. But the people were so ground down with oppressive toil, and in many instances with hard and cruel treatment, that there was a constant tendency to decrease in their numbers. This waste of life, and the perpetual demand for additional labour, occasioned by the extension of the cultivation, was supplied by new and frequent importations of cargoes of slaves fresh from the coast of Africa—a circumstance which proved very detrimental to the best interests of the colonies.

67. Moral Character.—It can be no matter of surprise that the poor Negroes who were dragged away from their native homes, transported across the Atlantic, and doomed to a life of hopeless bondage in the West Indies, should have been in a fearfully ignorant and degraded condition. As a rule, they belonged to the lowest class of natives in their own country, and were taken as captives in war, or kidnapped and stolen away in the raids which were planned and executed for the express purpose of supplying the slave-trade. Being thus brought from different parts of Africa, some of which were pagan and others Mohammedan, they often exhibited in their sentiments and conduct a strange mixture of idolatry, superstition, and fanaticism. They were, moreover, given up to every kind of vice so common in heathen countries, which, together with the sins and follies which they learned from their European taskmasters, rendered them about as hopeless subjects for religious instruction as could possibly be imagined.

68. Obeism and Myalism.—Not only were the Negroes in the West Indies the subjects of great superstitious credulity, but superstition itself in its most disgusting forms prevailed among them to a very great extent. Dark and magical rites, numberless incantations, and barbarous customs, were continually practised. The principal of these were Obeism and Myalism; and such was their influence upon the general mind, that they were accompanied by all the terrors that the dread of a malignant being, and the fear of unknown evil could invest

them with. Obeism was a species of witchcraft, employed to revenge injuries, or as a protection against theft, and it was so called from Obi, the town, city, district, or province of Africa, where it originated. It consisted in placing a-spell or charm near the cottage of the individual intended to be brought under its influence, or when designed to prevent the depredations of thieves, in some conspicuous part of the house or on a tree; it was signified by a calabash or gourd containing, among other ingredients, a combination of different coloured rags, cats' teeth, parrots' feathers, toads' feet, egg-shells, fish bones, snakes' teeth, and lizards' tails. Terror immediately seized the individual who beheld it, and either by resigning himself to despair, or by the secret communication of poison, in most cases death was the inevitable consequence. Myalism was a constituent part of Obeism, and included a mystery of iniquity, which was, perhaps, never fully revealed to the uninitiated. The votaries of this art existed as a fraternity composed of individuals from the surrounding neighbourhood, who were regularly inducted into it, with certain demoniacal forms. It was understood to counteract the effects of Obeism, but was often much more demoralizing and fatal in its results. At one time there was scarcely an estate in Jamaica which did not contain a priest or priestess of this deadly art, nor did there appear to be a single Negro whose mind was not more or less under its influence."—*Phillippo.*

69. Grades of Colour.—In the course of time there sprang up in the West Indies a mixed race of coloured people of various shades of complexion, and known by different names, according to their relation to the respective parties from whom they had descended. A writer well acquainted with the subject, gives the following account of the diversified grades comprised in this class: "A sambo is the offspring of a black woman by a mulatto man. A mulatto is the child of a black woman by a white man. A quadroon is the offspring of a mulatto woman by a white man, and a mestic is that of a quadroon woman by a white man. The offspring of a female mestic by a white man being above the third in lineal descent from the Negro ancestor, was white in the estimation of the law, and enjoyed all the privileges and immunities of Her Majesty's white subjects; but all the rest, whether sambos, mulattoes, quadroons, or mestics, were considered by the law as mulattoes, or persons of colour. A creole, whatever his condition or external peculiarities, is a native; thus it is customary to say, a creole white, a creole of colour, or a creole black."

70. Prejudice.—Both among themselves, and between the whites and blacks, a high state of prejudice existed among the inhabitants of the West Indies in former times. At church, if a man of colour, however respectable in circumstances or character entered the pew of the lowest white, he was instantly ordered out. At any place of public entertainment designed for the whites, he never dared to make his appearance. With the people of colour, indeed, the whites, like the Egyptians in reference to the Israelites, held it an abomination even to eat bread. This senseless prejudice haunted its victims in the "hospital where humanity suffers; in the prison, where it expiates its offences; and in the graveyard, where it sleeps the last sleep." In whomso-

ever the least trace of an African origin could be discovered, the curse of slavery pursued him, and no advantages either of wealth, talent, virtue, education, or accomplishments, were sufficient to relieve him or her from the infamous proscription.

71. Laxity of Morals.—Under their peculiar circumstances it is not surprising that the coloured people of the West Indies, as well as the blacks, should have become notoriously depraved in their morals. Alluding to this class in Jamaica, says Steward in 1823, "few marriages took place among them. Most of the females of colour think it more genteel to be the kept mistress of a white man." They viewed marriage as an unnecessary restraint. Yea, worse than this. And can it be heard by Christian parents without a thrill of horror? In hundreds of instances, mothers and fathers gave away in friendship, or sold, their daughters at the tenderest ages for the worst of purposes, or became the guardians of their virtue for a time only to enhance its future price.

"Bred only and completed to the taste
Of lustful appetence, to sing, to dance,
To troll the tongue and roll the eye."

These were not isolated cases, exceptions rather than general rules; so common was the practice that negotiations for these purposes were carried on at noonday. Such was the debasement of moral feeling, that the most infamous excesses were perpetrated without a blush of shame; and among this class also there was the universal riot in the vicious indulgences of an indiscriminate sensuality. Parents, the reckless murderers of the innocence of their own offspring! Wanton and infamous abandonment of every fine and virtuous feeling! Alas! for the influence of slavery. — *Philippo.*

72. Depravity of the Whites.—"Many of those," says Mr. Long, "who succeeded to the management of estates in Jamaica, had much fewer good qualities than the slaves over whom they were set in authority, the better sort of whom heartily despised them, perceiving little or no difference from themselves, except in sin and blacker depravity." The practice of profane swearing, gambling, drunkenness, and sensuality, was awfully prevalent among the whites in the West Indies at an early period. Not even the most foolish and unimportant story was related, without invoking the sacred name of God to attest its truth and accuracy. "I have often thought," says the same author, "that the lower orders of white servants on the plantations exhibit such pictures of drunkenness, that the better sort of creole blacks have either conceived a disgust at the practice that causes such odious effects, or have refrained from it out of a kind of pride, as if they would appear superior to, and more respectable than, such wretches. Concubinage was almost universal, embracing nine-tenths of the male population. Nearly everyone down to the lowest white servant had his native female companion. This gross and open violation of social duty was tolerated without the least injury to character, even in the estimation of females of respectability, or any diminution of public or private respect. Unblushing licentiousness, from the Governor downwards, throughout all the intermediate ranks of society, was notorious in the broad light of day." Renny, who published a history of Jamaica about the year 1807, says:

"Surely there never was a greater inconsistency than a profession of religion here. In some of the parishes, which are larger than our shires, there is no church; in others there is no priest; and, when there is, the white inhabitants never think of attending. Nothing troubles the whites less than religion. They pay no respect to the Sabbath. On that day they meet together and dine alternately at each other's houses, and spend the evening in conversation, smoking, drinking, playing at cards or dancing, and sometimes as it not unfrequently happens, in all these employments." It is doubted, whether previous to 1789, when Dr. Coke paid his first visit, the Sabbath ever dawned on Jamaica which witnessed five hundred persons assembled in all the places of worship put together, out of a population of nearly four hundred thousand.

73. Influence of Slavery.—Slavery, both Indian and Negro, that blighting upas which has been the curse of the West Indies, has accompanied the white colonist, whether Spaniard, Frenchman, or Briton, in his progress, tainting like a plague every incipient association, and blasting the efforts of man, however originally well disposed, by its demon-like influence over the natural virtues with which his Creator has endowed him,—leaving all cold, and dark, and desolate within.—*Martin.*

74. Need of the Gospel.—Whether we consider the moral condition of the Negro population, or the state of the European settlers in the West Indies, no country in the world stood in greater need of the Gospel when it first attracted the attention of British philanthropists in the latter part of the eighteenth century. The difficulties, the struggles, and the ultimate triumph of the missionary enterprise in this interesting part of the world, will be found duly chronicled in another section of this volume.

WEST AFRICANS.

75. Claims of Africa. — No country has ever been brought to the notice of British Christians possessing stronger claims to their sympathy and regard than Africa. The very name of that extensive but long-neglected portion of the globe is associated in the mind of the genuine philanthropist with everything that is shocking and revolting to the feelings of humanity, as well as derogatory to the boasted dignity of our nature. So far as it has yet been made known, its history has been written in characters of blood, and unfolds to us a tale of cruelty, oppression, and wrong, such as the annals of crime have scarcely equalled in any other country in the darkest ages. The population of this vast continent has been estimated at 150,000,000, and the more intimately we become acquainted with the physical, social, and moral condition of this immense mass of human beings the more clearly we shall see and admit the pathos and the point of the touching plea which has so often saluted our ears, "Pity poor Africa!"

76. Nations and Tribes.—If we take a comprehensive view of Africa in its northern, western, southern, eastern, and central divisions, we shall find the great continent inhabited by various nations and tribes of men. These tribes possess many characteristics peculiar to themselves, whilst at the same time there are several features and circumstances which belong to the natives of Africa

generally, considered as a whole. Some of these possess great interest in a missionary point of view, inasmuch as they relate to their morally degraded condition, and show their need of the blessings of the Gospel. We would call special attention to the natives who occupy the western and southern portions of the great continent.

77. Slavery. — The most remarkable feature in the character and condition of the population of Western Africa, is that of slavery, a large portion of the inhabitants having been for ages reduced to a state of bondage. This institution having existed in eastern countries from ancient times among the Jews and other nations, it is impossible to say at what period it began to prevail on the African continent. Some have regarded the Negro race as the children of Ham, the youngest son of Noah, who fell under his father's curse in consequence of his conduct towards him, and as therefore doomed to a state of bondage in token of the Divine displeasure. But even if this assumption were true, it would be foolish and wicked to allege it is an excuse for the enormities of slavery; for we cannot think that a God of infinite mercy and love, would decree any of his rational and intelligent creatures and their unoffending posterity to servile bondage from age to age. Nor is there anything in the appearance or conformation of the African, mentally or physically, to warrant the conclusion that he was specially intended by his All-wise Creator for exclusive servitude to his fellow-men.

78. Unreasonable. — Had the Author of our nature intended Negroes for slavery, he would have endowed them with many qualities which they now want. Their food would have needed no preparation, their bodies no covering; they would have been born without any sentiment for liberty; and possessing a patience not to be provoked, would have been incapable of resentment or opposition—that high treason against the divine right of European dominion! A horse or a cow, when abused, beaten, or stoned, will try to get out of the reach of the lash, and make no scruple of attempting the nearest enclosure to get at pasture. Yet we have not heard of their withdrawing themselves from the service of a hard master, or of avenging with his blood the cruelty of his treatment. But it is otherwise with the Negro slave; he is human, and can disobey, and not only so, he can resist; and many an oppressed African has spurned his master's authority, broken the tyrant's chain; and, in defence of his liberty, has murdered his oppressor, or died in the struggle.—*Ramsay.*

79. The Slave Trade.—A marked distinction must always be made between slavery and the slave trade. That a certain kind of domestic slavery existed in Africa, as in other eastern countries, from ancient times, we have no wish to deny; but we can assert from personal observation and experience, after many years spent in Africa and the West Indies, that there was a great contrast between the primitive domestic slavery common in the former, and the cruel oppressive bondage under which the poor degraded Negroes so long groaned in the latter. It was the commencement of the modern slave trade to supply Negro labourers for the plantations in America and the West Indies, in the place of the poor Indians who had been in many places entirely exterminated, that gave such a horrid character to slavery in recent times. The Portuguese were

the first to begin the infamous traffic in human beings at Cape Bojador in 1442; but the first cargo of slaves exported, of which we have any authentic account, was conveyed to Jamaica by some Genoese merchants in 1517, to whom the Emperor Charles V. granted a patent for the annual supply of 4,000 Negroes to his West Indian possessions generally. The traffic being found to be lucrative, the lust of avarice obliterated all sense of justice and every feeling of humanity, and it was soon participated in by all the great maritime powers of Europe. The first Englishman who thus dishonoured himself and his country, was Captain, afterwards Sir John Hawkins, who, in conjunction with several wealthy merchants in London, fitted out three ships for this execrable enterprise in 1562. Sanctioned by Charles I. and II., as well as by succeeding monarchs, to such an extent had the slave trade increased under the British flag that in 1771 one hundred and ninety-two ships were employed in the trade, and the number of slaves conveyed to the West India Colonies amounted to about 40,000. Large as this number may appear, it was still further increased in after years, so that in 1840, according to the calculations of Sir Fowell Buxton, as many as 500,000 Negroes were annually dragged away from the shores of Africa, and doomed to hopeless bondage, to supply the perpetual demand for labourers in America and the West Indies.

80. Methods of taking Slaves.—Originally, it is believed that the loss of personal liberty in Africa, as in other countries, was the result of crime or sheer misfortune. Men were made slaves by the sentence of the chief or a court, for having broken the laws of the land, by incurring debts which they were unable or unwilling to pay, or by being taken prisoners in war when fighting against their enemies. But to supply the demand created by the modern slave trade, new methods of capturing and enthralling the poor unoffending Negroes were invented and put in practice. The number of slaves at the command of the petty chiefs on the coast who had come into their possession in the manner described above, was found altogether insufficient to meet the case. Hence petty wars were got up, and slave-hunting parties were organised for the express purpose of surprising peaceful villages in the interior, capturing the inhabitants, and dragging them into perpetual slavery. These parties were generally headed by base Portuguese, who were assisted in their nefarious enterprise by such depraved Negroes from the coast as they could enlist into their service. Their plan was to make their attack in the dead of the night, when the unsuspecting natives were involved in peaceful slumber, set fire to the huts, and while the people were attempting to escape, seize as many as possible, bind them together in a long line called the "slave chain," and march them off to the coast, where the slave-vessels were generally waiting to receive them. Many were the sighs, and sobs, and tears, and bitter the wails, occasioned by this cruel and heartless breaking up of happy homes, and the separation of the poor captives from parents or children, or friends and everything dear to a feeling heart; but the slave trade knows nothing of human sympathy or tenderness of feeling. Little children or aged persons, who became troublesome on the march, were frequently abandoned or put to death, and the survivors were crowded into the holds of the slavers in a manner too horrible to relate.

We must cast a veil over the miseries of the middle passage, and of the landing on foreign shores, and simply state that in the process of the transportation and the seasoning, upon an average about two-thirds of the hapless wretches fell a sacrifice to the avarice and cupidity of their pale-faced oppressors, so that the mortality among the slaves was fearful to contemplate.

81. Attempted suppression.—As the result of the indefatigable labours of the eminent philanthropists Sharpe, Clarkson, Wilberforce and others, the slave trade was relinquished by the British Government in 1807, and it was resolved that no more slaves should be introduced into our West India and other colonies, although slavery itself was still permitted to continue. From this time strenuous efforts were made to induce other countries to follow the example of Great Britain. At length the slave trade was declared to be piracy, and vigorous attempts were made to put it down, for which purpose a number of English men-of-war were employed to cruise about off the coast of Africa. It was still prosecuted to a large extent, however, by stealth, in quick sailing schooners employed in the trade, which often eluded the cruisers, and succeeded in getting out to sea with their living cargoes. Slavers were, nevertheless, sometimes captured, and the slaves on board were rescued from bondage. These liberated Africans were taken to Sierra Leone, the River Gambia, and other places, where the British settlements were chiefly populated by them.

82. Story of Little Benome.—As an illustration of the manner in which the poor Negroes were dragged away from their native homes and plunged into bondage, we may here relate the story of little Benomê, an African girl who was rescued from the hold of a slaver, and placed under the care of the writer as a domestic servant in the West Indies. When she had been with us for some time, and was questioned about her country, and the circumstances connected with her early history, with tears in her eyes she would tell her mournful story as she squatted at the feet of her mistress, who was teaching her the use of the needle. At different times we gathered from her, and noted down, the following particulars:—

Little Benomê was born in the interior of Africa, at a place called Radda, in the Ebo country. When about seven years of age, she went one morning with another little girl to the well for water, and on looking round, they saw a neighbouring village on fire. This was evidence of the approach of a slave-hunting party, of which there had been some rumour before. The girls ran home and reported what they had seen, and the people of Radda, knowing what to expect, fled into the woods for safety, cherishing a faint hope that their enemies might pass along in another direction, and leave them unmolested. During the following night, however, they beheld their own village on fire, and the next morning the fugitives were pursued and overtaken in their retreat by the man-stealers. Little Benome, with her mother, a brother, an elder sister, and a number of others, were captured by the ruffians, tied together two and two, and marched off towards the coast, like a flock of sheep for the market, whilst nothing was heard on every hand but weeping, mourning, lamentation, and woe.

"The sufferings endured by the poor captives while travelling through the desert, as related by little Benomê,

were distressing beyond measure. On coming to a large river which crossed their path, the sister of Benomê was one of the last to ford the stream, being occupied with a little child which she carried in her arms. Annoyed with her delay, the cruel monster in charge of the slaves came and snatched the infant from the arms of its mother and threw it into the jungle, where it was left to perish, and urged the poor captives onward in their march. After travelling for several weeks in succession, at length they came in sight of "the great salt water," which they beheld with dismay, knowing very well that they were to be carried beyond the foaming billows to some distant unknown country. When they came into the neighbourhood of the coast, all the little people were sold to a certain "black lady," by whom they were kept for a length of time, till they were considered old enough for the slave-market. They were then re-sold and marched forward to Abbeokuta, Badagry, and other places, till finally they reached the barracoons on the coast, where they awaited the arrival of the slave-vessel.

Long before the period of embarkation, little Benomê had been separated from her mother, her sister, and her brother, whom she was never again permitted to see in this world; and the account which she gave of the last momentary interview which she had with her dear mother, as she was driven past a slave barracoon, was most affecting. So, likewise, was her description of the embarkation itself, and of the number of slaves that were drowned, as they were being conveyed in canoes from the shore to the ship, which was lying at anchor at a distance. When everything was ready, the slaver weighed anchor, and put to sea; but, when she had been out two or three weeks, and all danger appeared to be past, a strange scene occurred. According to the account of little Benomê, the boys and girls were occasionally allowed to come up and made to dance on the deck in the moonlight, in small parties at a time "to straight their legs." One night, when they had finished their exercises, and gone below to sleep, they heard a strange noise on deck, with the trampling of feet, and the firing of guns, the meaning of which they were at first unable to comprehend. Early next morning, however, the hatches were removed; and when the slaves looked up from the hold in which they were confined, they saw several strangers, "gentlemen with fine blue coats, and caps with shining gold lace, and bright buttons." These were the officers of a British man-of-war, who had captured the slaver during the night, after a severe conflict, and who now called upon the Negroes to come up on deck, assuring them that they were now all free. They were delighted with this intelligence, as soon as they could fully understand its import. On ascending from below, little Benomê saw the deck covered with blood, and the captain and men belonging to the slaver sitting side by side, bound in irons. There had been a dreadful struggle; but victory had been on the side of mercy, and the slaver was now in charge of the British officers, who soon manned the ship with their own sailors, and sent the captain and crew of the slaver prisoners on board the man-of-war, which was keeping company at a short distance.

The cargo of Negro slaves thus captured by British valour was brought to the Island of Trinidad in the West Indies, for emancipation. The adults were employed as free labourers; and the little people were placed under the care of such

persons as were willing to engage with the government by indenture, to train them up in habits of industry and in religious knowledge; and under this arrangement little Benomê entered the family of the writer, and became one of the best domestic servants we ever had. She soon learned to read the Scriptures for herself and to write a little. She was, moreover, brought under gracious religious influences, was baptized into the faith of the Gospel, became a member of the Church of Christ, and, by her attention to her duties, affectionate attachment to her benefactors, and general Christian deportment, proved herself worthy of our best efforts to promote her improvement. Benomê lived with us for nine years till our embarkation for England, and was one of a large number of liberated Africans who, by their industry, intelligence, and rapid progress in knowledge have demonstrated the capability of their race to receive religious impressions and to advance in everything which proves their claim to humanity."

83. Tribal Characteristics.—The western coast of Africa is inhabited by a great variety of native tribes, who speak a diversity of languages, and are characterised by considerable shades of difference in their habits and manners as well as in their social and moral condition. Whilst resident among some of these we collected specimens of thirty different languages spoken by people around us, and we heard of tribes speaking many more at no great distance from our station. We also took notes of a great number of facts and incidents illustrative of the degraded state of the people who were still without the Gospel, as well as of the beneficial and benign influence of Christianity, when brought to bear upon the best interests of the inhabitants. A few brief observations on the principal tribes which have come under our notice may prove interesting, and will tend to bring out some further particulars with reference to the character and condition of the Negro race, a correct knowledge of which is very important in a missionary point of view.

84. Mandingoes.—The Mandingoes are a large and interesting tribe of Negroes, and are found on both banks of the river Gambia, as well as in the kingdoms of Manding and Bambarra, through which the celebrated Mungo Park travelled in the course of his journeys to the Niger. These people are almost invariably tall, muscular, and well formed. Their disposition is generally friendly and hospitable; and when travelling alone and unprotected among them, we have always been treated with civility and respect, and never felt the slightest fear of molestation. Altogether, we regard the Mandingoes as affording some of the finest specimens of the African race that we have met with, and they are worthy of more attention than they have yet received from Christian philanthropists. At the same time we must admit that their moral condition without the Gospel is very depraved. A large proportion of them are pagans, as was, no doubt, the whole population of Western Africa before the emissaries of the false prophet penetrated the country from the north. The rest are Mohammedans, and display great zeal and bigotry in the interests of their adopted creed. They attach great importance to the *greegree* or *saphie*, in which they place implicit confidence for protection in times of danger. Polygamy is generally practised by this tribe, and the people are easily aroused to a war-

like spirit, being often at variance with their neighbours.

85. Jalloffs.—The Jalloffs are found in the greatest numbers on the banks of the Senegal, and in the large tract of country which lies between that river and the Gambia. In bodily conformation and personal appearance, they are little inferior to their neighbours, the Mandingoes. Perhaps they are, if anything, more soft and effeminate, and less warlike in their disposition and bearing. As a tribe they have generally come under the influence of Mohammedanism; and, although naturally as depraved and barbarous as other Negro clans, we have found them susceptible of religious instruction, and more easily Christianised than some others among whom we have laboured.

86. Foolas. — The Foolas are a pastoral wandering tribe of Africans, without any certain home or dwelling-place, and very much resemble the gipsies of Europe. They are frequently found in the regions of Senegambia, where they live by mere sufferance among the Mandingoes and Jalloffs, to whom they pay tribute for the privilege of grazing their cattle, as they make no claim whatever to a right in the soil. They are often sorely oppressed by the petty despots under whose government they are located for the time being, but they bear it all patiently and without resistance, being remarkably mild in their disposition, and knowing that they are perfectly powerless. When they are unkindly treated in one place, they remove to another, subsisting on the milk of their flocks, without much labour beyond that of tending their cattle. The pastoral Foolas have a tradition among themselves that they originally sprang from a white man who settled in their country; and whether there be any real foundation for this tradition or not, it is a remarkable fact that they have a striking resemblance to Europeans, not only in their complexion, which is comparatively fair, but also in their general aspect and features, being destitute of the flat nose, thick lips, and retiring forehead, which distinguish most of the other African tribes. These people never pray, neither are they addicted to many of the pagan superstitious rites and ceremonies, so common among the Negroes generally; their highest idea of virtue is to refrain from fighting and to live in peace with all men.

87. Moors.—In their features and complexion the Moors have a strong eastern cast, and are evidently not of pure Negro blood, but a mixture of the Arab and African races. Their proper home is in the northern regions of the vast continent; but they travel extensively as native merchants, and in some places form permanent settlements. They are generally more intelligent than their neighbours, and wherever they go they make their superiority to be felt. They are rigid Mohammedans, and use the Arabic language in their ordinary intercourse with each other, as well as in their religious exercises. To the influence of the Moors must be attributed the extensive spread of Mohammedanism in various parts of Western Africa, for they are in the habit of forcing their religious dogmas on all over whom they have authority. Not only have the feebler tribes of Negroes suffered much from the tyrannical conduct of the Moors, but inoffensive travellers have frequently been the subjects of their base treachery. Mungo Park was long

kept a prisoner by them, and was not only cruelly treated, but robbed of all that he possessed. Major Houghton met with his death at their hands; and although Dr. Barth, in his last journey in Africa, gained access to Timbuctoo, the Moors took care that he should see as little as possible of the place, so that his account of the mysterious city is necessarily brief and imperfect.

88. Fellatas.—The Fellatas are a numerous and powerful tribe of Africans, whose locality cannot be accurately defined, as they are constantly on the move, like the Foolas, to whom they bear a striking resemblance in some respects, although they are much more fierce and warlike in their general disposition and character. They are found in the greatest numbers on the banks of the Niger, where they have for many years pushed forward their conquests over the less powerful tribes, till they now occupy a commanding position in districts of the country where their name was formerly unknown. The Fellatas, following the example of the Moors, treat the people with great harshness and cruelty wherever they have the power to do so, reducing large numbers of them to a condition of abject slavery. They entertain a high opinion of their own prowess, and boldly declare that "they could conquer the whole world, if the salt water did not prevent them!"

89. Yarribans. — The numerous and powerful tribe of Negroes known as the Yarribans occupy an extensive plain in the interior of Western Africa, which commences about a hundred miles from the coast, and extends eastward nearly to the river Niger. The capital of Yarriba is Eyeo, which Clapperton describes as a large and populous city, fifteen miles in circumference, and supplied with seven large markets. The King of Yarriba gave Clapperton a grand reception in his mud-built palace. His sable majesty was seated on a mat, surrounded by his counsellors and a host of his wives, which the traveller endeavoured in vain to number. The great chief inquired how many wives the King of England possessed, with a view to form a proper estimate of his power and greatness; but when informed that his Britannic Majesty had only one, the whole company gave themselves up to a long and ungovernable fit of laughter. The monarch of Yarriba could boast that his wives, linked hand in hand, would reach across his kingdom! The Yarribans, like all the purely Negro tribes that we have met with, are totally unacquainted with letters or writing in any form; they are, nevertheless, remarkably clever in the composition of extemporaneous songs, which they recite and sing with great spirit on special occasions. The social and moral condition of these people, before any of them became acquainted with the truths of the Gospel, was similar to that of the surrounding tribes, which were involved in heathen, midnight darkness.

90. Ashantis.—The most numerous, powerful, and warlike people with which we are acquainted in Western Africa are the Ashantis. They may be called a nation rather than a tribe; for, although entirely unacquainted with European civilisation when they were first brought to our notice, they had attained, by dint of their own native energy, to a position as to arts, agriculture, commerce, and war, far above the most advanced native tribes of the conti-

nent. The Ashantis are estimated by some travellers to amount to four millions in number, and occupy a vast tract of country in the interior regions of the coast of Guinea of not less than sixty thousand square miles. For several years in the early part of the present century the Ashantis were at war with the British settlement at Cape Coast, in the course of which Sir Charles Macarthy, the respected Governor, lost his life, having underestimated the strength of the enemy, and rushed into the heat of the battle with the hope of bringing the war to a speedy close. It was not till the arrival of the British embassy at Kumasi, the capital of Ashanti, to make pacific arrangements with the King in 1817, that the real character and power of this remarkable people were ascertained. The narratives published by Bowdich, Dupuis, and others are of fearful interest, exhibiting to our view appalling facts, which remind us of the declaration of the Scripture, that "the dark places of the earth are full of the habitations of cruelty," and which loudly call for the sympathy and aid of British philanthropists.

91. Fantis.—The Fantis, although far inferior in courage and power to their warlike neighbours the Ashantis, are, nevertheless, a numerous and important tribe of natives, and are supposed to number about one million. They owe their very existence as a people to the friendly influence of the English Government at Cape Coast Castle, which is situated in their territory; for, had they been left to themselves, they must have perished long ago, as did many other tribes before their barbarous and powerful enemies. The country occupied by the Fantis extends along the Gold Coast for nearly two hundred miles, and reaches inland to the river Prah, on the southern border of the Ashanti country. It is thickly studded with thriving towns and villages, the natives of which are now in an improving condition; but they were in a fearfully demoralised state before the introduction of Christianity among them.

92. Dahomans.—Immediately bordering on the extensive countries occupied by the Ashantis and Fantis there is another powerful and important tribe of native Africans known as the Dahomans. For warlike aggression and ferocious cruelty, this people have not been surpassed by any tribe in the country, not even by their blood-thirsty neighbours the Ashantis. The savage character of the Dahomans was first brought to light by Mr. Norris, who took a journey through the country and paid a visit to the King of Dahomi, at Abomi, his capital, for the purpose of making arrangements for the extension of commerce in the year 1772. This gentleman, as well as Mr. Dalzel, and others who afterward visited Abomi, describe scenes of cruelty and blood which make us tremble. Dalzel informs us that the king's body-guard consists of a troop of women. He says, "within the walls of the different royal palaces in Dahomi are immured not less than three thousand women; several hundreds of these are trained to the use of arms, under female generals and officers, appointed by the king. These female warriors are regularly exercised, and go through their evolutions with as much expertness as the male soldiers." This strange corps of Amazon warriors takes a prominent part in the raids which are frequently made by the King of Dahomi into the territories of the neighbouring tribes, for he is seldom at peace long together.

93. Minor Tribes.—There are, in West Africa, many separate and independent minor tribes or clans, as the Feloops, Egbas, Cromanties, Zimmances, Loosoos, Sarrawoollies Sulimas, Kurankoes, Krumen, &c., which need not be separately described as they are similar in many respects to their more powerful neighbours. The natives who reside in the neighbourhood of the coast, and have been frequently brought into contact with European traders are generally marked by superior intelligence, and we regret to add that they are too frequently distinguished also by their deeper depravity of morals. They soon pick up a few sentences of broken English, Spanish, or Portuguese; but the first words they learn are often nothing better than oaths and curses. Nor has their conduct and character in other respects improved by their intercourse with such Europeans as visited the country previous to the arrival of Missionaries among them. Depraved as are the Negro population on the Western coast of Africa in their habits and manners generally, there are some of their practices which are deserving of special notice, as they testify with irresistible force to the necessity and importance of making known to these degraded outcasts the glorious Gospel of the blessed God.

94. African Mohammedanism.—The Mohammedanism which is found to exist among the petty tribes of Western Africa is of a very superficial and corrupt character. It is associated with much ignorance and superstition, and, having been at first enforced upon the natives by the domineering and haughty Moors from the north, it lacks that air of respectability and comparative intelligence which sometimes characterise Mussulmans in Turkey. The mosques that are found in African towns and villages which we have inspected, are invariably rude buildings formed of mud or wattled canework, and little if any better in quality than the huts in which the natives live. The priests, or maraboos, are scarcely more intelligent than the rest of the people, only they have learned to read and write a little Arabic, and their whole employment consists in muttering a few prayers and in writing out extracts from the Koran, which are used as charms or *greegrees*. They also take notice of the holy days, fasts and feasts of their sect, and conduct such public worship as they hold on all occasions; but we are not aware that they keep up any communication with the Mussulman authorities at Constantinople, Mecca, Timbuctoo, or elsewhere.

95. African Paganism.—The paganism of Africa bears little or no resemblance to the complicated, elaborate, and time-honoured systems which are found in some other heathen countries. It is a strange and foolish combination of unmeaning superstitions, rites, and ceremonies. It seems to recognise the existence of a superior spiritual power, but knows nothing of the character and claims of the true and living God. It requires divine homage to be paid to the spirits of departed chiefs and heroes, and to images, stocks, stones, mountains, rivers, beasts, birds and reptiles, under the impression that they become animated or inspired by supernatural powers on certain occasions. They also worship and offer sacrifices to the Devil himself under the impression that he alone has power to injure them, and that it will therefore be wisdom on their part to cultivate friendship with him that he may do them no harm. Truly "darkness

hath covered the earth and gross darkness the minds of the people."

96. Greegrees.—The amulets or charms which are worn by the Mohammedans of Western Africa, are generally called *greegrees*, but in some places *saphies*. They are made by the priests, or maraboos, for a certain fee, according to agreement, and consist of scraps of the Koran written in Arabic, and enclosed in cases of coloured cloth or stained leather, and are worn on various parts of the person, to which they are attached by leather thongs. They are considered ornamental as well as useful, to ward aside danger in the hour of peril. They are of different shapes, some being square, others oblong, and occasionally globular, like little balls for children. One is worn to save its owner from being drowned in the event of the boat or canoe upsetting on the water, another to prevent a person from being killed if shot at with a musket, a third to preserve the wearer from being cut if struck with a spear or cutlass, and so on. Extracts from the Koran, written on slips of paper, are also frequently suspended in the huts or stores of the native merchants to prevent theft, or to bring trade, as the case may be. All these are called *greegrees*, and are prepared by the priests to satisfy the superstitious cravings of a deluded heathen people.

97. Fetish.—The *fetish* of the pagans in Western Africa differs but little in its nature and object from the *greegree* of the Mohammedan, only it is not so generally worn on the person. Fetish may be made of a few pieces of coloured rags, string, feathers, egg-shells, the head of a snake, the claws of wild animals or certain birds, or a lock of a white-man's hair. These and numerous other articles are united in fanciful combination, and consecrated by the pagan priest, perhaps with the sacrifice of an animal and the sprinkling of blood, and then enclosed in a calabash and suspended in a tree, or on a house or garden to prevent theft, or to keep off disease, &c. Sometimes *fetish* is used in connection with witchcraft to curse or kill an enemy, soil from a grave being used for such a purpose. In this form it assumes the character of Obeism as formerly practised in the West Indies. We remember a curious instance of a fetish being opened, when it was found to contain a square of genuine brown Windsor soap!

98. Image Worship.—A certain kind of image-worship is practised in some parts of Western Africa, although it is not very common. The pagan priest, or fetish-man, makes rude images of wood, generally in the human form, but with hideous features. These vary in size from nine to eighteen inches in height, and are intended as household gods. They are consecrated by the sacrificing of animals to demons, and by anointings with blood, and numerous other foolish rites and ceremonies, after which they are regarded as inhabited or inspired by the spirits of the departed, and are sold by the priests to console the bereaved. This absurd practise might be illustrated by numerous facts which have come under our personal notice, if space permitted of enlargement.

99. —— A poor African woman having lost her child by death, went to the priest and told him her tale of sorrow. The fetish-man asked her what she had brought him as a fee

or present. She produced several articles, which being satisfactory, he said, "Take courage, I will make it all right for you, and I will bring the spirit of your child back again to you." Taking out one of his little wooden images, the priest performed his diabolical incantations over it, and then handed it to the poor deluded mother, assuring her that he had "brought the spirit of her child back again into it," and advised her to take it home and console herself with the thought that her child was still with her. The deluded woman took the image, fondled it in her arms, caressed it, folded it in her *pang*, and carried it on her back as she had been wont to nurse her baby, under the conviction that his spirit animated the idol. Then she would take it down, look at it, and talk to it after this manner: "Now, my child, cannot you speak to me? Tell me what you have seen in the spirit land. I know you have come back again. Cannot you speak to me?" &c. But there was no response, and the poor distressed mother shed abundance of tears. Some time afterwards, this afflicted one came under the sound of the Gospel, found solid comfort in Jesus, cast away her idols, and turned to the true and living God. The image she had received from the priest was brought with many others to be burned in the presence of the Missionary, but it was saved from the fire to show to the friends of Missions in England, as an illustration of the folly of African idolatry and superstition, and it is now in the possession of the writer.

100. —— One of the Wesleyan Missionaries residing at York, in the colony of Sierra Leone, on one occasion, when out to visit the people, called on a widow, to invite her to Christian service, and was surprised at the evidences of heathen darkness which came under his personal observation. He writes: "She had in her room four gods—one for herself, one for her husband, and one for each of her two children. She had been rubbing *eggiddi* (a rich kind of food made of Indian corn, beaten fine in a mortar, and mixed with palm oil) on their mouths; but they ate not. I endeavoured to show her the folly of such practices, but she was joined to her idols!"

101. Worship of Animals. — Divine homage is paid to various kinds of animals and reptiles by the deluded natives of Western Africa, from an idea that they are possessed with the spirits of departed chiefs, relatives, or friends, by a mysterious process of transmigration. Hence, there are sacred monkeys, crocodiles, serpents, &c., which are fed and attended to with the greatest possible care. Under such kind treatment they become quite tame, and woe be to anyone who dare to molest these living idols of the people.

102. ——. A few years ago, a large crocodile, at Dix Cove, constantly received divine honours. It was kept in a pond near the fort, and any person going on shore at that place might have seen it at the expense of a white fowl and a bottle of rum. The fetish-man took the fowl and the spirits, and, proceeding to the pond, made a peculiar whistling noise with his mouth, on hearing which the crocodile came forth and received the fowl as his share of the present, whilst the priest appropriated the liquor to himself. On one occasion two gentlemen, Mr. Hutchinson and Captain Leavens, were exposed to considerable risk, on paying a visit to this place, for the

fowl, having escaped from the fetish-man into the bush, the crocodile made towards them, and pressed them so closely that, had not a dog crossed their path, of which the animal made his repast, one of them would most probably have fallen a victim to his rapacity.

103. ——. At another native town a little lower down the coast, serpents were the objects of reverence and sacred homage. A large hut was set apart for their special accommodation, in which a considerable number of them were kept, and fed with great care by the priest or fetish-man, who was liberally supported by the contributions of the people. A traveller who visited the place saw the huge monsters coiled round the beams and rafters of the building, and witnessed their docility and the perfect control which the keeper had over them, for he no sooner called them with a kind of whistle than they came to him, and coiled themselves round his legs, and arms, and neck, with the greatest familiarity. How debased the people must be to reverence and worship such hideous reptiles!

104. Devil Worship.—All the worship or homage paid to anything by the natives of Western Africa is that of fear and dread, and not of love and respect. Hence, with this feeling they worship the Devil, and offer sacrifices to him to cultivate his friendship and turn aside his anger that he may do them no harm. About seventy miles from the mouth of the Gambia there is a sharp elbow-turn from left to right: the left bank is rather hilly, and is covered with trees. This is called the "Devil's Point." The river is here about two miles wide; and, in passing this place, the natives are in the habit of consigning to the deep some small portions of the ship's cargo, or eatables, in honour of his Satanic Majesty, and to ensure a safe passage up and down the river. The first time I sailed up this splendid stream, I was requested to give something to the Devil at this place, which, of course, I declined; but it is still practised by the superstitious natives and sailors, for the Prince of Darkness is said to have his residence under that point of land, and to stretch out his long arms beneath the water, in order to receive the offerings presented by his worshippers.—*Fox.*

105. —— In a visit which I paid to Madina, the capital of Woolli, on the Upper Gambia, in 1837, I witnessed a still more awful instance of this species of devil-worship. The chief of that kingdom had recently been waging war against a neighbouring chief of the name of Kemmington, and had taken a great number of slaves. Among these was an interesting little Foola boy, about six years of age, whom I saw in the King's yard; and, hearing that his father was killed in the attack in which he was taken, I ventured to ask his sable majesty if he would place him under my care, and I would take him to the Mission-house at Macarthy's Island, and have him educated, &c. To this the King objected, and, pointing to a long spear attached to his royal residence, he said, "That boy is dedicated to that *greegree*;" in other words, this innocent and unoffending child was to be put to death and presented as an offering to the Devil, to insure success in another meditated attack upon Kemmington.—*Fox.*

106. —— After visiting the principal chief, I went to see several

of the *juju*, or "devil-houses." The principal one is a rude, thatched-roofed edifice. On entering the door, I saw grinning at me four or five hundred skulls, with which the pillars and walls were lined; and as I crossed the room, I walked upon a pavement of human skulls. The sight was the most ghastly and horrid I have ever seen. As, with trepidation, I retreated from this habitation of devils, my attention was called to a scaffold eight or ten feet high, in a yard near the door, on which were a large quantity of human bones, some of which seemed fresh and new. Upon inquiry, I was informed that these were the bones of enemies recently taken or killed in war, or for witchcraft, and some of the flesh had been eaten, and the blood drunk in horrid fetish orgies. To this temple the sick are brought to sleep, and to have incantations performed over them. From this charnel-house I went to call upon Juju Jack, "the arch-priest," or chief "devil-man." I found him sitting in the porch of his dwelling, with emblems of his craft on either side. He conducted me through a room in which were skulls and fetishes, and through a dark passage in a back apartment, where I was furnished with a chair, and offered pale wine. He is a fiendish-looking elderly man, and seems capable of any work of cruelty and blood.—*Bushnell.*

107. Human sacrifices. — The most awful and abominable practice which prevails in some parts of Western Africa, especially in the kingdoms of Ashanti and Dahomi, is that of the offering of human sacrifices. This is done by the deluded natives with the vague and confused idea of appeasing the anger of their demon gods whom they believe to delight in human blood, honouring those who have recently been called away by death, and of sending messages to them in the spirit world. If a chief or nobleman wishes to convey a message to a departed friend, he whispers the message in the ear of a slave, adding, "be sure to tell him," and immediately orders his head to be struck off. And at the death of persons of distinction, hundreds and sometimes thousands of hapless human beings are cruelly slaughtered, that their spirits may attend upon the distinguished person deceased, in the unseen world, in honour of whom they are slain. On the death of the King of Dahomi, a few years ago, two hundred and eighty of his wives fell victims to the sanguinary superstitions of the country, and still larger numbers have fallen in Ashanti on similar occasions.

108. ——. At a moderate calculation there could not have been an assemblage of less than 10,000 persons to witness my reception by the King of Ashanti in his capital of Kumasi, all immersed in the greatest ignorance and superstition, literally without God and without hope in the world. One circumstance I must not omit to mention; and, being the first of the kind I had witnessed, I shall not easily forget it. Whilst waiting to receive the respects of the King and his counsellors, two men about to be sacrificed were marched along near where I sat. They were in a state of complete nudity. Their arms were closely tied behind their backs. Long spear knives were thrust through their cheeks, from which the blood flowed copiously and curdled on their breasts. The moans of one of the victims in particular were most heart-rending. In all, eight human beings fell under the sacrificial knife

that day in Kumasi alone, in honour of the deceased Queen of Jabin. The number already slaughtered in Jabin itself must be immense. I have since heard, from a captain who was present at the custom in Jabin, that upwards of three hundred were sacrificed in that town. Human sacrifices are almost of daily occurrence in Kumasi. I have witnessed several decapitations since I came here, and have seen as many as twelve headless human bodies scattered along the public streets of the town.—*Wharton.*

109. —— Last night, a sister of Korinchi died after a long sickness. Her death was announced by the firing of muskets and the mourners going about the streets. When an Ashanti of any distinction dies, several of the deceased's slaves are sacrificed. Accordingly, as I walked out in the morning, I saw the mangled corpse of a poor female slave, who had been beheaded during the night, lying in the public street. It was partially covered with a common mat, and as this covering is unusual, I concluded that it was thrown over it to hide it from my view. In the course of the day I saw groups of natives dancing round this victim of superstitious cruelty with numerous frantic gestures, and who seemed to be in the very zenith of their happiness. . . . Throughout the day I heard the horrid sound of the death-drum, and was told in the evening that about twenty-five human beings had been sacrificed, some in the town and some in the surrounding villages; the heads of those killed in the villages were brought into the town in baskets. I fear there will be more of this dreadful work to-morrow.—*Freeman.*

110. —— Access to the interior of the palace of the King of Dahomi is generally denied to Europeans; but Mr. Dalzel, on one occasion, visited his sable majesty during his illness, and was admitted to his bed-chamber, a detached room, surrounded by a wall, the top of which was ornamented with human jawbones, and the path which led to the door was paved with human skulls. He observed that the palace was surrounded by a substantial clay wall, about twenty feet high, the top of which was ornamented with human skulls stuck on small wooden stakes. Concerning this strange ornamentation, Mr. Dalzel makes the following record:—"The person to whom the management of this business was committed having neglected to make a proper calculation of his materials, had proceeded too far in his work when he found that there would not be a sufficient number of skulls to adorn the whole palace. He therefore requested permission to begin the work anew, that he might, by placing them further apart, complete the design in a regular manner. But the King would by no means give his consent to this proposal, observing that he should 'soon find a sufficient number of Badagry heads to render the plan perfectly uniform!' The operator therefore proceeded with the work till the skulls were all expended, when the defective part of the wall was measured, and calculation made, by which it appeared that *one hundred and twenty-seven* was the number wanted to finish this extraordinary embellishment. The prisons where the wretched captives had been confined were accordingly thrown open, and the requisite number of victims dragged forth to be slaughtered in cold blood for this horrid purpose."

111. Polygamy.—Both the Mohammedans and Pagans of Western Africa practice polygamy on an ex-

tensive scale. The Koran does indeed impose some limitation to the number of a man's wives, and requires that they shall not exceed four; but in many places professedly Mohammedan the doctrines and principles of the false prophet have such a slender hold upon the mass of the people, that this rule is totally disregarded; whilst among the pagan tribes no restraint whatever is recognised, the only limit to the number of a man's wives being his means of purchasing them. We have met with instances in which native Africans have each had ten, twenty, or thirty wives, whilst kings, chiefs, or cabooceers, are known to number them by hundreds and thousands. These are employed more like domestic slaves than companions, doing all the drudgery and hard work of the family, whilst their lords spend their time in indolence and sin. It is said that the King of Ashanti rejoices in the mystic number of three thousand three hundred and thirty-three wives.

112. Mumbo Jumbo.—It is not surprising that in the establishment of an African with several wives, there should sometimes occur "family jars." When these are so serious as to defy the authority of the master of the house, which is not unfrequently the case, recourse is had to an institution called Mumbo Jumbo. This is a person unknown, with a mask on his face, a staff in his hand, and robed in a singular dress made of the bark of a tree. When he is seen entering a village in the dusk of the evening and approaching the *bentang*, where the people are assembling for their usual amusements, great is the curiosity excited as to the parties who may have occasioned the visit of the mysterious personage. There are many palpitations and heart-searchings among the ladies whose consciences tell them that they have not been remarkably loving, mild and pacific in their respective families. At length Mumbo Jumbo, with unerring aim, seizes upon the unfortunate vixen to be punished for her misconduct. He strips her naked, ties her to a post, and severely beats her with his rod till she cries for mercy, and promises not to offend again, whilst the bystanders of both sexes look on with derisive bursts of laughter, and shouts of savage joy, forgetting that their turn to be punished may soon come. This Mumbo Jumbo may be the husband of the lady thus chastised, or it may be his friend whose services have been engaged for the occasion. Having executed his office in perfect disguise, he retires in the darkness of the night, takes off his dress, and hangs it up in a tree near the village, where it remains suspended, *in terrorem*, as a standing warning to unruly wives. Some of the African ladies think there ought to be instituted a Mumbo Jumbo for naughty husbands as well as disobedient wives.

113. Drunkenness.—Among the numerous vices practised by the natives of Western Africa that of drunkenness has of late years held a prominent place. Even among the professed Mohammedans there is a class of people called *soninkaies* who are much addicted to it, and as to the pagan part of the population, they are notorious for their love of strong drink. Their favourite intoxicating beverage formerly was palm wine, but since their more frequent intercourse with Europeans they have learned to covet and imbibe the white man's "fire water," which has tended largely to increase the evil. The writer once paid a visit to old Bruma, the King of Barra, when he

witnessed a scene not soon to be forgotten. His sable majesty was reclining on a couch in a state of beastly intoxication; but on being informed of the presence of white strangers, he roused himself up, and wishing to show his hospitality, he put his hand under the couch and brought out an old English tea-kettle. This was the king's decanter, in which he kept his rum! He poured a quantity into a calabash, and invited us to drink, which we respectfully declined. It was then handed round among his wives, counsellors, and a number of naked children, all of whom appeared to be well acquainted with the fiery liquid which they had evidently learned to relish.

SOUTH AFRICANS.

114. Native Tribes.—That portion of the great continent of Africa which lies to the south of the equator is inhabited by a great number of tribes, speaking a variety of different languages or dialects. Yet the whole of these, or nearly the whole, may be comprised in two great families branching off into several members, with slight variations, but strong and striking affinities, namely, the Hottentots and the Kaffirs. Although there might be some shades of difference, all the tribes of South African aborigines were in a fearful state of ignorance and moral degradation before the light of the Gospel reached the respective countries in which they live.

115. Fluctuations.—Within the memory of man, insignificant tribes have risen to importance through the ability of their chieftain or commander, whilst other clans, formerly of importance, have been entirely swept away by the indiscriminate slaughter of the savage. Extermination has been in some instances avoided by speedy flight over a vast expanse of territory. Thus in many cases, the same district of country has changed hands several times in recent years. I have never myself met with a tribe whose traditions did not point to another, and sometimes distant locality, as having been at a former period the residence of their ancestors. But whilst constant changes have been taking place amongst these uncultivated races, we have no literature in which to find their dreary record. Tradition sheds its uncertain light backwards for only a few generations, and then leaves us in the dark. Beyond this, a bare list of the names of chiefs is all that has been preserved in the various tribes. — *Mackenzie.*

116. Hottentots. — The name given to the first natives with whom the Dutch came in contact after they landed at the Cape of Good Hope, on their taking possession of the country in 1652, was Hottentots. For what reason they were so designated does not appear. They were described by Barrow as having a striking resemblance to the Chinese, and they probably came originally from the far distant east, but at what period, no one can tell. Whatever may have been their origin or early history, there is no doubt but the Hottentots have the strongest claim to be regarded as the real aborigines of Southern Africa of any native tribe with which we are acquainted. They are naturally timid, and indolent in their habits, but very far from being so stupid and incapable of instruction as some travellers and writers have represented them. They make excellent shepherds and farm servants, and when kindly treated and well

trained, they often prove faithful and confiding. Very few of this race are now found living under their own chiefs. Those within the Cape colony are settled chiefly at the Mission stations, or resident among the farmers. They have, no doubt, undergone a considerable change in their character and habits since they first came to the notice of Europeans; but they are still notoriously ignorant and degraded before they come under the influence of religious instruction.

117. Treatment.— The treatment which the poor Hottentots have received at the hands of Europeans at different periods, has been similar to that which has fallen to the lot of other weak and helpless tribes of aborigines who have come in the way of the "pale-faced strangers" who have landed on their shores to take possession of their hunting grounds. When the Portuguese first visited the Cape of Good Hope, it is said that,—"On one occasion, while a number of them were on shore with the Hottentots, a serious disturbance took place. One of the sailors having a pair of buckles on his shoes which attracted the attention of the savages, and being unwilling to part with them, some misunderstanding arose, which ended in the massacre of seventy-five persons." "In the course of a few years, the Portuguese landed again, and aware that glittering copper would attract the attention of the unsuspecting natives, they took on shore with them a shining cannon, formed of that metal, as a present to their chief. To the cannon, which was loaded with musket-balls, some ropes were attached, that the Hottentots might drag it away to their place of residence. Not aware that this shining object was an engine of destruction, they readily took hold of the ropes, and when on a line with its mouth, a person previously appointed, put the torch to the powder, and instantly the numerous balls killed and wounded many of them. Those who escaped death immediately fled to the mountains." Such was the character of the earliest acquaintance of the natives with Europeans.

118. —— The Hottentots were never absolutely reduced by the Dutch to the condition of slaves. Overtures in this direction had indeed been made by some of the farmers, before the advent of English rule, but their desires had not been fulfilled. But, if not slaves, the Hottentots were far from being free men. They occupied a position somewhat similar to the serfs and villeins of other countries. They could not be bought and sold, and, according to law, were permitted to claim their freedom when twenty-five years of age. But other laws existed which nullified this liberty. It was enacted by the Dutch Government that if a Hottentot child received a piece of meat from a colonist, that act constituted it also a vassal until it should be twenty-five years of age. Thus, when the parents were twenty-five years of age, their children were all in bondage, which practically bound the Hottentot to his Dutch master for life.—*Mackenzie.*

119. Numbers.—In one of my first letters which I sent home from the Cape Colony, I made the assertion that "the Hottentot race was fast dying out," and again, that "drink was fast exterminating the Hottentots." So far as I can recollect, my ground for writing thus was simply that some one whom I thought worthy of confidence had told me so. I saw a great deal of

darkness among these people, which I regarded as an attestation of the truth of the statement. I find others have had the same vague idea. Nothing could be more incorrect than this statement; at least since the time the colony came into the hands of the English. Under the Dutch sway, indeed, judging from such evidence as I have been able to obtain, there would seem to have been no increase among the Hottentots. But they have certainly increased of late years, as will appear from the following figures:—

Number of Hottentots in the Cape Colony.

In 1794, according to Barrow's estimate, 14,447.
In 1836, as reported to Sir T. F. Buxton's Committee, 32,000.
In 1865, as per Census of Population, 81,598.

Mackenzie.

120. Bushmen.—The comparatively small wandering tribes of natives in the interior of South Africa, known as Bosjesmans or Bushmen, can scarcely be regarded as a separate race of Africans: they must rather be considered as a fragment of the real Hottentot aborigines of the country, who, by wandering off into the desert, have maintained an independent and frequently a hostile attitude towards the colonists, while the majority of their nation has become mixed up with them, and undergone a considerable change in consequence. They live chiefly on wild roots which they dig out of the ground, and on the larvæ of ants, with such game as they take in the chase, very few of them keeping even a few goats for the sake of the milk, whilst the cultivation of the ground is what they scarcely ever think of. The Bushmen we have seen in our travels have presented to our view the most miserable specimens of humanity imaginable, being small of stature and having deeply-sunken eyes, with prominent cheek bones, and legs and arms attenuated to mere skeletons. Though comparatively few and feeble, they have become annoying, if not formidable, at different times to the Dutch farmers, by reason of their marauding habits and their being armed with poisoned arrows, and addicted to theft. The Dutch boers were in the habit of shooting them down as vermin. Barrow relates that on the frontier, "a Boor being asked in the Secretary's office if the savages were numerous or troublesome on the road, replied that he had only shot four, with as much composure and indifference as if he had been speaking of four partridges." The same author says he heard one colonist boast of having destroyed, with his own hand, nearly three hundred of these unfortunate wretches. The remaining Bushmen are now but few in number, and are very demoralised, except in those localities where they have been collected together, and brought under the influence and instructions of the Missionaries.

121. Namaquas.—The Namaquas are a branch of the Hottentot family who occupy a large tract of country on the western coast of South Africa, on both sides of the great Orange river. They are similar in many respects to the other tribes of Hottentots, only, if anything, more bold and independent in their bearing, having from time immemorial lived under their own chiefs, and had less intercourse with white men. When they were first visited by Christian Missionaries, the natives of both Little and Great Namaqualand were extremely ignorant and depraved; but they are

now at least a semi-civilised people, owning large herds of cattle and flocks of sheep, as well as horses and waggons. They still live in beehive-shaped huts, formed of sticks and mats; but this is a matter of necessity rather than choice, as they have frequently to move from place to place, in order to find water and herbage for their cattle in times of drought. On these occasions they take down their huts and pack the materials, with all their other goods and chattels, on the backs of oxen, and move forward with their wives and children till they come to a suitable place for the re-erection of their *werf* or village, which is only the work of a few hours.

122. The Korannas.—The Korannas, in their personal appearance, habits, language, and general character, very much resemble the Namaquas, and must also be regarded as belonging to the Hottentot race. By dint of circumstances, as well as disposition, they have generally led a wandering life; but their principal location has been far away in the interior beyond the Orange river, between Griqualand, on the east, and Namaqualand on the west. They live in small detached tribes, under separate petty chiefs, in the same manner as their neighbours, and subsist chiefly on the milk of their flocks, which accompany them in all their wanderings. In times of drought and scarcity, they often suffer much from want of food. In his interesting book, George Thompson, Esq., gives the following account of a party of Korannas that he fell in with in the course of his travels:—"They were miserable-looking beings, emaciated and lank, with the withered skin hanging in folds on their sides; while a belt bound tight round their bodies indicated that they were suffering like myself from long privation of food. I attempted to make them understand by signs, that I was in want of provisions, and would gladly purchase some; but they replied in a language which could not be misunderstood, by shaking their heads and pointing to the *girdle of famine* tied round their stomachs." It is astonishing how long the Hottentots can go without food by tightening their girdles from day to day, and equally astonishing to observe what quantities of food they can consume at a meal when they have an opportunity of breaking their fast.

123. Griquas.—The Griquas are a mixed race of Hottentot descent on the mothers' side, whilst they claim paternal relationship, originally, to the Dutch Boors. They are a numerous and respectable tribe of natives, and occupy an extensive tract of country along the northern bank of the Orange river, under their own independent chiefs. Formerly they lived near the colonial boundary, but most of them have removed eastward to a country known as No-man's-land. They were originally a very poor and degraded class of people; but since they were brought under the instruction and fostering care of Christian Missionaries, they have risen to a pleasing state of civilisation. Some of the most intelligent and wealthy of the Griquas now live on their own farms, and possess horses, waggons, herds, and flocks, and are otherwise in a thriving and prosperous state. A similar class of people is found in various parts of the colony, dispersed among the farmers, known by the uncouth name of "Bastards," a separate description of whom is unnecessary.

124. Religious notions.—Before the Missionaries went among the Hottentots of Namaqualand, and other parts of the interior of South Africa, their ideas of God, the soul, and a future state of being, if they had any at all, were very confused and indefinite. They seemed to have a vague notion that there was some sort of "Great Spirit," or Being possessed of supernatural power, and who took an interest in the affairs of the world. This Being they called Achie Abiss, which signifies existence before all other beings. Hence they sought, by various means, to propitiate Him, and to secure at His hands temporal prosperity. This they did by casting stones on heaps near their fountains of water, or on the roads where they commenced a journey, and by other superstitious rites. They also believed in the existence of an evil power or being, whom they called Ickâu-ap, the name now used in Namaqua for the devil, and were very much afraid of their neighbours bewitching them. But what sort of beings these were, or what would be their own future, they knew not. There was no form of worship among them that we ever heard of, during several years of occasional intercourse with them. They have a curious legend among them to the effect that Achie Abiss, having often been opposed and thwarted by Ickâu-ap, fell upon him one day to punish him. In the contest he received a wound in the knee, from which time he was called Tshe-Kwap, the name now used in Namaqua for God. This name, signifying "him with the sore knee," was not given in derision, however, but as a mark of respect, because he was wounded in defending the cause of the people.

125. African Legend. — The Namaquas never eat the hare. The reason is, they say that when men became mortal the moon sent a message by the hare to the earth, promising that, as the moon died away and rose again, so men should die and rise again. The hare, however, either from forgetfulness or envy, delivered a wrong message, and said, "Like as I (the hare) die and never rise again, so ye men shall die and never rise." When the hare returned to the moon, and was questioned as to the message it had delivered, the moon was enraged at the conduct of the hare, and took a hatchet to split the hare's head asunder, but chopping short, only severed the lip. This was the origin of the hare-lip. The hare being in pain from the cut, sprang at the moon and clawed its face. These are the marks of the hare's claws which we now see in the moon!

126. Kaffirs.—The name Kaffir is somewhat vague and indefinite in its signification. It simply means "infidel," or "unbeliever," and in Mohammedan countries is applied exclusively to all who are not mussulmans. In relation to Africa, however, the term has become applicable of late years to a numerous and powerful race of people inhabiting the south-eastern coast of the continent. Very little is known of the origin and early history of this people. It is generally admitted, however, that the country which they now occupy has not been their home for many generations, and that they must have originally come from the north. They are much superior, both in their personal appearance and mental qualities, to most of the other African tribes. They are thus described by Barrow: "There is, perhaps, not any nation under heaven that can produce so fine a race of men as the Kaffirs. They are

tall, muscular, well-made, elegant figures. Their countenance is ever indicative of cheerfulness and contentment. Their skin, which verges towards black, and their short, curly hair are rubbed over with a solution of red ochre, which produces an appearance far from disagreeable." Their dress consists of a robe called a "carosse," made of the skins of wild animals. That of the female is distinguished by a thong of leather suspended from the shoulders and loaded with ornaments of various kinds, and a petticoat made of leather is added, and a small apron fringed with beads. They are fond of ornaments, and use buttons, buckles, iron and copper rings, and various other articles in the decoration of their persons. They live in rude mat huts, a small number of which form a village or "kraal," and they own extensive herds of cattle, of which they are passionately fond, and subsist chiefly on the milk, served up with Kaffir corn, seldom slaughtering an animal. They also cultivate the ground more extensively than most other African tribes. They are courageous, daring, and warlike in their bearing, and have given the colonists much trouble at different times by their depredations.

127. Different Clans.—The Kaffir race, as it now exists in South Africa, is divided into a great number of tribes or clans, who live under their own paramount or petty chiefs, scattered over a vast extent of country; although they speak the same language substantially, it is in dialects with shades of difference one from the other. We have already some knowledge of the following, namely: the Amakosa (the prefix "Ama," signifies "people" or "tribe"), including the minor tribes of Gaika, Slambie, Gonubi, and some others living in British Kaffraria; Amagaleka, beyond the Great Kei; Amatembu, or Tambookies, in Kaffirland proper; Amaponda, between the Bashee and the Umzimculu; Amabaxa, north and east of the latter; Amalunga, in Natal and on the northern border; Amazulu, east of Natal; Amazwasi, near Delagoa Bay; Amatabile, south of the Zambezi, under Moselikatse; Amafengu, or Fingoes, but freed by the English, and now living in locations provided for them in the Cape colony. In addition to these, there are other tribes of natives in South Africa of a kindred character, and which properly come under the general head of Kaffirs. We refer more especially to the tribes which speak the Sechuana language, which differs considerably from the Kaffir proper, although it may perhaps be traced to the same origin. This class includes the Basutus, northwest of the Maluti mountains; the Bechuanas, north of the Orange river; the Batclaps, Bamangwatas, Bakweins, Makololo, &c., north and east of the Boor Republic and the Vaal and Orange rivers. Some of these are so important, in a Missionary point of view, that they are deserving of brief separate notices.

128. Zulus.—The Zulus are a large, powerful, and warlike tribe of Kaffirs, who originally occupied the tract of country now embraced within the boundaries of the colony of Natal and the coast beyond in the direction of Delagoa Bay. They have rendered themselves notorious in the annals of south-eastern Africa by their savage, fierce, and cruel conflicts with the Dutch Boors and also with the English, about the time that their country was first invaded by the white men. Since the death of their celebrated paramount chief, the great Dingaan,

they have appeared more peaceably disposed, and hopes are entertained that they may yet be brought under the benign influence of Christianity. Their social and moral condition without the Gospel is fearfully degraded; but they are not lacking in mental vigour and capability of improvement.

129. ——. A few years ago a party of Zulus were taken to England for the purpose of being exhibited (an experiment of very doubtful utility). On returning to their own country they were surrounded by their friends who were anxious to hear the news from the other side of the "great salt water." At a set time, and in the presence of a large assemblage of chiefs and people, one of them gave an amusing account of what they had seen in the "white man's country." After telling of the voyage, and how frightened and sea-sick they were on board the "big ship," he said:—"In the third moon we saw England. Then we were told we were in the mouth of a river, and soon after that London was before us. Those who knew London saw it; our eyes, however, saw nothing but a cloud of smoke, then houses, and presently poles standing out of the water, like reeds in a marsh, and these were the masts of the London ships. We went in among them, and our ship stood still, and we found ourselves in London, the great place of the English. The place is very large. We never saw the end of it. We tried hard to find it, but we could not. We ascended a high building like a pole (the Monument), to see where it ended, but our sight was filled with houses, and streets, and people. We heard that many people born, and grown old there, never saw the end of it, and we said, 'If such is the case, why should we who are strangers look for it?' We gave it up. The people are so many that they tread on one another. All day and night the streets are crowded. We thought that some great thing had happened, and said, 'Let us wait till the people have passed on,' but they never did pass. The surface of the earth is too small for the people, and some live under the earth, and even under the water (alluding to the shops in the Thames tunnel).

"When we left London, we travelled in a fine waggon, drawn by another waggon, but how I never could understand. I could only make out that the first waggon is like a large kettle on wheels, full of water, with a fire under it to make it boil. But before it boils, other waggons loaded are tied on behind it, for the moment it does boil it runs away on its own road, and if it were to boil without the waggons being tied to it, I do not know where it would go to. We saw a number of oxen, but the oxen in England do not draw the waggons, but they ride in them, and are drawn along all together by the big thing with the boiling water in it. We saw many other strange things more than I can tell you of. We saw men ascend into the skies, and go higher than the eagle. The men did not go up with wings, but in a basket. The basket was tied to a large round bag, filled with smoke. It looked like a large calabash, with the mouth downwards, and the basket hung beneath. In this two people sat, and when the bag was let go, it went up with them. I looked at it till my eyes were tired, and it became smaller than a bird. They took up sand with them, and poured it on the people beneath, and some fell on us. We likewise saw dogs carrying letters, and monkeys firing off guns. We saw a horse dancing to a drum, and when he had finished, he made a bow to the people who

were looking at him. We saw elephants, and sea-cows, tigers and crocodiles living in houses, and snakes handled by human hands. We saw men standing on their heads and walking on their hands for money, and we paid our money to see them do it." After a minute and intelligent account of an interview with the queen with which they were honoured, and a description of her palace, guards, and equipage, the young Zulu Kaffir concluded his address, amid loud applause and clapping of hands. The young people were delighted, but the old men were somewhat incredulous, and shook their heads in mute astonishment, declaring that they could believe almost everything that their countryman had said, except the account which he had given of oxen riding in waggons instead of drawing them.

130. Bechuanas.—The Bechuanas are a numerous people, and are subdivided into several minor tribes bearing the names of their respective chiefs. They all belong to the Kaffir race, although their language has now assumed a separate and distinct form. They are more mild and pacific in their bearing than some of the other tribes, and they congregate in larger numbers, occupying towns and villages of considerable magnitude, which generally stand in elevated positions, and are scattered over a vast extent of territory to the eastward of the Vaal river. In their habits, manners, and superstitions, the Bechuanas differ little from kindred tribes of the same great family of South African natives to which they belong. Like the rest of the aborigines, they were deeply involved in ignorance, degradation, and woe, before the light of Christianity visited their land. But a good work is now in operation among them, which will, no doubt, result in their social and moral elevation in the scale of being.

131. Basutus. — The Basutus differ little in their appearance, language, manners, and general character from their neighbours the Bechuanas, and they only seem to call for a brief separate notice from their somewhat prominent and important position in a Missionary point of view. The Basutus occupy an extensive and fertile tract of land on the north-west of the Maluti mountains, and their country is completely surrounded by the territories of the Cape Colony, the Orange Free State, the Trans Vaal Republic and the colony of Natal. They have for many years past had for their ruler the far-famed semi-civilised chief Moshesh — a man of uncommon mental ability for an untutored African. He fixed his "great place" or capital, on the top of a conical mountain called Basego, which being accessible only by a narrow path easily defended, he could bid defiance to the Dutch Boors with whom he was for a long time at war. At length the Basutus were harassed and worn down into submission by their enemies, who were allowed to import munitions of war through British territory, whilst they were refused the privilege. A large tract of their country was annexed to the Orange Free State, and they were reduced to a pitiable condition. The work of evangelisation, which was going on among them, was seriously retarded during the prevalence of wars and rumours of wars; but the British Government having at length extended to this deserving, but much oppressed tribe, its fostering care, it is hoped that it will soon resume its former attitude of progress in civilisation.

132. Makololo.—The tribe of

South Africans, called the Makololo, was first brought to our notice by Dr. Livingstone, who engaged a number of them to accompany him in his adventurous journey across the Continent in 1856. The Doctor became so much interested in this people that he induced the London Missionary Society to send Missionaries to them, with the understanding that they were to remove from the unhealthy locality which they occupied on the banks of the Zambezi, to a more eligible situation. This arrangement, however, was never carried out, and the Mission ended in sad disaster. The following year, the old chief Sekeletu, who treated the Missionaries so unkindly, died of leprosy, with which he had been long afflicted, and his people were scattered by war, many of them who failed to obtain shelter in their flight among other tribes, being miserably put to death. Thus perished from among the tribes of South Africa the far-famed Makololo.

133. Superstition of Kaffirs.—Those who have been most intimately acquainted with the various Kaffir tribes have failed to discover among them any traces of any religious system, properly so called, either idolatrous or otherwise, or anything deserving of the name of religious rites or ceremonies. The nearest approach to it is the practice of throwing, each person, a stone to certain heaps which they pass when on a journey; but this appears to be done either in memory of the dead, or with a superstitious notion of securing safety while travelling. Circumcision is universally practised by the Kaffirs, but no religious idea is associated with the ceremony. It is merely an introduction to the responsibilities, rights, and privileges of manhood. They have a vague notion of a Supreme Being, whom they call Uhlanga or Utixo, and of a future state of being, but no notion of rewards or punishments. They have great regard for lucky and unlucky days, and a kind of fetishism obtains among them as among many other African tribes. They believe in witchcraft; and the rain-makers and witch-doctors drive a very profitable trade among their deluded fellow-countrymen.

134. Witch Doctors.—All misfortunes, diseases, and deaths among men and cattle are attributed by the Kaffirs to the influence of witchcraft. When any untoward event occurs to persons of rank, the first question asked is, "Who is the witch?" And as the person implicated is always liable to have his property confiscated, or, in Kaffir phrase, to be "eaten up," the wily witch-doctor employed on the occasion is sure to fix upon some one possessed of wealth. At the command of the chief, a summons is issued to the suspected parties, a grand meeting is convened, and various foolish ceremonies are performed, with a view to "smell out" the culprit. When the declaration is made by the witch-doctor, implicating some one present, the unhappy victim is at once seized and subjected to the most revolting cruelty, to make him or her confess the crime and divulge all the particulars as to where the bewitching matter has been concealed, &c. Sometimes the suspected witch is bound with cords, besmeared with grease, and placed upon an ant-hill, to be tormented by the noisome insects; at other times, burning-hot stones are applied to the feet and other sensitive parts of the body, producing the most excruciating pain; and thousands of innocent persons have been put to death by

burning at the stake, strangulation, and in various other ways under this appalling system of superstition. So true is it that "the dark parts of the earth are full of the habitations of cruelty."

135. Rain Makers.—The same crafty, designing men in Kaffirland, who rejoice in the proud title of witch-doctors, are also the professed rain-makers,—a class of men whose vocation is of great importance in a country where long and excessive droughts are of frequent occurrence. When no rain has fallen upon the land for several months, and the ground is parched and dry, and both grass and water are becoming exceedingly scarce, the people apply to the rain-maker, who immediately exerts himself on their behalf, if they bring him satisfactory presents. A large gathering of the people now takes place, an ox is slaughtered, and a large quantity of Kaffir beer is imbibed; and when the rain-maker has become sufficiently animated by the part he takes in the feast, he commences his incantations. He dances round the camp fire, and exerts himself with such violent gesticulations that the perspiration streams down his naked body. He then commands the people to go and look towards the western horizon for the appearance of the rain-clouds. If no indication of coming showers is seen, the wily rain-maker tells the deluded natives that the presents which they have brought him are not sufficient. They then go to bring more, the feast is renewed, and the heathen ceremonies are repeated to gain time; and, if the foolish exercises are continued till a shower actually falls, the rain-makers triumph in their success. The presence of Christian Missionaries in Kaffirland has, of late years, greatly impaired the power and influence of the rain-makers, and bids fair to annihilate the gross deception altogether.

136. Damaras.—Far away to the north of Great Namaqualand and the Bechuana country, there is a powerful tribe of people called Damaras. In their personal appearance, woolly hair, thick lips, and other characteristic features, these people appear to be more nearly related to the Negro race than to either the Hottentot or Kaffir tribes. From their geographical position, they have not had much intercourse with white men; but so far as we have become acquainted with them, they appear to be in a fearfully ignorant and degraded state, and they have a strong claim upon the sympathy of the genuine Christian philanthropist. The same may be said of the Ovampos, and other tribes which are found still farther north, and which appear to connect, by a considerable population occupying a country scarcely as yet explored, the peoples of Western and Southern Africa.

137. Negroes.—A considerable number of Negroes are found in different parts of the colony of the Cape of Good Hope, who are deserving of notice, in a Missionary point of view. They, or their parents, have been rescued from slave-ships by British cruisers, and located in South Africa, under the supervision of the Colonial Government. They make good domestic servants, and, when attention is paid to their social and moral improvement, they give pleasing evidence that the care bestowed upon them is not labour in vain; but we regret to state that, in the absence of better influences, a large number of them have been induced to embrace the foolish dogmas of the false prophet.

138. Malays.—In addition to the various tribes of natives and other coloured inhabitants of the Cape colony which have passed under review, there is a numerous class of people called Malays. Their origin is to be traced to events that occurred at an early period of the possession of the colony by the Dutch. The Cape being a convenient place of call in the voyages which were frequently made between Europe and India, a few Dutch settlers arrived there from Batavia as early as 1652, bringing their Malay servants with them. These Malay domestics, who were brought as household slaves, were increased in number, from time to time, by fresh arrivals. To these were added, at different times, a number of convicts and political offenders who were banished from Java to the Cape. From these importations the present race of Malays has sprung. They are clever artizans, thrifty shopkeepers, and good out-door servants generally; but, being rigid Mohammedans, they are difficult to reach for their moral and spiritual good. The Malay priests are important personages in the estimation of their countrymen; and one of them is kept in the pay of almost every butcher in Cape Town, to superintend the slaughter of animals intended for their people, as they have to perform certain ceremonies in the process, without which the meat could never be sold. It is calculated that there are not fewer than ten thousand of this class of persons in the colony, seven thousand of whom reside in Cape Town, where they have several mosques, or places of worship, of superior capacity and architectural adornment to any we have seen in Africa.

139. Malagasy.—To the eastward of Africa there is a large island called Madagascar, 900 miles long, and 400 broad, with a population estimated at 3,000,000. These people appear to be descended from a mixture of the Malay and African races, and are deserving of special notice in a Missionary point of view. Their condition without the Gospel is thus adverted to by the Rev. T. Campbell: — "During my stay at Tamatava, I visited and conversed with many people who seem to be much given to the practice of drinking. In many of the houses a barrel of rum is to be seen, and in the evening these houses are filled with people shouting, singing, and drinking. Slavery is in a sense universal. The great people are slaves of the Government, and the poor people are slaves of the great, and the slaves in turn possess slaves. Nothing but the Gospel of Jesus Christ can make them free in every respect, and in the highest sense of the term; but, if the truth shall make them free, then they shall be free indeed." The avowed system of religion of the Malagasy is Paganism of the rudest kind, and their idolatrous and superstitious worship, before the light of Divine truth reached their shores, was of a character peculiarly repulsive.

ASIATICS.

140. Hindus. — The native population of the East Indies, including Ceylon and Hindostan, is estimated at 160,000,000, and may be divided into three principal classes, namely, Hindus, Mohammedans, and Parsees. The Hindus have undoubtedly the best claim to be regarded as the aborigines of India, the others having originally come from Arabia, Persia, or other

eastern countries at different times. The chief systems of religion professed by the Hindus are Brahminism and Buddhism, both of which are ancient and time-honoured systems of idolatry and superstition, which it is difficult to define or describe in a few words, as they are extremely complicated and mysterious in their dogmas, rites, and ceremonies.

141. Brahminism.—Brahminism is so called from Brahma, the name given by the Hindus to a being whom they regard as supreme and uncreated. But notwithstanding this recognition of a superior power, Brahminism is preeminently a system of idolatry. The principal gods are Brahma, the prince of good spirits, the first of creation, by whom the world was made; Vishnu, the great preserver of men, and Siva, the destroyer. There are besides these, it is said, 300,000,000 inferior gods, many of which are imaged forth by numberless forms carved in wood, stone, gold, and silver. The Hindu gods are described as abounding in every species of conceivable iniquity. Their symbolic works are filled with the most polluting and obscene representations. The Brahmins, or priests, are deceitful, selfish, and vicious; and the whole system is a piece of exclusive selfishness, degrading to the people who are kept by it in a state of ignorance and bondage, and are made to lick the dust from the feet of the priesthood. The Hindus build splendid temples, in which they set up their idols, which are frequently of hideous forms. To these they bring offerings of fruit and flowers, &c., and before them they bow down and worship. There are several orders of monks in Brahminism. These are professional mendicants, and are found in bodies of thousands. They frequently make large levies of money upon an entire district to undertake a pilgrimage to some celebrated shrine,—an enterprise supposed to have great merit in it for all parties concerned.

142. Buddhism.—The prevailing form of religion among the natives of Ceylon and some parts of Continental India is Buddhism, a system of atheism or devil-worship. It takes its name from Buddha, an imaginary god, of whom the most wild and extravagant legends are handed down from generation to generation. The footprint of this giant-god is shown on a rock on Adam's Peak, the highest point of land in the island of Ceylon; and his tooth is preserved in a casket as a sacred relic, and exhibited to the gazing multitude on special occasions. But the people who are in theory Buddhists are in practice devil-worshippers. In 1851, the Rev. Joseph Rippon, adverting to this, wrote as follows:—"Within four miles of my house there are sixteen Buddhist temples. In one of these there are thirty priests. Frequently, in the dead of the night, I hear the music from the devil-dances in the neighbourhood. Never did a Christian congregation in England attend with more unbroken silence to the worship of God, than these people do to the frantic gestures, hideous yellings, and senseless incantations of their devil-priests. He is the great intercessor between devils and men for the removal of all evil and the bestowment of all good."

143. Hindu Festivals.—It is on the occasions of the great festivals, when the people congregate to the number of tens of thousands, that the sin and folly of these miserable idolaters are most apparent. Then may be heard the wild and frantic

shouts of the excited multitude, as they drag along the car of Juggernaut, crushing beneath its ponderous wheels the wretched victims devoted to destruction to propitiate their bloodthirsty deities. Then may be seen devotees with iron hooks thrust through their flesh, swinging in the air amid the deafening plaudits of the maddened throng, who regard the act as highly meritorious. And so deluded are these poor heathens, that mothers may often be seen casting their sickly children into the sacred waters of the Ganges, to be devoured by the crocodiles, not so much perhaps to be relieved from attending to them, as to appease their angry gods, to whose displeasure they attribute all the afflictions that come upon them.

144. A Mother's regret.—Some time after the arrival of Christian Missionaries in India, on the occasion of a school anniversary at which the children recited several beautiful pieces, and sung very sweetly, a heathen mother was seen weeping bitterly in a remote part of the schoolroom. On being questioned by the Missionary as to the cause of her sorrow, she exclaimed, "Why did you not come sooner, that my little boy might have been here?" When asked what she meant, she stated that she had once a beautiful little son, whom she took with her to a heathen festival, and finding him troublesome in the crowd, she retired into the jungle, where she deliberately killed him by breaking his back over her knees, and throwing the corpse to be devoured by wild beasts, returned to the festival to enjoy the scene without interruption. On concluding her mournful story, she again exclaimed, with frantic screams of despair, "Why did you not come sooner, that my little boy might have been alive and here to take his part with the schoolchildren?"

145. Pilgrimages.—The Hindus attach great importance to pilgrimages to the holy temples at Benares and other sacred shrines. Sometimes these are performed on sandals with small spikes inserted, every step causing pain to the pilgrim. In other cases, the whole distance of hundreds of miles is travelled by the infatuated fakeer tumbling over and over, like a waggon-wheel, without ever standing on his feet; for the greater the pain and suffering with which the pilgrimage is accomplished, the greater is the merit attached to its performance. It often happens that poor pilgrims perish on the road for want of food, or in consequence of sufferings arising from the severe penalty which they inflict upon themselves. But instead of this being a warning to others, it is considered highly meritorious to fall in the effort to fulfil a vow made in honour of their idol gods.

146. Caste.—The most formidable opponent to the evangelisation of the Hindus is the institution of caste. The whole community is divided into different social ranks, trades, or professions, in which the descendants of each person are trained respectively, and the boundaries of which can never be passed without losing caste. Nor can a person of one caste eat, sleep, or associate with a person of another caste without the most serious consequences. The barrier which is thus raised against religious enquiry and Christian fellowship can only be fully appreciated by those who have had to do with it and who have seen the poor Hindu convert to the faith of the Gospel cursed, disowned, abandoned, and considered henceforth as dead by his idolatrous and cruel relatives.

147. Parsees.—The Parsees of Western India are the descendants of those Zoroastrian refugees who fled from persecution on the invasion of Persia by the Mussulman Khalifs, about A.D. 651. They are a numerous and wealthy class of people in the Presidency of Bombay. The adoration which they more especially pay to the element of fire has given rise to the name of fire-worshippers, by which they are distinguished. Fire, as the pure and radiant source of light, heat, and vitality, is regarded by them as the most perfect symbol of the Divinity. The fire-temples of the Parsees are generally surmounted by a dome, beneath the centre of which the sacred fire is placed in the atishdan or brazier. None but the priests are allowed to go near it, although the devotee is permitted to look on it through a grated door. The fire is fed with fresh fuel at five stated times daily; and the priests, who are in constant attendance for that purpose, night and day, accompany the performance of this duty with certain prayers, which they repeat with their faces turned in the direction of the sun. According to Parsee authority, the sacred flame has been continuously kept alive for many centuries.

148. Burmese.—The inhabitants of the Burman Empire have been estimated at 17,000,000, who, in common with other populous nations in the east, were all involved in midnight pagan darkness before they were visited with the first rays of Gospel light from the distant western world. The religion of the Burmese is Buddhism, one of the most widely extended and refined modifications of the Hindu creed. They have erected numerous splendid temples, in the form of immense pinnacles, to the honour of their principal god Buddha, whom they represent by the figure of a young man of placid countenance in the dress of a rahaan or priest. His most common posture is that of sitting cross-legged on a throne, his left hand resting on his legs, and holding a book, while his right hand stretches over his knee. There is an idol of this form, generally of large dimensions, in each temple, to which the people bring their offerings of fruit, flowers, betel, gold, and silver. But images of Buddha are made of all sizes and of different kinds of materials, and are kept in dwelling-houses, as well as in the temples, for the convenient adoration of the deluded natives.

149. Japanese.—Till very recently the Japanese succeeded in keeping themselves completely excluded from the rest of the world, and but little was known of their social or moral condition. But now the partition wall is being broken down, and we are every year becoming better acquainted with this mysterious people. The Japanese are of middle size, well made, and robust, with complexion either brown or pale like the Chinese; but their distinctive feature is the eye, which is small, oblong, and deeply sunk in the head. They have the head large, the neck short, the nose large, black hair, thick and shining from the oil they rub into it. They are divided into two religious sects, called Sinto and Budso. The former believe in a Supreme Being who, they conceive, is too exalted to concern Himself with their affairs, but they invoke divinities of an inferior order as mediators; they believe that the souls of the good inhabit luminous regions near the empire, whilst those of the wicked wander in the air, until they have expiated their faults. The Sintos abstain from animal food because

they abhor the effusion of blood, and dare not touch a dead body. The sect of Budso is the same as that of Buddhism, mixed with some foreign superstitions, and the idolatry practised by the people is similar to that which is common among other pagan nations of the East.

150. Chinese.—The population of the vast Empire of China is estimated to amount to the enormous number of four hundred millions, equal to one-third of the entire human race! This fact, together with their moral degradation without the Gospel, notwithstanding their boasted civilisation, gives to the Chinese a prominence and importance, in a Missionary point of view, above that of almost every other nation. In common with most other Asiatics, they belong to the Mongol, or olive-coloured, variety of mankind. Those Chinamen are thought most handsome who are most corpulent; and the women affect great modesty, and are remarkable for their small feet. So anxious are they to excel in this respect, that they confine the feet of their children in little boots to prevent their growing too large, thereby giving them much pain, and often producing deformity which marks them through life. The religion of the Chinese is sheer Paganism of the Buddhist type. They have no Sabbath, nor even such a division of time as a week. Their principal pagodas, or temples, are dedicated to a god whom they call Fo; but they are not much frequented for the purpose of worship. The people generally have their household gods and private heathen altars in their respective dwellings, where they perform their idolatrous rites and ceremonies. The Chinese are notorious for polygamy, infanticide, debauchery, gambling, and other revolting forms of vice, to say nothing of the malignity, deceit, and fraud by which they are characterised.

151. Language.—The Chinese language is very peculiar, and was once thought almost inaccessible to Europeans, but a more intimate acquaintance with it has proved that it is not so. The characters are somewhat of the form of hieroglyphics, and are read, not from left to right, as the English, nor from right to left, as the Hebrew, but from top to bottom, being arranged in perpendicular columns. A word has sometimes *five* different meanings, according to the tone of voice with which it is pronounced—a circumstance which shows the care which is required to study and properly to speak this strange tongue. Learning is much cultivated by the Chinese, and their schools and colleges are, in their way, of a very respectable character. They have among them a number of books on a variety of subjects, which are indicative of a higher state of civilisation having existed at some previous period of their history than that which they now enjoy.

152. Confucius.—The greatest of the Chinese philosophers was Confucius, whose memory is cherished throughout the Empire, as that of a saint. He was born in the kingdom of Lu, now the province of Changtong, about 550 years before the advent of Christ, and seems to have been prior to Socrates and contemporary with Pythagoras and Solon. At a very early period of life he gave proofs of uncommon talents; and, being a descendant of the imperial family of the Chang dynasty, he was put under the ablest tutors, for the purpose of cultivating and improving them. Having become a man of eminent learning and wisdom, he embraced every opportunity, we

are told, of informing himself of the state of the morals of his countrymen. He found them exceedingly vicious, and conceived the noble purpose of attempting a general reformation. He formed a code of doctrines, which he divided into four parts, and organised schools for the inculcation of his principles. Confucius was the author of numerous works and a variety of weighty maxims, which are still held in high esteem by the Chinese, who have erected several monuments to perpetuate his memory. It must be acknowledged, however, that his system of philosophy has come far short of meeting the moral and spiritual necessities of the Chinese Empire.

AUSTRALASIANS.

153. Australian Aborigines. — When the great island continent of Australia, or New South Wales, was first discovered by the Portuguese, and afterwards explored by the Dutch, in the early part of the seventeenth century, it was found to be thinly inhabited by a race of men differing in many respects from all others which had been met with in the southern world. They bear a stronger resemblance to the Negro family than to any of the Asiatic tribes which have come under our notice; and they have been pronounced the most degraded specimens of humanity that were ever found on the face of the earth, having sunk even below the position of the Hottentot or Bushman of South Africa. Nor is the personal appearance of the native of Australia less repulsive than his moral character. He is described as having "an enormous head, flat countenance, and long slender extremities," and as wandering about in a state of complete nudity, subsisting on wild roots, grubs, reptiles, and kangaroos taken in the chase, and as occupying a position scarcely elevated above that of the wild animals around him. "Of natural affection, of course, little appears in these people, and of religion absolutely nothing. Mothers have scarcely the regard of the brute creation for their offspring. They sometimes adopt the horrible expedient of burying their children alive to be freed from the trouble of taking care of them." It is no wonder, therefore, that their numbers should be rapidly diminishing.

154. Tasmanians.—The aborigines of Tasmania, or Van Dieman's Land, are similar in every respect to those of New South Wales. They appear never to have been numerous; but after the country was discovered and colonised by the English, the native inhabitants gradually decreased in number, notwithstanding considerable care being taken of them by the Government of late years. At length they became entirely extinct. The "last man" of the race was present at a public entertainment at the Government House, in 1865, and he has since gone the way of all flesh. This appears to be the impending fate of all the wandering tribes of the aborigines of Australia, although repeated efforts have been made to promote their social and moral improvement.

155. Convicts.—The first British settlements that were formed in Australia and Tasmania were simply convict establishments, to which hundreds and thousands of our hapless countrymen were transported every year for having violated the laws of the land. According to the statement put forth at the time their avowed

object was that of "ridding the mother country, from time to time, of the yearly increasing number of prisoners who were accumulating in the jails, by affording a proper place for the punishment of criminals, and of forming a free colony from the materials which the reformed prisoners would supply," &c. This being the case, it is not surprising that all classes of the community should have been fearfully demoralised at at an early period. In making application for a Wesleyan Missionary, Messrs. Bowden and Hosking say:—"The higher ranks of those who were formerly convicts are, in general, either entirely occupied in amassing wealth or rioting in sensuality. The lower orders are, indeed, the filth and offscouring of the earth in point of wickedness. Long accustomed to idleness and wickedness of every kind, here they indulge their vicious inclinations without a blush. Drunkenness, adultery, Sabbath-breaking, and blasphemy are no longer considered as indecencies. All those ties of moral order, and feelings of propriety, which bind society together, are not only relaxed, but almost extinct. This is the general character of the convicts, high and low; and, except the military departments of Government, there is no other difference than that which wealth naturally creates in the means which it affords for the greater indulgence in vice."

156. New Zealanders. — For savage ferocity, inveterate revenge, and cruel blood-thirstiness, the natives of New Zealand appear to have equalled or surpassed the aborigines of almost every other country, when the first attempts were made to promote their civilisation in 1814. Concerning this degraded race of human beings, the Rev. S. Marsden, who was the first to commiserate their condition, wrote soon after his arrival among them:—"Their misery is extreme. The prince of darkness has full dominion over their bodies and souls. Such is the tyranny that he exercises over them, that the chiefs sacrifice their slaves as a satisfaction for the death of their friends, while numbers voluntarily and superstitiously devote themselves to death. Nothing but the Gospel of Christ can set them free, and we cannot hope for the Gospel to have its full effect without the aid of the Christian world."

157. Utu, or satisfaction.—The Indo-Americans and the South-Sea Islanders have uniformly entertained the same ideas in regard to the necessity of revenging injuries, and of receiving what the latter call *utu*, or "satisfaction." In short, revenge is considered the most sacred passion and duty by both communities; while the forgiving of injuries is utterly unknown. No time can blot out the remembrance of an injury which has once been sustained; no distance can secure the unfortunate victim from the consequences of this passion. In the pursuit of vengeance, wiles and stratagems have been adopted by both nations. The Indian springs from his covert on the object of his resentment with his tomahawk; the New Zealander cleaves his skull asunder, in some unsuspecting moment, with his deadly *maree*. The former scalps his victim, and makes a drinking-cup of his skull; the latter bakes his head in an oven, and preserves it as a trophy to future generations.—*Strachan.*

158. —— On one occasion the Rev. S. Leigh interposed to prevent an attack by a party of savages on the newly-formed Mission-station of Wesley Dale, in New Zealand, and was endeavouring to speak words

of peace, when one of them interrupted him by exclaiming: "You say too much: *utu*, pay thou the price." Before Mr. Leigh could reply to him, the furious savage seized him by the collar, and threw him down the hill. He rolled over several times before he could regain his footing, and rose up much shaken, and covered with mud. Mrs. Leigh, having witnessed this act of violence, ran to the chief who commanded the strangers, and inquired, "What *utu* do you require?" Assuming an angry and menacing attitude, he replied, "Nothing less than a *kâhu pai*, 'a good garment.'" Having bound over the belligerents to keep the peace for a few minutes, she hastened to the Mission-house, and taking a coverlet from off her own bed, returned immediately, and presented it to the enraged warrior as a gift of reconciliation. He received it with evident satisfaction, and wrapping it round his body, exhibited the symbol of peace. His fighting-men expressed their assent by jumping simultaneously off the ground. On witnessing this unanimity, the chief exclaimed, "This *pakēha*, 'European,' has slain our hearts."—*Strachan.*

159. Friendly Islanders.— On the return of Captain Cook and other celebrated explorers, after their famous voyages "round the world," marvellous accounts were brought to Europe of the innocency, happiness, and peace in which some of the South Sea Islanders were found to be living, far away from the influence of civilised men. Hence a certain group was called the *Friendly* Islands, because the inhabitants were so kind and *friendly* to the pale-faced visitors compared with other savages with whom they had come in contact. The inference to be drawn from these romantic and fictitious representations was that the simple, unsophisticated islanders had no need of the Gospel, and might with advantage be left in their primitive state of enjoyment. But what were the real facts of the case? When Missionaries went to live among them, and had an opportunity of witnessing their every-day life and conduct, they found these Friendly Islanders anything but friendly. They were constantly at war among themselves; they delighted in cruelty and blood; they were gross idolators and cannibals; they practised infanticide on a large scale, one mother confessing that she had put to death nine of her children with her own hand. Yea, three of the first party of Missionaries who landed on the Friendly Islands in 1797 were murdered by the very people to whom they were sent with the offer of the Gospel of Peace, whilst the rest had to escape for their lives on board a ship which happened to call at Tonga.

160. Mythology of Tonga.— The gods of Tonga were many. It would be easy to number seventy, with distinct names and attributes. They were not all objects of worship. There were two, especially, whom the people regarded as uncreated beings, living in the sky. These they did not worship, though they held them in profound reverence. Their names were thought too sacred for utterance, and, indeed, only a few persons of the highest rank knew what their names were. The people believed in a place called Bulotu, inhabited by the spirits of departed chiefs and great persons of both sexes; and it was to these chiefly that worship was paid and sacrifices were offered. These spirits in Bulotu were supposed to act as intercessors with the superior gods, who were too highly exalted to be approached by men except in this

way. The spirits, they believed, were in the habit of visiting the earth. They would come in birds or fishes as their shrines. The tropic-bird, the kingfisher, and the sea-gull; the sea-eel, the shark, the whale, and many other animals were considered sacred, because they were favourite shrines of these spirit gods. The heathen never killed any of these creatures; and if, in sailing, they chanced to find themselves in the neighbourhood of a whale, they would offer scented oil or kava to him. Some of the natives would lay their offerings at the root of certain trees, with the same idea of their being inhabited by spirits. A rainbow or a shooting star would also command worship.—*Miss Farmer.*

161. Tongan Superstitions.—There were certain priests and priestesses in Tonga into whom the spirits were supposed to enter, and houses were built, from which these sacred persons might utter their oracles. When a great blessing was desired, or a serious evil deprecated; if they wished to have health, or children, or success in voyaging, or in war, they would go to the burying grounds of the great chiefs, clean them up thoroughly, sprinkle the floor of the sacred house with sand, and lay down their offerings. Such houses were once numerous. Five stood in the town of Nukualofa alone. In the case of the sickness of one whose cure was earnestly desired, they used to proceed on this wise: — They would approach the god's house with every sign of deep sorrow, their dresses consisting of old mats, rough and torn, and a circlet of green leaves round their necks, expressive of humility. They then brought offerings of natural produce, and sometimes their young children, too, the first joint of whose little finger, they proceeded to cut off. If that had been already presented, they cut off the second joint, and then the third; or if all the joints on one hand had been sacrificed, they began with the other, and then they held up the bleeding hands in hope of softening an angry god. This done, they bowed their heads to the ground, and wept freely, but in silence. The priest or priestess received the offerings, heard the case, and generally gave the answer. The Feaa, as the priest was called, was sometimes sullen, however, and gave no answer. Sometimes he would ask, "Do you think I am going to take any notice of such paltry things as you have brought?" The poor people, on hearing this, would go off to fetch more costly gifts, not wishing to offend the god by whom they supposed the priest to be inspired.—*Miss Farmer.*

162. Fijians.—From the casual and occasional calling of whale-ships and trading vessels at the Fiji Islands, the natives had obtained an unenviable notoriety for barbarism at an early period of the present century; but when Christian Missionaries went to live among them in 1835, their character and condition were found to be infinitely worse than it had been represented. The people proved to be not only idolatrous and superstitious in the extreme, but cruel, revengeful, and blood-thirsty, and delighting in war, in connection with which they often committed deeds of savage barbarity, a description of which would not be fit for the ears of civilised Christian people.

163. Cannibalism. — But the most appalling and disgusting feature in the character of the Fijians was their propensity to cannibalism. For a length of time Christian people in England seemed unwilling to believe

that human beings could be so deeply degraded as literally to devour each other; but undeniable facts have been brought to light which prove that it is even so. Instances of a most revolting character have been known to occur in New Zealand and other countries; but Fiji has earned for itself the greatest notoriety for this outrageous abomination. At what period and under what circumstances cannibalism began to prevail in this part of the world, it is impossible to say. Some have charitably supposed that the first instance might have occurred from stress of hunger, when a party of natives were cast away at sea, or exposed to famine on shore. It is more likely, we think, to have had its origin in the cruelties of war, as it is a well-known fact that some heathen people, not habitually addicted to cannibalism, occasionally drink the blood of their enemies slain in battle, and feast upon their flesh, from feelings of revenge and with the hope of thereby imbibing the courage and prowess of their fallen foes. But, however it may have originated, it is an appalling fact that cannibalism became fearfully prevalent in Fiji, and there are abundant proofs that the natives actually acquired a relish for human flesh. Indeed it assumed, in a sense, the character of a religious institution; for at the building of a house, the launching of a new canoe, and on many other public occasions, it was customary to shed abundance of human blood to propitiate their demon gods, and to render the enterprise successful. Then also, the ovens were heated, the bodies of victims cooked, and the assembled multitude feasted on the flesh of their fellow-men.

164. System of Religion.—It is difficult to arrive at a clear view of the religious system of the Fijians. Their traditional mythology is exceedingly dark, vague, and perplexing: but so far as we have been able to trace its principal features, it does not seem to differ much from that of their neighbours in other islands of the Pacific. Each island has its own gods, each locality its own superstition, and almost each individual his own modification of both. Yet amidst the confusion there may be observed certain main traits of belief which are common to the people generally. A confused idea of Deity, or belief in the existence of an invisible superhuman power, controlling all earthly things, is entertained by all classes; but no direct homage appears to be offered to the Creator of the universe. Superstitious reverence is paid to various objects, animate and inanimate, as rivers, mountains, stones, trees, serpents, lizards, and other reptiles, under the impression that the spirits of departed chiefs, which appear to be their principal gods, return to the earth and take up their abode in them. To the honour of their favourite divinities they build sacred houses or temples called *bures*. Nearly every town or village has one or more such, erected over the graves of deceased chiefs. These buildings are seldom used as places of worship, but more frequently as council-chambers, or places of public business.

165. Strangling.—Human life is held to be of little value in Fiji. Thousands of the natives commit suicide by jumping from the tops of cocoa-nut trees or over precipices on the most trifling occasions; and it is a common practice, on the death of a chief or other person of distinction, to strangle several of his wives, with their own consent, that they may accompany him to the spirit land. Numerous instances might be given

of this horrid custom, if space permitted, and there were not a danger of satiating the reader with such disgusting details.

166. Pilfering. — Like most other heathens, the Fijians were notorious for their propensity for pilfering in their heathen state. To this vice they attached no idea of disgrace, if it could only be done without detection. A striking instance occurred at Bau, the capital of Fiji, soon after a missionary went to live there. One day a man jumped over the fence, and went deliberately into the verandah of the mission-house to steal a blanket. Being detected in the act, he immediately dropped his spoil and made his escape, not, however, before a passer-by recognised him, and gave his name. The Missionary at once complained to the chief, who expressed his indignation, and declared he would kill the thief. It was now found necessary to plead for the life of the offender. The chief yielded the point at last, saying, "Let us understand each other. You dislike being robbed, but you do not want the thief to be killed. Very well; I will only threaten to put him to death. Whatever I say or do, you must not be alarmed, as I shall only frighten him." The chief then sent for the parents and uncle of the young man, and told them of the theft. "Not," said he, "that stealing is any new thing among us, but it is new to do it so carelessly as to be found out. Your son has disgraced us, and must die." The relatives at once consented to his death. As soon as the criminal was found, he was sent to the chief, who thus addressed him:— "You are a thief; a thief discovered in the very act of stealing. I am a thief; my father was a thief; my grandfather was a thief; but were we ever found out? Through your bad management you have discovered to the Missionary that we steal from him. You must die. Your father and mother and uncle have given their consent. However, as the Missionary has interceded for you, I am willing to offer you terms, by compliance with which you may save your life. You may either cut twenty fathoms of firewood for my wife, or furnish me with six pigs, or be strangled. Take your choice." After some deliberation the youth replied: "To cut twenty fathoms of firewood, sir, is very difficult, and would cause me great fatigue; I must therefore decline that. To furnish six pigs is not in my power, as I have not five friends who would each give me a pig to add to mine to save my life. To die is the easiest; so you will please strangle me." "Oh, very well," said the chief, "then you shall be strangled." So the man was cleansed, oiled, and attired in the usual way, the friends were kissed, the knot was adjusted, and the cord was about to be pulled. At that moment the chief again offered life to the culprit, but the offer was rejected with scorn. "Strangle me," said the infatuated youth; "I shall never give up stealing unless you strangle me. I wish to die." "Oh, so you *wish* to die?" inquired the chief. "Yes, sir, I do," was the reply. "Then you shall NOT be strangled," exclaimed the now indignant chief; "but you shall live, and you shall give up stealing as a punishment. Mind you are not caught again, or I will make you uncomfortable." The young man was not "caught" stealing again for twelve months, when he was once more seized in the very act on the same premises!

167. Polynesians.—The natives of the South Sea Islands generally, whether we call them Australasians

or Polynesians, including the aborigines of the Society, Navigators, Marquesas, and Sandwich Islands, resembled in many respects the aborigines of New Zealand, Tonga, and Fiji before they were favoured with the light of Christianity. Wherever the mariner or the missionary came, when exploring the South Sea Islands, in the early part of the present century, they found the people wholly given up to idolatry, superstition, and crime, and presenting a strong claim to the attention of the genuine philanthropist and the Christian Missionary. How these claims were met, and the results of the efforts which were made for the religious instruction and moral elevation of these interesting islanders will be noticed in other sections of this work.

168. Manners and Customs.—The following particulars of the manners and customs of the inhabitants of the Ellice group will apply to the Polynesians generally in their pagan state. They worship the spirits of their ancestors, especially those who originally peopled the islands. They have shrines in some places where they offer their devotions, and where they think the gods come to hear their prayers and accept their offerings. Some have tangible representations of their gods in the shape of stones; but they always seem to have the idea of spiritual beings taking up their abode in them, either for a time or permanently. They have also a number of sacred men through whom they communicate with their gods. In some of their southern islands, now Christianised, there was only one sacred man in each village. He was chosen by the people from one particular family. At his death, his successor was generally, but not necessarily, his brother or son. If one failed to satisfy the people, he was deposed, and another chosen. This man was regarded as very holy. He dwelt with his family apart from the rest of the people. His home was generally built on piles over the shallow water in the lagoon. He never worked, but he and his family were fed by the community. He gained power over the people and abundance of food, by promising the favour of the gods to those who treated him well, and denouncing their anger upon those who were niggardly and brought him little food. The priest performed incantations before the people went out to fish; and to the anger or favour of the gods, the success or non-success of the fishing expedition was ascribed. Their dead are interred in the earth, and their graves are surrounded by a border of large stones, with a covering of small pieces of broken coral in the middle. These are generally very carefully kept in order. In the case of a chief, a mound is raised from two to four feet high over the grave, and all round it kept free from weeds. The forms of government vary in different islands. Some have one king, exercising despotic authority. In one there is a king and council of chiefs; in another there are two kings on an equal footing; and in one there is a king and chief, the chief being nominally inferior to the king, but really possessing superior power, owing to his great force of character.

169. Infanticide.—The practice of infanticide was fearfully prevalent in almost all the islands of the Pacific when their degraded inhabitants were first brought under the notice of Europeans. It is believed that during the generations immediately preceding the subversion of paganism, not less than two-thirds of the children were massacred soon after their birth. This was the case

especially with girls. A female who was accustomed to wash the linen of one of the mission families had thus cruelly destroyed five or six. Another, who resided very near them, had been the mother of eight, of which only one was spared. During the year 1829, the Rev. John Williams was conversing with some friends in his own house in the island of Raiatea on this subject. Three native females were sitting in the room at the time; the oldest not more than forty years of age. In the course of conversation, he observed—"Perhaps some of these females have been guilty of the crime." The question was proposed, and it was found that not one was guiltless; but the astonishment of the parties was increased, when it was reluctantly confessed that these three females had destroyed not fewer than one-and-twenty infants. One had destroyed nine, one seven, and another five. These individuals were not questioned as having been more addicted to the practice of this crime than others, but simply because they happened to be present when the conversation took place. Without reference to other deeds of barbarism, they were, in this respect, according to the testimony of the Missionaries, "a nation of murderers." Indeed, infant murder was sanctioned by their laws, and incorporated with their superstitious rites and ceremonies. The methods by which infanticide was effected were various, but always cruel and shocking to human nature. In the Sandwich Islands children were buried alive immediately after their birth. A hole was dug sometimes in the floor of the dwelling. In this the little infant was placed, and a piece of native cloth was put over its mouth to prevent its crying, whilst the attendants threw the earth upon it, trod it down with their feet, and in a moment all was over. In other places the little things were strangled as soon as their sex was discovered, and they were forthwith buried in the garden like so many little dogs. These shocking practices, when viewed in connection with other barbarous habits of the heathen, constrain us to exclaim, "Truly the dark places of the earth are full of the habitations of cruelty!"

170. The World's Population.—The entire population of the globe, classified according to their respective countries, has been estimated as follows:—

Europe	272,000,000
America	89,000,000
Africa	200,000,000
Asia	720,000,000
Australasia	2,000,000
Total	1,283,000,000

Viewed in reference to their profession of religion the population of the world has been thus divided:—

Christians	Protestants	75,000,000
	Roman Catholics	153,000,000
	Greek Church	89,000,000
Jews		5,000,000
Mohammedans		160,000,000
Heathens or Pagans		200,000,000
Asiatic Buddhists		600,000,000

Reckoning the average deaths as at the rate of about one in every forty of the inhabitants, 32,000,000 die in a year; or rather more than one human being dies every second,—a circumstance which makes a powerful appeal to Christian philanthropists not to delay their benevolent efforts for the benefit of their fellow men.

II.—MISSIONS AND MISSIONARY SOCIETIES.

ORIGIN OF MISSIONS.

171. Christianity Missionary.—The nature and genius of Christianity are essentially missionary. In this respect the dispensation of the Gospel differs somewhat from that of the Law. Judaism was vastly superior to Paganism, inasmuch as it inculcated the worship of the true and living God. It was nevertheless comparatively circumscribed in its provisions and influence. It was, in fact, the religion of one nation, one country, and one temple. But Christianity is, by its very nature and character, adapted for *all* nations, and peoples, and countries; and is evidently designed by its divine Author to supersede every other form of religion in the world. By seeking for it, in the manner prescribed by the Law, strangers might be admitted to the privilege of "proselytes of the gate" in the Jewish Church. But Christianity, in the spirit of its great Founder, goes forth "to seek and to save that which was lost," and is ever intent upon gathering the wandering sons of men into the fold of the Redeemer. It is guided and influenced in its action by the spirit of the great commission which Christ gave to His disciples, and which He continues to give to all His sent Ambassadors, "Go ye into all the world and preach the Gospel to every creature."

172. Reason. — The Missionary character and grand design of the Christian religion may be traced to the nature and extent of the atonement which was made on the cross for human guilt by its divine Author. If there had been anything narrow or circumscribed in the rich provisions of redeeming love and mercy, Christianity would have been divested of its missionary character. But the very reverse of this is the fact. The Gospel of our Lord Jesus Christ is as free as the air we breathe; and the great salvation which it proclaims, is a complete deliverance from sin, and guilt, and death, and hell, and it is offered to all who repent and believe with their hearts unto righteousness, without respect of persons, and without money and without price. The reason for this unrestricted offer of a free, full, and present salvation, which may be regarded as the mainspring of the missionary enterprise, is to be found in the numerous passages of scripture which set forth the universal love of God to man in the gift of His Son to be our Saviour. "God so loved the world that He gave His

only begotten Son that whosoever believeth on Him should not perish but have everlasting life." It is distinctly stated that "Christ by the grace of God tasted death for every man." "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." He is "not willing that any should perish but that all should come to repentance" and live. "He would have all men to be saved and come to the knowledge of the truth."

173. The Beginning. — The first achievements of Christianity were in the land of its birth; and from among the people who crucified the Lord of life and glory were brought the first trophies of His truth, and the power of His resurrection. In these facts we behold a standing proof of the Divine origin of our holy religion, and an illustration of the riches of sovereign grace to the worst of sinners. Had the first proclamation of the Gospel been made in some remote region of the earth, far distant from the place where the important facts transpired on which it is based, and at a period of time long subsequent to their occurrence, there might have been the semblance of a plea for the cavils of the sceptic. But the first offers of Divine mercy under the new dispensation were made on the very spot where the Saviour died and rose again, and whilst Calvary was yet reeking with the blood of the holy "Lamb of God," newly slain as an atoning sacrifice to take away the sin of the world. It was before His ascension that Jesus gave utterance to that remarkable saying: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, *beginning at Jerusalem.*"

174. The First Missionary.— Next to Jesus Christ Himself, who came from heaven to earth on a mission of mercy to our lost and ruined race, and to Peter whose mission to Cornelius was incidental, we may regard St. Paul, the great apostle of the Gentiles, as the first Missionary to the heathen of which any mention is made in sacred or profane history. And whether we consider his entire devotedness to the service of God; his quenchless, self-sacrificing zeal; or his extensive travels, labours, and sufferings, we must acknowledge him to have been a model Missionary. On returning from his distant travels, and when in self-defence, he is obliged to repel the base and false insinuations of his enemies, what an epitome does he give of his sufferings and triumphs! "In labours more abundant, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; beside those things which are without, that which cometh upon me daily, the care of all the churches." The triumphs of Paul were no less remarkable. In prospect of the severest sufferings and of death itself, he could say, "None of these things move me; neither count I my life dear unto me, so that I may finish

my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

175. First Mission Station.—Antioch in Syria, about three hundred miles north of Jerusalem, was undoubtedly the first Mission station established by the Apostle Paul, when he felt that he was called of God to go far hence among the Gentiles. It was there where he and Barnabas commenced their Missionary labours, which were attended with such blessed results, and where the first church was gathered from among the heathen. It was there also where the disciples were first called "Christians" as the faithful disciples and followers of their Divine Lord and Master. When the good work was firmly established at Antioch, and many were added to the Lord, Paul and Barnabas took their departure on their *first* great Missionary journey, travelling as far as Salamis, Paphos, Cyprus, Perga, Iconium, Lystra, and Derbe, everywhere preaching the glorious Gospel of the blessed God, both to Jews and Gentiles. Returning to Antioch as to their head-quarters or principal station, they laboured there for some time, and then Paul set out on his *second* Missionary tour with Silas for his companion, having a special call to Philippi in Macedonia. He returned to Antioch by way of Athens, Ephesus, and Cæsarea, and after a short stay he was off again on his *third* great round of Missionary labour. On this occasion he passed through Galatia and Phrygia, confirming the churches, and then visited Ephesus according to promise, where he laboured with great success for about two years. He afterwards visited Macedonia, Troas, Miletus, Lycia, and other places, and ultimately returned to Jerusalem; where he was received with joy by the brethren, who rejoiced with him at the happy termination of his long and eventful tour. Here he was overtaken by that storm of persecution which led to his long imprisonment; and we know not whether he ever saw his favourite station of Antioch again.

176. First Convert in Europe.—It was on the occasion of his visit to Macedonia, that Paul first passed over into Europe. He landed at Philippi with Silas a perfect stranger, and on the Sabbath, hearing that a prayer meeting was to be held by a few pious Jews in the open air by the river side, they repaired to the place. They found a congregation, consisting chiefly of females, to whom they immediately opened their commission by proclaiming the glad tidings of salvation. The word took effect at once, for it is said that "The Lord opened the heart" of one of the hearers named Lydia, "that she attended unto the things which were spoken by Paul," and believed with her heart unto righteousness. She was straightway baptized with all her house, and became the first convert to Christianity in Europe. She gave the best evidence possible of the change which was thus wrought in her heart, for it is said not only that her heart was opened to receive the truth, but her house was also opened to receive the messengers of God's mercy, whose labours had been made such a blessing to her. She "constrained" the Apostle and his companion to take up their abode beneath her humble roof, where they gladly partook of her hospitality till obliged to leave the place by the outburst of a storm of persecution.

177. First Missionary Meeting.—The place where the first Missionary meeting was held has sometimes

been a matter of dispute; but we think there can be no doubt but Jerusalem may fairly claim this honour. For when Paul and Barnabas went up from Antioch to the holy city after their first great Missionary journey among the Gentile nations, as related in the 15th chapter of Acts, to obtain the opinion of the Apostles there on a matter of church discipline, an assembly was convened which partook much of the character of a Missionary meeting. James appears to have been the chairman, and Peter, Paul, and Barnabas, the principal speakers. In that meeting not only was the question about the circumcising of Gentile converts settled; but the returned Missionaries made known to their brethren the glorious results of their first mission. We have some interesting notices of the speeches which were delivered. "Peter rose up, and said, men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the Word of the Gospel, and believe. And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us. And putting no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of our Lord Jesus Christ, we shall be saved even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." When the Missionaries returned to their foreign work at Antioch, the elders at Jerusalem sent with them a reinforcement of labourers in the persons of Judas and Silas, and a letter highly commendatory of their "beloved Barnabas and Paul," characterising them as "men who had hazarded their lives for the name of the Lord Jesus."

178. First Missionary Reports.—At the commencement of the glorious enterprise in the days of the Apostles, Missionary reports were not published annually as now. The age of printing presses and steam power had not yet arrived. But we have in Scripture one Missionary report, namely, the "Acts of the Apostles," which is worthy of the careful study of all who take an interest in the extension of the Redeemer's kingdom. This was, perhaps, the first document of the kind ever given to the world, and it sets forth the rise and progress of the work with a vividness and power which can scarcely fail to impress the mind and affect the heart of the attentive reader. We have often been struck with the resemblance which we have observed between the Missionary experience of the earliest ages of the Christian Church, and that of more modern times. The work is much the same now as it was from the beginning in its conflicts and triumphs, joys and sorrows, trials and success,—a circumstance which tends to confirm our conviction of its Divine character, and to strengthen our faith in its glorious issue as predicted in the Word of God.

179. Missionary character of the Primitive Church.—It is evident from Scripture and ecclesiastical history, that for two or three centuries at least, from its first organisation, the primitive Church maintained its Missionary character, and continued to be aggressive in its onward movement. And, considering the comparative weakness of the instrumentality employed, the rapid spread of

Christianity at this early period, despite all the power that could be brought to bear against it, has been properly adduced as a proof of its Divine origin; for how could it be expected that a religious system like that of the Gospel, proclaimed by a few poor fishermen of Galilee devoid of human learning and state support, could, in the course of a few years, find its way into Cæsar's palace, win over to its adherence some of the mightiest intellects, shake to their foundations long-cherished systems of paganism, and number its converts by tens of thousands, if it had not descended from heaven and been accompanied by the subduing influence of the Holy Spirit? Right earnestly did the primitive Christians, in obedience to the injunction and example of Christ, their Master, everywhere diffuse among the people a saving knowledge of the truth; and, for aught we know, the world might long since have been converted, if their successors had been faithful to their high vocation, instead of slumbering in luxury, apathy, and indolence, when the Church came to be patronised and petted by the State.

180. Mission to England.—Before the Roman Catholic Church became so corrupt as it now unhappily is, it organised a mission to England under circumstances of peculiar interest. Gregory the Great, a Pope of Rome, who flourished in the sixth century, observed one day, in the market of the imperial city, some young Saxon slaves, whose manners and appearance touched his heart, and suggested to him the idea of sending the Gospel to the land from which they came. His first purpose was to procure a few young natives from the slave-market in Rome, and have them trained as evangelists to their fellow-countrymen. This process, however, was too slow for his impatient zeal; therefore, falling back on his faithful monks, he selected a Missionary band of about forty for this service, at the head of whom was the afterwards celebrated Augustine. Before they set out on their perilous enterprise, Gregory admonished and exhorted the Missionaries with much earnestness. He, moreover, wrote them a letter of instructions, which no one can read without feeling that the man's heart was in the work, whatever might be the character of his creed. Among other things, he says:—"Let not the toil of the journey, nor the tongues of evil-speaking men, deter you; but, with all possible earnestness and zeal, perform that which, by God's direction, you have undertaken; being assured that much labour is followed by greater eternal reward. . . . May God Almighty protect you with His grace, and grant that I may, in the heavenly country, see the fruits of your labour; insomuch as I cannot toil with you, I may partake in the joy of the reward, because I am willing to labour."

It was not without reason that Gregory thus warned the Missionaries to England against the "tongues of evil-speaking men;" for, on their way through Gaul, they heard the dangers of their mission magnified to such a degree that their courage failed, and Augustine, their leader, went back to Rome to pray that they might all be recalled. But Pope Gregory was not the man to yield to such weakness. Instead of recalling the Missionaries as they desired, he urged them to persevere in their holy enterprise; and, at length, rising above their fears, they crossed the English Channel, and landed on the shores of Kent in the autumn of A.D. 595. The reception which was given to this band of Christian

Missionaries by our heathen ancestors is stated in all its particulars in the history of England, and was similar in many respects to that which modern evangelists have met with on the shores of Africa and in the islands of the South Seas.

181. The Crusades. — A wild cry resounded through Europe in the eleventh and twelfth centuries, that the tomb of the Saviour was in the hands of the Saracen. It was but an empty tomb; the Lord was no longer there, having risen. But it was the place where He had lain, and Christendom was up in arms to rescue the sacred spot. It was a misapprehended idea of Christianity to support its pretensions by brute force. But whilst, both as to the end in view and the mode of attaining it, the Crusades exhibit the superstition of a dark age, they surely teach us something more. According to the light which they possessed, the brave men who hastened to the East from every European court and country conceived that they were devoting themselves to the high and noble service of Christ and His Church. Their blood flowed freely in Palestine, while the treasures and the prayers of loved ones at home followed and sustained the Christian warriors. He is blind who can see no unselfish heroism in the brave Crusaders, and no pious liberality in the members of the Christian Church of that age.—*Mackenzie.*

182. Missionary Spirit of the Reformation.—After Christendom had been involved in a long night of religious apathy and indifference, during which the Roman Catholic Church departed further and further from the truth and purity of the Gospel, by the good providence of God the Reformation passed over the continent and islands of Europe. In the zealous labours of Luther, Calvin, Wickliff, Knox, and others, who were raised up to take the lead in the good work at different times and in different countries, we discover a cheering measure of the genuine Missionary spirit. But from the spiritual darkness and degeneracy of the age and the lands in which they lived, their zealous efforts for the diffusion of evangelical truth were necessarily confined to their respective countries. By their preaching and their writings they, nevertheless, did much to prepare the way for those aggressive measures which were afterwards adopted by the Christian Church for the promulgation of the Gospel among all nations.

183. First Protestant Mission.—The first Protestant Mission of which we have any account in history, was that sent by the Church of the French refugees in Geneva, the place of their exile, to Brazil, in the year 1556. These French Protestant refugees, sometimes called Lutherans, but by their enemies designated Huguenots, appear not to have espoused or adopted any uniform theological creed, and to have been of the same mind and opinion only on one point, namely, their decided opposition to the Church of Rome. A small settlement of Huguenots having been formed at Brazil, on the continent of South America, the year before, it is much to the credit of those who retired to Geneva that they should have equipped and sent out a mission for the benefit of their brethren, and with the hope of diffusing the light of the Gospel among the dark, benighted aborigines of the country. It would have been very pleasant if we could have reported the success of this first Protestant Missionary enterprise; but, alas! it ended in

sad disaster. The Geneva divines appear to have had some intercourse with the natives during their residence in Brazil, but, being ignorant of their language, their means of communication were very imperfect. Some of the natives promised to become worshippers of the true God; but there is no reason to suppose that their understandings were enlightened or their hearts impressed by the Gospel. At length, about ten months after its commencement, the mission was broken up, in consequence of a misunderstanding with the governor of the colony, and it is said that three of the Missionaries were thrown into the sea and drowned, the rest of the party having returned to Europe after much suffering.

ROMAN CATHOLIC MISSIONS.

184. Origin.—The power of the Papal Church in Europe having been shattered and curtailed by the Reformation, she was roused to look for extension and influence in other parts of the globe. The decayed churches of the east might be brought into subjection; trophies might, perhaps, be won in Africa's benighted land, the newly-discovered western world might be planted with churches and monasteries before Protestants were alive to their duty; every foreign country in which her faithful daughters, Spain and Portugal (then the great commercial nations of the world), had influence, was to be assailed, and, if possible, brought to acknowledge the supremacy of Rome.—*Kingsmill.*

185. Propaganda de Fide.—For the purpose of hastening the spread of Popery in foreign lands, the college *De Propaganda Fide* was founded at Rome in 1622, by Gregory XV., and enriched with ample revenues. It consisted of thirteen cardinals, two priests, and a secretary. It was designed for the propagation and maintenance of the Roman Catholic religion in all parts of the world. The funds of this college were very considerably augmented by Urban VIII., and many private donations. Missionaries were supplied with a variety of books, in different languages, suited to their appointments; seminaries for their instruction were also supported in connection with the college; a printing press was established to secure an ample supply of books in the respective languages of the countries to which Missionaries were sent, and nothing was neglected which seemed necessary to make the institution answer its intended purpose. In the course of time the Romish *De Propaganda Fide* came to be one of the largest and most powerful Missionary institutions in the world; and, being managed by a committee of cardinals, with the Pope at their head, who meet once a week for the despatch of business, its influence is felt to the ends of the earth. Protestant Christians would have had little cause to complain of this, their powerful rival in their efforts to evangelise the world, had the *Propaganda* confined its labours to strictly heathen countries; but, in modern times, it has too frequently watched for opportunities to pounce upon populations already partially evangelised and supplied with religious instruction, and just emerging from pagan darkness under the guidance of Protestant Missionaries; and thus the work of God has, in many places, been seriously retarded by the officious interference of the emissaries of Rome.

186. Resources.—It is impossible to ascertain the exact extent of

the papal resources for the support of the *Propaganda* or any other purpose. The Church of Rome, mysterious in everything, is not likely to be very candid in matters of finance. The dead, happily for her, tell no tales. The souls which quitted their mortal tabernacles, and parted with all their earthly wealth for redemption from purgatorial tortures, cannot return to enlighten the world on the means used by the confessor to effect the change. There are reasons, however, to know that Rome's treasury for Church extension in heathen lands, as replenished by voluntary contributions, is in a condition the reverse of flourishing. Indeed, the sum raised by such means in Catholic Europe is absolutely paltry compared with the annual income of our Protestant Missionary societies. The amount received by the *Propaganda* in 1850, from all parts of the world, was £120,184 8s. 0½d., since which we have seen no published statement. If England could be won back, and Peter's pence again fairly paid by her reclaimed children; if our nobles, our merchants, and our bankers, could be brought to think, that to build and endow churches and monasteries for the propagation of the faith would serve as a passport to heaven, Rome would want for nothing towards her aggrandisement and extension. We trust in God, however, that it will be with Papacy as with the subtle Hannibal of old, who, when he seemed to be winning such glory and extension of empire for his country in Italy, eventually had to return by the way in which he came to defend weakened and distracted Carthage, and to perish in its ruins.—*Kingsmill.*

187. Agents. — The Missionaries selected by the *Propaganda* at various periods have been taken from the different orders of monks, according to the predilection of the Pope and Cardinals of the time being for this or that fraternity. The Dominican and Franciscan seem at first to have been most in favour. Then the Jesuits, who, upon their suppression by Pope Clement XIV., in 1773, were succeeded by the Capuchins and others. Now the Jesuits, the forlorn hope of the Papacy, restored to power, direct and work everything in the Romish Church at home and abroad.—*Kingsmill.*

188. Maynooth.—All the honour of training Romish priests for foreign fields of labour must not be awarded to the College of the *Propaganda* at Rome. A large number have been sent out, from year to year, from Maynooth in Ireland, a college for the support of which £30,000 per annum was for a length of time granted by the British Parliament, much to the regret of the true-hearted Protestants of England. These emissaries we have met with in several of our British Colonies; and, from the character of their lives, and labours, and influence, both with reference to religion, morals, and politics, we have felt surprised and grieved that British subjects should be taxed for the purpose of providing such agents in distant lands.

189. Scenes of Labour. — At different periods Romish Missionaries were sent out to America, Africa, India, China, and of late years to several of the South Sea Islands; and, according to their own accounts, a large number of the natives of all these countries have been brought within the pale of what they call the "Catholic Church." This is not surprising, if we consider the means employed for the accomplishment of this, the highest object which they profess to have in view.

190. Modes of Operation.—The means employed by the Romish Missionaries for the religious instruction of the heathen, even in the dogmas of their own Church, appear to be very limited and superficial at best, and sometimes assume a form which is decidedly objectionable. Their catechumens are taught to repeat a few *Paternosters* and *Ava Marias;* but they obtain very little general knowledge unless it be in some solitary instances in which the proximity and influence of Protestant schools have necessarily excited a certain kind of competition. The emissaries of Rome depend for success more upon the impression made by outward display on the senses of the gazing multitude, than upon sound instruction. Hence the gaudy exhibition of crosses, crucifixes, pictures, and images in all their places of worship in foreign lands, and the pompous processions which are perpetually taking place. These are in many instances so similar to the idolatrous and superstitious ceremonies of the heathen themselves that it proves a comparatively easy matter to effect the slight change which is required in the natives to become Romish converts. But they seem to depend most upon baptism for the accomplishment of their object; and as soon as adults are baptized into the Christian faith, the ceremony is performed with avidity, whilst thousands of unconscious infants are sprinkled, with or without the consent of their parents, and thereby made good Catholics.

191. The Inquisition.—There is a dark chapter in the history of Romish Missions, in which the abominable Inquisition was made to act a prominent part. Some particulars concerning this awful tribunal, in connection with the propagation of Christianity by the Church of Rome in India, will here not be out of place: "During the months of November and December, I heard," writes Mr. Dellon, who had been a prisoner for two years himself in the Inquisition at Goa, "every morning, the shrieks of the unfortunate victims who were undergoing the *Question*. I remembered to have heard before I was cast into prison, that the *Auto de Fé* was generally celebrated on the first Sunday in Advent, because on that day is read in the churches that part of the Gospel in which mention is made of the last judgment; and the inquisitors pretend, by this ceremony, to exhibit a lively emblem of that awful event." After a long and minute description of the procession, and the order in which the prisoners were brought out, the writer continues:—"At length we arrived at the Church of St. Francis, which was, for this time, destined for the celebration of the Act of Faith. On one side of the altar was the grand inquisitor and his councillors, and on the other, the Viceroy of Goa and his court. All the prisoners were seated to hear a sermon. One of the Augustin monks ascended the pulpit, and preached for a quarter of an hour. The sermon being concluded, two readers went up into the pulpit, one after the other, and read the sentences of the prisoners. My joy was great when I heard that my sentence was not to be burned, but to be a galley-slave for five years. After the sentences were read, they summoned forth those miserable victims who were destined to be immolated by the Holy Inquisition." But here we must let the curtain fall to hide from the view of the reader the horrid scenes which were enacted on this as on many other occasions, for the propagation of the Romish faith. Rather than pursue in minute detail the scenes of cruelty and blood

with which the history of Roman Catholic Missions is so foully stained, we would let the whole sink into oblivion, and devoutly thank God that the horrible Inquisition is no more; not that Rome is changed or now lacks the disposition to practise the same coercive cruelty as in former times, but the present comparatively enlightened state of the world would not for one moment tolerate such an abomination in any religious community.

192. Baptisms. — Dr. Perrocheau, Apostolic-vicar, reports as follows from China:—"God in his mercy has this year especially protected our Mission at Su-tchuen: blessed be He a thousand times over for this! The immaculate Virgin Mary, our tender and powerful mother, has obtained for us this favour; the angels and saints have contributed to it: unbounded thanks to all. The number of little Chinese baptized is less than the previous year. This diminution arises from your having been compelled to reduce your alms; as soon as it will be possible for you to afford us more, our number will rise in the same proportion. I therefore entreat you to be so good as to allot to us an annually increasing sum. By means of £4 given to our baptizers we can regenerate three or four hundred children, more or less, two-thirds of whom go almost immediately to heaven. Urge earnestly the rich to open their purses. Tell all those who desire to draw large interest for their capital to send their money to Su-tchuen, where twenty sous produce annually two treasures by effecting the redemption of two souls. It was not our salaried baptizers alone that conferred baptism upon 94,131 children of pagans who were in danger of death. We have not yet sufficient resources to pay so many co-operators, but we unceasingly exhort the pious and intelligent faithful to go to the relief of children in the neighbourhood, who are threatened with being lost. A number of pious neophytes exercising the art of curing infants procure for us a good number of baptisms. It is these gratuitous auxiliaries that annually swell so high the total number of little Chinese baptized in danger of death."

Baptisms of children of Pagans, in danger of death, in some of the Missions in Asia, by Romish Missionaries.

In Su-tchuen, in 1849	99,807
In Yun-nan, in 1848	4,000
In Corea, in 1847 and 1848	1,225
In Camboda, in 1849	5,000
In Eastern Cochin China, in 1849	4,074
In Western Cochin China, in 1848	5,017
In Eastern Tong-King, in 1849	13,506
In Central Tong-King, in 1849	12,439
In Western Tong-King, in 1848	9,421
In the same Vicarate in 1849	9,649
Among the Birmens in 1849	127

—*Annals of the Propagation of the Faith.*

193. Free Opinions.—The indiscriminate and wholesale manner in which both adults and children were baptized by the Romish Missionaries and reported to the Propaganda called forth, at different times, severe criticisms even from persons belonging to their own party. Acosta, a Jesuit, declares, with respect to the prodigious number of heathens said to have been converted by particular priests, that "many of them were driven to baptism as beasts to the water." And Oviedo relates of Cuba, "That there was scarcely anyone, or but extremely few, that willingly became Christians;" and both he and Benzo, who were long conversant in those parts, say of Cuba and New Spain, "that they had scarcely anything belonging to Christianity besides the bare name of Christians; that they only minded the name

they received in baptism, and not long after forgot that too." The former of these writers makes this no matter of wonder, since he declares their converters to be no better Christians than these converts, and expostulates with them about the horrible wickedness of their lives, telling them that, would they give the poor Indians good examples, this method would signify much more towards making them good Christians than the course they took in carrying out their mission.

194. Travellers' Account. — Concerning the Roman Catholic Mission to Congo, in Western Africa, commenced as early as 1490, a traveller says:—"The presentation of beads, Agne Dei, images of the Madonna and saints; the splendid processions, the rich furniture, and solemn ceremonials of the Church, dazzled the eyes of the savage natives and made them view the Gospel only as a gay and pompous pageant, in which it would be an amusement to join. The sacrament of baptism, to which the Catholics attach great importance, was chiefly recommended by a part of the ritual that consisted in putting into the mouth a certain quantity of salt, which in Congo is an extremely rare and valued commodity; and the Missionaries were not a little disconcerted to find that the very form by which the natives expressed the holy ordinance was "to eat salt." Thus an immense body of people were speedily baptized and called Christians, but without any idea of the duties and obligations which the sacred name imposes." It is uncertain when the Romish Missionaries were expelled from Congo, but Captain Tucker's late expedition did not find, on the banks of the Zaine, any trace or even recollection of Roman Catholicism.

195. Labours in China.—It is pleasant to be able to give the somewhat more favourable impressions of the Rev. W. G. Williamson, recent Protestant Missionary traveller in China, concerning the Romish agents now labouring there. "We look," says he, "upon their work as an element of good in China. With all their paraphernalia, there is reason to believe that they teach the great cardinal truths of our common faith; and not unfrequently have I been rejoiced to find Christ and His atonement set forth as the great basis of a sinner's hope. In many respects they are preparing the way for a purer form of religion, and no doubt their work will be utilised and absorbed in the march of Christian progress. There is one great objection to them, they manifest no intelligent zeal for the enlightenment and elevation of the people. Few, if any, of the priests manifest that noble ambition which characterised their predecessors, Ricci, Ichaal, Verbiest, and others. I have never observed any indication among them of men grappling with the language, and girding themselves with ardour to overthrow the mighty evils which are stalking abroad among the natives. As a rule, they content themselves with superintending native priests and catechists, and other purely official duties. They never preach or publish any books. They establish schools wherever they can, and take pains, through native teachers, to instruct the boys in their catechisms, and also in a variety of trades; but there is no effort made to diffuse information, enlighten the mind, arouse generous impulses, and turn out well-informed, truth-seeking, men and women. They make good artisans, but that is the sum of the result. The only difference between them and their heathen neighbours

is, that they are good mass-hearing shoemakers, or whatever their calling may be. Comparisons have been made between them and the Protestant Missionaries by men who know nothing about the matter, but what appears on the exterior."

196. Not Wanted.—When the first attempt was made to introduce Popery into the Friendly Islands, King George showed great firmness and sagacity. On returning from the Wesleyan District Meeting in the month of October, 1837, the Rev. John Thomas was told that more Missionaries had arrived. His joy at the pleasing intelligence was but temporary, however, for he soon found that the new Missionaries were a Roman Catholic Bishop and his companions, sent out by an institution in France to try to introduce Popery into the South Sea Islands, many of which were already evangelised by Protestant Missionaries. These gentlemen had already had an interview with the King, who was at that time residing at Vavau, and had asked permission to leave two or three of their party on the island. The King asked for what purpose they came, adding, "I and my people have all turned to God." His lordship told the King that his own religion was the old and true faith, and that the religion taught by the Methodist Missionaries was one that had lately sprung up. The King said, "We know but one God, and Jesus Christ our Lord, to whom we have all turned." He then advised the Bishop to wait till the return of the Missionaries from Lifuka. The Bishop, with five others, three of whom were priests, accordingly waited upon Mr. Thomas and his colleague, who observed that the matter must be settled between themselves and the King; that King George and not the Missionaries governed the islands. The Bishop stated both to the Missionaries and to the King, that he only wished to leave the priests at the Friendly Islands for two or three months to learn the language. The King saw through the artifice at once, and doubting whether they would learn much of the language in so short a time, asked in reply, "If they are to go away in two or three months, why cannot you as well take them away in the ship that brought them?" On being pressed to consent, the King said, "It is not my mind that they should stay." On the departure of the Bishops and his companions, the Wesleyan Missionaries advised them to go where the people were still heathens, and not to trouble people already evangelised. Unhappily they gained an entrance into Fiji, Rotumah, and other places; but the wide-spread influence of the Word of God and the Gospel of Christ has prevented their doing much harm.

197. New Russian Missionary Society.—Encouraged perhaps by the influence obtained in various countries by the Romish Propaganda, in 1870, the Greek Church of Russia organised an institution which they called "The Orthodox Society on behalf of Missions," the object of which was the conversion of the non-Christians of all parts of the Russian Empire except the Caucasian and Trans-Caucasian provinces already provided for, and both the spiritual edification and social advancement of the converts thus made. The Society was inaugurated at Moscow under the presidency of Innocent, Metropolitan of that city, and therefore known as "the Apostle of Kamschatka." Liturgy and *Te Deum* were performed, and a sermon preached in the Cathedral, before a crowded congregation, among whom

were present the Governor-General of the province and others of the highest officials, notwithstanding the solemnity had no official character. The Society is placed under the patronage of the Russian Empress, and ultimate control of the Holy Synod. The president is the Metropolitan of Moscow; and the Society's affairs are administered by a council at that place. Committees also are to be formed in every city under the local bishop. The Society is annually to observe the day of S. S. Cyril, and Methodius, the 11th of May (O. S.). Any person subscribing at least three roubles may be a member of the Society. Its council possesses, besides the president, two vice-presidents chosen for two years, one by the president from his coadjutor bishops, and one by the members of the Society from the laity. Of the twelve members of the council, four are biennially nominated by the president, and the rest by the members of the Society at a general meeting.

EPISCOPALIAN MISSIONARY SOCIETIES.

198. Society for the Propagation of the Gospel in Foreign Parts.—This is the oldest Protestant Missionary Society in England, and its origin may be traced to a very remote period. About the year 1644, whilst the civil wars still continued in this country, a petition was presented to Parliament by a clergyman of the Church of England, supported by many English and Scotch divines, urging the duty of attempting to convert the natives of North America to Christianity. This, no doubt, led to the ordinance passed on the 27th of July, 1648, by the Independents of the Commonwealth, by which a corporation was established, entitled "The President and Society for the Propagation of the Gospel in New England." The preamble recites that "the Commons of England assembled in Parliament, having received intelligence that the heathens in New England are beginning to call upon the name of the Lord, feel bound to assist in the work." They ordered the Act to be read in all the churches of the land, and collections to be made in aid of the object. This was the first Missionary Association formed in England, and may be considered as the parent of the present "venerable" Society for the Propagation of the Gospel in Foreign Parts. Our colonial settlements first attracted public attention to the spiritual wants of their European and heathen populations. The colonists of New England from the commencement displayed great zeal for the conversion of the Indians. The labours of Eliot, Mather, and others, will never be forgotten by the Christian Church. After the restoration in Great Britain Baxter and Boyle distinguished themselves by their practical sympathy with the work in which these excellent men were engaged. Meanwhile the Church of England became interested in supplying the new colonies with Episcopalian ministers. In 1675 it was found "that there were scarcely four members of the Church of England in all the vast tracts of North America." In view of this lamentable state of things, royalty was moved to liberality. Charles II. was induced by Compton, Bishop of London, to allow £20 for passage money for ministers and school masters willing to go out to supply the deficiency, and the sum of £1,200 was also granted to supply American parishes with Bibles and other religious books.

199. Organisation and Constitution.—The Society for the Propagation of the Gospel in Foreign Parts was organised in the month of June, 1701, when it received a charter from William III. The main objects for which it was instituted are stated to be two-fold. It was designed "to provide for the ministrations of the Church of England in the British colonies, and to propagate the Gospel among the native inhabitants of those countries." The corporation consists of the Bishops of the Church of England, the members constituted by charter, and of three hundred other members. Every incorporated member subscribes not less than two guineas annually to the Society, or contributes not less than twenty guineas in one sum. All subscribers of one guinea per annum, or contributors of ten guineas in one sum, and clergymen subscribing half-a-guinea annually, are associated members, and from them the incorporated members are chosen by ballot. General meetings of the incorporated members are held monthly for the transaction of business.

200. Sources of Income.—The income of the Society for the Propagation of the Gospel in Foreign Parts is derived from various sources, embracing Parliamentary grants, collections in churches, schoolrooms and public halls, in which anniversary sermons are preached and Missionary Meetings held, and subscriptions and legacies from individuals. In this way the institution is liberally supported and a large amount of agency is brought to bear upon the people where mission stations have been formed.

201. Fields of Labour.—During the long period of its existence the venerable Society for the Propagation of the Gospel has gradually extended its labours to various parts of the world, and has been instrumental of much good, especially to British colonists at an early period of their struggles, long before modern Missionary Societies had commenced their operations. This useful institution now occupies important stations in the British Provinces of North America, the Dominion of Canada, British Columbia, the West Indies, Southern Africa, Australia, New Zealand, India, and China. To all these places Anglican bishops and clergymen have gone forth, carrying with them their own views of Church order and discipline; and in connection with every important colony a Diocese has been formed, and parishes have been organised after the style of the mother country. The main object of the institution is to supply the services and the ordinances of the Church of England to the tens of thousands of British emigrants who have been annually leaving the shores of their native country from generation to generation, to better their condition in foreign lands. And with much zeal and earnestness have the agents of this Society followed their countrymen in all their wanderings, ministering to their spiritual necessities, and bringing home to their recollections the tender associations of the "old country," where they were favoured in times of yore to listen with pleasure to the sound of the "church-going bell." Nor have the dark benighted heathen population within the boundaries and in the neighbourhood of our respective colonies been neglected by this time-honoured institution. Many poor wandering Indians in the north-western wilds of America, as well as idolatrous Hindus in the East, and warlike Kaffirs in Southern Africa, to say nothing of the aborigines of

other lands, have been favoured with the means of grace and religious instruction through its instrumentality, especially of late years since attention was more particularly directed to this department of the work.

202. The Wesleys.—The Missionary spirit was a passion in the Wesley family when Christian Missions scarcely existed. John Wesley, the grandfather of the Wesleys, after being ejected from his living in 1552, longed to go as a Missionary, first to Surinam, and afterwards to Maryland. Samuel Wesley, his son, when between thirty and forty years of age, formed a magnificent scheme to go as a Missionary to India, China, and Abyssinia, and in the last year of his life most sincerely lamented that he was not young enough to go to Georgia. His sons, John and Charles, then at Oxford, caught his spirit, and actually went to Georgia, John Wesley having it particularly in view to preach the Gospel to the American Indians.—*Tyerman.*

203. —— These stirrings of the Wesley family towards the heathen preceded the operations of the societies which afterwards took up the work of Missions. The "Society for Promoting Christian Knowledge," founded in 1698, established a connection with the first Protestant Mission to the heathen, the Danish Mission to the Hindus at Tanquebar, in 1709. The "Society for the Propagation of the Gospel in Foreign Parts," incorporated in 1701, does not appear to have had any Missions to the heathen for many years after its formation. John Wesley did not acknowledge himself a Missionary of this society when in America, nor would he receive a salary from them, but he furnished them with most valuable reports as to the state of the settlements and the proceedings of the clergymen employed by them. The journals of that eminent man show how his heart yearned over the heathen, and how willing he would have been to devote his life to their spiritual benefit. Divine Providence permitted his wish to be frustrated, and directed his course back to his native land for the accomplishment of a greater work than was possible, humanly speaking, among the scattered population of America at that time.—*Dr. Hoole.*

204. Society for the Promotion of Christian Knowledge.—This Society, although not strictly missionary in its primary object, was, at a very early period, an auxiliary to Christian Missions, and is at this day a most powerful help to the Church of England in her desolate places abroad, as well as at home. It was founded in 1698, mainly by a private clergyman, Dr. Thomas Bray, who, subsequently acting as commissioner in Maryland, and seeing the great necessity for some further effort at home for the advancement of religion in the Colonies, happily succeeded in rousing public attention to the matter. Having afterwards been the chief instrument in the formation of the Gospel Propagation Society, Dr. Bray may be fairly considered the founder of both these institutions, and in them of many other noble societies which followed them, by imitation or natural consequence. As early as the year 1709, the Society for the Promotion of Christian Knowledge established a connection with the Danish Mission to the Hindus at Tanquebar, and rendered considerable aid towards the support of the work. The Tanjore Mission originated in 1726, and the one at Trichinopoly in 1762, which, with the celebrated Schwartz as its Missionary, was taken up, five years afterwards, by the Christian

Knowledge Society, and prosecuted with vigour and success. When other institutions of the Church of England were afterwards organised for the express purpose of propagating the Gospel in foreign lands, the Christian Knowledge Society henceforth confined its attention to the circulation of religious works, Bibles, prayer-books, tracts, &c., at a cheap rate in Great Britain and its several dependencies. There are branch societies in various parts of the country, and persons are constituted members by subscribing annually a sum of not less than one guinea.

205. Church Missionary Society.—This Society was instituted in London in the month of April, 1799. For some time there was no action taken beyond the appointment of a committee. Two causes led to this delay. The Societies for "Promoting Christian Knowledge," and for "The Propagation of the Gospel in Foreign Parts," belong to the Church of England also, and the latter of these Societies having for nearly a century been largely and liberally supported, a little jealousy existed in some quarters lest the new institution should in any way clash with the interests of those which had so long been established. The other cause for delay was found in the fact that the committee had not yet fixed on any specific field of labour, or secured the services of suitable agents to enter upon the work. It was wisely resolved by the promoters of the Church Missionary Society not to interfere with the large and prosperous institution which mainly contemplated Colonial action; yet it was deeply felt that there were both room and need for an association which would devote its attention chiefly, if not exclusively, to the spread of the Gospel in Pagan lands. The original design of the Society was to act more especially on Africa and the East. That fact was embodied in its first designation; but afterwards dropped. Though the sphere contemplated by the first board of directors was neither small nor unimportant, this Society has planted missions over still more widely extended regions.

206. Statistics of the Church Missionary Society.—The *Missionary Record* gives statistics of the Church Missionary Society in 1830 and 1870 respectively:—The "total income of the Society then, was £30,062; now it is £150,000. Its communicants then numberod 318, now they are 21,705 (including the congregations transferred in 1862 to the native Church in Western Africa). The number of European Missionaries was then 34, now it is 203. There was not then one native ordained clergyman employed by the Society, now there are 109. Up to March 1, 1862, there went forth on foreign service, in connection with the Church Missionary Society, 562 men of various countries and races; of these no less than 121 were Germans. Since that period, a larger proportion of English clergymen have engaged in Missionary work."

207. Constitution and Management.—The constitution of the Church Missionary Society provides for membership on the payment of a contribution of one guinea or upwards per annum, and if clergymen, half-a-guinea. The same privilege is extended to collectors of £2 12s., or upwards, per annum. Benefactors of ten guineas or upwards, clergymen making collections to the amount of twenty guineas, and executors paying to the amount of £50, are members for life. Annual subscribers of five guineas are governors, and benefactors of £50 and upwards, are governors for life. The directorate of

this Society is vested in seven governors and a treasurer, chosen by the members at their annual meeting, together with a general committee of twenty-five members. The general business of the institution is conducted by the committee. At first, and for a long time after its commencement, this Society was simply supported and governed by the members of the Episcopal Church, and was not in any way subject to ecclesiastical authority. At length, the appointment of English bishops to foreign countries, rendered a change in the administration of the Church Missionary Society absolutely necessary; and it was decided that in future the institution should be conducted in strict conformity with the ecclesiastical principles of the Establishment. Hence, all the Missionaries who now go out in its service are placed under the government and direction of the bishops nearest to their respective stations. This change was seriously felt by the agents employed at the time. Most of them were Germans by birth, and profound Lutherans in principle; and all who chose to remain in connection with the Society had to be re-ordained, and to conform in all things to the rules and regulations of the Church of England. The funds of the Church Missionary Society are supplied in the usual way by personal contributions, legacies, collections after sermons, and at public meetings; and hitherto the institution has been supported in a very liberal manner.

208. Stations Occupied. — The principal spheres of labour entered upon, and efficiently worked, by the agents of the Church Missionary Society have been in Western Africa, Continental India, and Ceylon, British North America, and the West Indies. In all these countries, but especially in the one first named, the Missionaries, catechists, and teachers of this institution have toiled with commendable zeal and diligence, and have been favoured to see the fruit of their labour on a large scale.

209. Colonial Church and School Society.—This institution may be regarded as supplementary to the Church Missionary Society, and it appears to have been called into being by the unhappy differences which have existed for many years in matters of doctrine and ritual in the Church of England. Alluding to this subject, the Rev. Joseph Kingsmill, M.A., himself a clergyman, of the Establishment, says, with regard to these organisations: "They appeal for support (it ought not to be concealed in Christian candour) to two distinct divisions in our common Church: the Gospel Propagation Society to the great body of Churchmen who would place the Liturgy and Rubrics before the Articles; the Colonial Church Society to the evangelical body who have first in their regard the Articles, as embodying most distinctly the great truths of the Gospel, and a full protest against the errors of Romanism; and as supplying, also, a bond of cordial union with all reformed Churches which hold the same leading truths. The Colonial Church and School Society is indeed entitled to the warmest support of all who are decided in their attachment to the Protestant and Evangelical character of the Church of England. Already its rapidly increasing income amounts to upwards of £8,000, and it employs in the colonies 115 Missionary labourers, of whom twenty-three are clergymen." This useful institution has rendered valuable assistance to the Missionaries employed in the far north-western wilds of British America, formerly

included in the Hudson's Bay territories, to clergymen and teachers labouring among the scattered settlers of Australia, and to mission stations and schools in several of the British colonies. Its funds have been replenished, at different times, by the liberal contributions of those who sympathise with its object and aims.

210. Dr. Colenso.—The most glaring instance of party thought and feeling as existing in the Church of England, and occasionally developed in its Missionary organisations, was that which appeared in the case of Dr. Colenso, Bishop of Natal. The learned doctor went out to South Africa under the auspices of the Society for the Propagation of the Gospel in Foreign Parts, and for some time displayed a laudable measure of the genuine Missionary spirit in the working of his diocese. He was zealous in his endeavours to convert the warlike Zulus to the faith of the Gospel; but he admits that one of the shrewd and clever natives with whom he entered into argument not only puzzled him with his questions, but actually succeeded in converting him to some of his own pagan notions, for he forthwith threw away the remainder of his belief in the Divine authority of the Scriptures, and avowed his opinion that the Pentateuch was a mere fable. But long after Dr. Colenso had published a book in which he proclaimed to the world his sceptical views, and appeared confirmed in his erroneous opinions, he was acknowledged as an agent of the Propagation Society, and allowed to dispense their grants to his clergy. At length the supporters of the institution were aroused to oppose such a glaring scandal, and other means were adopted at the suggestion of the metropolitan for the payment of the Missionaries stipends; but no power was found in the Church of England by means of which the heterodox bishop could be displaced from his office.

211. Madagascar Bishopric.—Two Missionaries of the Gospel Propagation Society and two of the Church Society having been appointed to labour in Madagascar in 1870, it was proposed by the Propagation Society to appoint an English Bishop to superintend the Episcopal Mission. To this the Committee of the Church Missionary Society strongly objected, and declared that their agents should not be placed under the direction of a bishop so appointed. They were led to this course through respect to the London Missionary Society, by whose instrumentality a great and glorious work had been accomplished in Madagascar, and from a conviction that such a display of ritualistic Episcopal pomp and splendour as had been exhibited in Honolulu, and which had proved a miserable failure, would be seriously detrimental to the cause of evangelical religion among the Malagasy. And to the honour of the reverend gentleman who was the bishop-designate, it may be stated that under these circumstances he threw up the appointment and declined to be consecrated, and so the matter rested for the time being.

212. London Society for Promoting Christianity among the Jews.—This institution was founded in the year 1808, although it was not fully organised until the following year. The constitution originally contemplated two objects: "To relieve the temporal distress of the Jews, and to promote their spiritual welfare." Public worship, and the education of the children

under the care of the Society, within the United Kingdom, are conducted in strict conformity to the the principles and formularies of the Church of England, with which it has always been identified both in its management and principal support. The first sphere of its action was among the Jews in London. In 1811 a printing press was established to give employment to poor Jewish converts. Two years later a chapel and schools were opened for the benefit of seventy-nine proselytes and their families. In 1818 the first foreign Missionary was sent forth to labour in Poland, where a seminary was soon afterwards established for the training of Jewish converts as Missionaries. The Society also published a Hebrew edition of the Scriptures for the Jews generally, and prepared a Judæo-Polish version for Poland, and a Syriac version for the Cabalistic Jews. In 1840 the Jewish College for the complete training of Missionary agents was established. It has proved an important auxiliary to Jewish Missions not only in connection with the London Society, but also to kindred institutions which were afterwards called into existence. The London Society has above 30 Mission stations for the benefit of the Jews in Europe, Asia, and Africa; more than 80 Missionaries, of whom upwards of 60 are converted Israelites; about 20 schools, with an aggregate of Hebrew children during the last 30 years of upwards of 10,000. This Society has seen fifty of its converts ordained as clergymen of Christian congregations at home, and it has distributed above 60,000 copies of the Hebrew Scriptures, which are able to make men wise unto salvation by faith in the Lord Jesus Christ.

PRESBYTERIAN MISSIONARY SOCIETIES.

213. Scottish Society for Propagating Christian Knowledge.—This institution was established in Edinburgh in the year 1709, being the first Missionary Association organised by the Presbyterians of North Britain. Its original design was the extension of religion in the British Empire, and especially in the Highlands and Islands of Scotland. The pagan world subsequently arrested the attention of the Directors, and called forth their sympathies and efforts. About twenty years after its formation this Society entered into correspondence, with a view to forming stations among the American Indians in the vicinity of New England. Three agents were appointed to labour among the aborigines of these settlements; but, from some untoward circumstances which occurred, they appear to have been wanting in adaptation for their work, and were withdrawn. In 1741, a mission was established among the Delaware Indians, which met with great success. A number of native converts were received into the church by baptism, and the heart of the Missionary was cheered by manifest tokens of the Divine presence and blessing. A good work was also carried on for some time among the Indians of Long Island by the agency of this Society; but an attempt to evangelise the natives settled on the banks of the Susquehannah was not so successful. Indeed the mission stations which were formed in different parts of North America at this early period with a view to civilise and Christianise the degraded Indians, were very fluctuating. The hopes of their friends and patrons were sometimes

raised in anticipation of approaching success, and then some untoward event would occur to blight their sanguine expectations. This was more especially the case as the country became filled up with European settlers. Hence we meet with mournful records of which the following, in reference to Long Island, is a specimen:—"The Mission received its first blow in the death of Miranda, the interpreter, and its second and fatal assault in the introduction of rum. The schools became comparatively deserted; the attendance upon religious services gradually lessened; industry and character gave place to dissipation and disorder; and the Missionary withdrew with a heavy heart from his once promising field of labour."

214. Scottish Missionary Society.—This Society was instituted in the month of February, 1796, under the designation of the Edinburgh Missionary Society. It was not intended to be connected with any particular branch of the Presbyterian Church, but to stand upon a general and Catholic basis, and to include all evangelical parties in the country. By a special agreement with the London and Glasgow Missionary Societies, which were organised about the same time, this institution furnished two Missionaries, and the others two, to make a beginning in foreign lands; and the place fixed upon for the first station was Sierra Leone, Western Africa. Unhappily the Missionaries fell out by the way. Before they left London, one of the party assumed, or was supposed to assume, a superiority which the rest of the brethren were not willing to brook. Concessions were afterwards offered, and advances made towards reconciliation by the offending party, but they were rejected by all but his own colleague from Edinburgh. The unpleasant circumstances in which the voyage to Africa was passed, rendered separation necessary on entering the foreign field. The Foulah country was at that time involved in a territorial war which gave a plausible reason for commencing three stations, instead of one as had been originally intended. The Scottish Society's agent sought a location above a hundred miles up the country. Shortly after their settlement, both Missionaries were visited with a severe fever which laid and held them prostrate for a considerable time. The lives of both were spared, however; and one of them, Mr. Brunton, became chaplain to the colony, which office he held for some time; but on the failure of his health again, he returned to Europe. The other, Mr. Greig, had prosecuted his Missionary labours with some degree of success for about two years, when he was murdered by a party of Foulahs, whom he had received and was treating as guests; and so the mission to Sierra Leone was relinquished. Nothing daunted by the comparative failure of the mission to Western Africa, in 1802 the Scottish Missionary Society sent out two Missionaries to Tartary. This mission also failed in consequence of the oppressive and restrictive measures of Government. The agents of this Society were more successful, however, in Asiatic Russia, where they commenced their labours in 1805. In 1822, Missionaries were also sent to India, when Bombay and Puna were occupied as principal stations. In 1835, this branch of the work was transferred to the General Assembly of the Church of Scotland, who had recently commenced operations in India. In 1824 a Mission was organised for Jamaica, which was productive of much good. This produced a Mission to Old Calabar, Western Africa,

which has been prosecuted with vigour and success. In 1847, the stations of this Society in Jamaica were transferred to the United Presbyterian Church, by which they are now carried on with efficiency and success.

215. Glasgow Missionary Society.—This institution was organised in February, 1796, and in common with some other societies which took their rise about the same time, it adopted a broad and general constitution, its directorate and Mission agents being drawn from different evangelical communities. The first field selected for cultivation was Western Africa, to which Messrs. Campbell and Henderson sailed in company with two Missionaries sent by the London and Scottish societies. These Missionaries seem to have formed very inadequate conceptions of the work to which they had devoted their lives, and were exceedingly deficient in their preparation for active and efficient service. Their union on the field was merely nominal. The Missionary career of each was brief, sadly chequered, most damaging to the interests of the infant Mission, and terminated in withdrawal or dismissal. They were superseded in a few months after their arrival at Sierra Leone, by the appointment of Messrs. Fergusson and Graham. The brethren appear to have been men of a different stamp, but they were both cut down by putrid fever shortly after they arrived at Sherbro, on the mainland, where they intended to establish themselves, so that the efforts of this Society to evangelise the negro race were twice thwarted in different ways, and it was consequently never permitted fairly to commence operations in Western Africa. After a considerable interval, this institution resolved to resume its Missionary work, and now turned its attention to Southern Africa, where the climate is more favourable to European residents. In 1821, a Mission was commenced in Kaffraria by the Rev. W. R. Thomson and Mr. J. Bennie. Other Missionaries having afterwards arrived, stations were formed as follows: namely, at Chumie in 1821, at Lovedale in 1824, at Balfour in 1828, at Brunskill and Pirie in 1830, and in Iggibigha in 1836. The Missionaries found the soil they had gone to cultivate very unpromising. The land was not filled with idols, it is true, but the people were strangers to all modes of worship, and even to the very feeling of veneration, having scarcely any idea of the Divine Being. Their minds on religious matters were a perfect blank. Difficulties also arose from repeated Kaffir wars, which tended to scatter the people, and retarded the progress of the work. But the Missionaries persevered in their noble enterprise, difficulties gradually gave way, a goodly number of converted natives were ultimately gathered into the fold of Christ, and several portions of the Word of God were translated into the native language of the people. In 1844, the Missions of the Glasgow Society were transferred to the Free Church of Scotland.

216. Church of Scotland's Foreign Mission Scheme.—The formation of several Missionary societies of a general nature towards the close of the last century appears to have excited the zeal, if not the jealousy, of the Church of Scotland, and overtures were presented to the General Assembly from different Synods, praying that attention might be paid to the claims of the heathen world. For some time these were disregarded, but in 1824 the subject was brought forward again, and a committee was appointed to prepare a

programme for the organisation of what was justly designated as "a pious and benevolent object." At the next Assembly, in 1825, the Committee reported in favour of British India as a field of labour, and advised the establishment of a great central seminary, with auxiliary district schools for the instruction of Hindu children and young persons of both sexes. In 1829 the Rev. Alexander Duff sailed for Calcutta, as the head of the educational institution. The ship was wrecked off the Cape of Good Hope, but without loss of life. After some delay and many dangers, Mr. and Mrs. Duff arrived at Calcutta on the 27th of May, 1830, having lost a valuable library, and "being more dead than alive." The seminary was opened in the month of August, and met with remarkable success. Within a few days of the opening 200 pupils were in attendance. Both the elementary and collegiate sections of the institution prospered. The English language was chosen as the medium of instruction in the highest classes, but so soon as qualified teachers and suitable school books could be obtained, due attention was paid to the vernacular. In 1835 three Missionaries, the Rev. James Mitchell, John Wilson, and Robert Nisbet, were transferred, by their own desire, from the Scottish Missionary Society to the General Assembly's Mission; and, in 1843, still further changes were made by the disruption of the General Assembly, which issued in the formation of the Free Church of Scotland, to which all the Missionaries in India adhered, with the buildings, furniture, and property of the respective stations. After labouring in connection with the Indian Mission for nearly forty years, Dr. Duff finally returned to his native land in 1870, a rare instance of God's preserving goodness and of entire devotedness to the Mission cause.

217. Free Church of Scotland's Foreign Mission.—The month of May, 1843, can never be forgotten in Scotland. In that month the Free protesting Church was formed by a very large and general secession from the Established Church. When the news of the disruption reached the mission stations in foreign lands, it occasioned great excitement and much perplexity both to ministers and people. In most countries, however, as in India and Southern Africa, the whole mission staff adhered to the Free Church. Hence, in addition to the cares and anxieties which devolved on the new ecclesiastical organisation in connection with the work at home, there was the additional responsibility of supporting and managing the foreign missions. But the earnest and noble-minded men who took the lead in the movement proved equal to the emergency; and, being ably and liberally sustained both by ministers and people, arrangements were promptly made for carrying on the work both at home and abroad in a manner which reflected great credit on all parties concerned. The educational establishment at Calcutta, under the able superintendence of Dr. Duff, and the mission stations at Bombay, Puna, Nagpore, Madras, and other places in India, as well as those in Southern Africa, the colonies of Canada, Nova Scotia, New Brunswick, the West Indies, Madeira, the Mediterranean, Australia, and Natal, were prosecuted with vigour and success under the new administrasion.

218.——The Free Church of Scotland also assumed the responsibility of supporting and carrying on a mission to the Jews which had

been organised a short time before the disruption. The history of this branch of the work, so far as Hungary and Austria are concerned, is of more than ordinary interest. Pesth was the scene of a remarkable awakening among the scattered seed of Abraham. Hundreds of Jews, many of them persons of distinction, became simultaneously interested enquirers into the truth of Christianity. The revolution in Hungary caused the suspension of the mission for a time, and the despotism of Austria well-nigh extinguished it. Of late years there have been considerable changes in the scene of its operations, and Frankfort, Amsterdam, Breslau, Pesth, Galatz, and other places are mentioned in the Society's Report as places where its agents are now labouring for the conversion of the Jews to the faith of the Gospel.

219. United Presbyterian Synod's Foreign Mission. — In the year 1835, the United Secession Church planted a Mission in the West Indies by the agency of the Revs. William Paterson and James Niven. In the course of a few years, several stations were opened in Jamaica, Trinidad, and the Grand Caymanas. The progress of the mission to these parts is indicated by the following scenes of labour, and the dates when the work was commenced at each place respectively: — JAMAICA — Stirling, 1835; New Broughton, 1835; Friendship, 1837; Goshen, 1837; Mount Olivet, 1839; Montego Bay, 1848; Kingston, 1848. TRINIDAD.—Port of Spain, 1839; Arauca, 1842. The GREAT CAYMANAS. — Georgetown, 1846. In 1846 a mission was commenced at Old Calabar in Western Africa, intended to be worked chiefly by converted negroes from Jamaica. The Synod also sent several Missionaries to Canada, who have since succeeded in forming self-sustaining congregations, and even in organising large and influential presbyteries. The first work of the United Presbyterian Church, formed in May, 1847, was to accept of the transference of the stations and agents of the Scottish Missionary Society in Jamaica, and of the Glasgow Africa Missionary Society in Kaffraria, which it has since conducted with vigour and success. It has also a Jewish mission to Algiers, Aleppo, and other places.

220. English Presbyterian Synod's Foreign Mission.——This Church entered upon foreign Missionary operations in 1844. The principal scene of its labours is China; and, although the work has not as yet been conducted on a large scale, it is hoped that lasting good will be the result. The funds of the Society were considerably augmented a few years ago by the handsome bequest of the late Mr. Sandeman, to whose benevolence and general Christian character a graceful tribute is paid in the Annual Report for 1859. Promising mission stations have been formed at Amoy and Swatow, where a few converted natives have been united in Church fellowship, and an additional Missionary has recently been ordained and sent forth to strengthen the hands of the brethren who have been some time in the field.

221. Reformed Presbyterian Church Mission.—The Reformed Presbyterians have ever been staunch advocates for religious liberty, and of late years they have manifested a laudable zeal for the propagation of the Gospel among Jews and Gentiles. The denomination is numerous and influential both in Scotland and Ireland. Foreign Missionary operations were commenced by this body in

1842. The principal scene of its labour has been the South Sea Islands, especially New Zealand and the New Hebrides. The Rev. John Inglis laboured for many years in the island of Aneiteum with considerable success. By the blessing of God on his unwearied efforts a goodly number of converted natives were gathered into the fold of Christ, some of whom became efficient Church officers and teachers of others, whilst the rising generation were carefully trained in a knowledge of God's holy Word to an extent which is not often witnessed even on mission stations. At one time, out of a population of 1,900 in a certain district, 1,700 were able to read the Bible—a proportion of readers perhaps scarcely surpassed in any country.

222. Irish Presbyterian Church's Mission.—The General Assembly of the Presbyterian Church in Ireland commenced its Missionary operations in 1840. Their first field was India, to which the Revs. A. Kerr and J. Glasgow went forth as the first Missionaries. Mr. Kerr was called away by death a few weeks after his arrival at Rajkot; but other Missionaries were speedily sent out, and promising stations were established at Purburder, Gogo, Bombay, and other places, notwithstanding the violent opposition of the Mohammedans and others. Considerable attention has also been paid to the British Colonies by this body, Missionaries having been sent out at different times to North America, Australia, Tasmania, and New Zealand. The Assembly has also Jewish missions at Hamburg, Bonn, and in Syria, which have been prosecuted by its agents with zeal and success, notwithstanding the numerous difficulties with which they have to contend.

223. Scottish Society for the Conversion of Israel.—This Society was instituted in the year 1845, not in connection with any particular branch of the Christian Church, but on a broad and Catholic basis, the directors being chosen from different denominations. It was originally designed to afford temporal relief to the migrating Jews who visited Glasgow. Subsequently it extended its operations to the seed of Abraham in foreign lands, and sought their spiritual benefit as well as temporal welfare. So long as its sphere of operations was confined to Glasgow and to pecuniary relief, its income seldom exceeded £40 per annum; but in the course of eight years afterwards, it rose to £1,400, notwithstanding the efforts made in connection with various churches for similar objects. The rapid growth of the Society was, under God, mainly owing to the selection of the Rev. Dr. Hermann Philip as the first agent, who excited a deep interest in the churches at home in its favour ere he went forth to foreign labour. Stations were afterwards formed, and agents employed at Hamburg, Algiers, and Alexandria; but in 1857, when the United Presbyterian Church originated a mission to the Jews, these foreign stations were transferred to that body, from whom most of the funds had been derived, and the Scottish Society again confined its labours to home, as before.

224. Edinburgh Medical Missionary Society. — In the year 1841, several of the leading medical practitioners in the Scotch metropolis, in the course of their reading, having come to the conclusion that medical skill might be greatly helpful to Christian missions, formed themselves into an association for this object. Their first efforts were directed to China, where the want

of medical knowledge was sorely felt. The constitution of the Society does not restrict its operations to the Celestial Empire, but leaves it at liberty to afford its aid to the Missionary enterprise in any part of the world. The intention of its patrons is to give gratuitous medical aid to the suffering poor, and, at the same time, to embrace every opportunity of imparting religious instruction to the dark benighted heathens who are the objects of its benevolence.

CONGREGATIONAL MISSIONARY SOCIETIES.

225. Independents. — The respectable and intelligent class of professing Christians known as Independents or Congregationalists, generally manifest a deep and lively interest in the religious welfare of the respective neighbourhoods in which they live. And if they are not so zealous and enthusiastic in their efforts to propagate the Gospel in foreign lands as some others, it may, perhaps, be attributed to the peculiarity of their Church government, rather than to any want of love to Christ and His cause in the members individually. But, although the Independents have not multiplied Missionary Societies to the same extent as the Presbyterians, they have supported the noble institution, which they now regard as their own, in a liberal manner, whilst many of their adherents are found enrolled amongst the subscribers to kindred institutions and to philanthropic associations generally.

226. London Missionary Society. —Whether we regard the character of its labours, the wide extent of its operations, or the liberal manner in which its funds have been sustained, the London Missionary Society presents itself to our view as one of the leading institutions of the age, which have for their object the spread of the Gospel throughout the world. Hence, in a work of this kind, it demands as full and comprehensive a notice as our limited space will permit.

227. Origin. — Towards the close of the year 1794, a spirited paper appeared in the *Evangelical Magazine*, advocating the formation of a mission to the heathen on the broadest possible basis. This led to the organisation of the London Missionary Society. The Rev. David Bogue, D.D., of Gosport, the author of the paper alluded to, may therefore be regarded as the father and founder of one of the noblest institutions in the land; and his name will ever be held in grateful remembrance by the friends of missions. Two months after the appearance of Dr. Bogue's practical paper, a conference was held to take steps for giving effect to the laudable proposal. That conference was attended by representatives from several evangelical bodies, in accordance with the proposed catholicity of the spirit of action. The result of that conference was a carefully prepared address to the ministers and members of the various churches, and the appointment of a committee to diffuse information, and to learn the sentiments of the Christian public upon the subject. A conference upon a larger scale was held in September, 1795—twelve months after the publication of Dr. Bogue's paper. The conference lasted three days, and comprised a large and influential body of Christians. The Rev. Dr. Haweis preached an eloquent and impressive sermon on the occasion, taking for his subject the great

commission (Mark xv. 16); and the Rev. J. Burder, and the Rev. Rowland Hill also took part in the preliminary work which issued in the formation of the institution. Thus, amid many prayers, much fraternal love, and the promise of large support both in counsel and contributions, the London Missionary Society was launched.

228. Constitution. — The constitution of the London Missionary Society was thoroughly catholic, being intended to include in its management, support, and practical working, Christians of all denominations. Hence, with regard to the agents who might be employed, and the converts they might be instrumental in bringing to Christ, it was resolved,—"That it should be entirely left with those whom God might call into the fellowship of His Son among them, to assume for themselves such a form of church government as to them shall appear most agreeable to the Word of God." The directors have never lowered their testimony, or ceased to desire for this association unity of action among the followers of Christ. The chief support has, however, always been drawn from the English Congregationalists, and of late years increasingly so, as other churches have been constrained to institute and support missions of their own. Thus the London Missionary Society has practically become the principal Missionary association of the Independents and Congregationalists, although it occasionally receives handsome contributions from other parties, in common with kindred institutions.

229. Fields of Labour. — The first question which pressed upon the attention of the directors of the London Missionary Society, after its formation, was the selection of the most suitable fields of labour. Wishing to commence their operations in a part of the world where no efforts had as yet been made by any other society for the evangelisation of the natives, and encouraged by the reports which had been brought to England from the South Seas by an exploring expedition which had discovered many new islands, they decided, in the first place, to send Missionaries to Polynesia. The field once chosen, and that choice published, it was found that neither agents nor money were wanting for the enterprise. The enthusiasm which prevailed was broad and deep, and the readiness with which service was offered, and funds furnished, cheered the hearts of the directors, and was regarded by them as a clear indication of the Divine favour. In the early part of 1796, the Missionary ship *Duff* was purchased, and freighted with a suitable cargo; and twenty-nine agents, who had volunteered their services, embarked for their distant sphere of labour. These were not all Missionaries, properly so called, only four of them being ordained ministers, and the rest mechanics or artisans of different kinds, intended to take a part in the good work. Everything appeared providential hitherto, and to crown all, Mr. James Wilson, a retired captain of excellent spirit and great professional skill, proffered his services to navigate the ship with its precious cargo to Polynesia. After some detention at Portsmouth, the *Duff* went to sea on the 23rd of September, followed by the earnest prayers of thousands; and by the good providence of God reached her destination in safety, notwithstanding a severe storm which she encountered off the Cape of Good Hope.

230. —— The Missionary ship *Duff* arrived at Tahiti on the 6th of March, 1797, and anchored safely in Matavia Bay, at a distance of about three-quarters of a mile from the shore. In the afternoon the captain and a member of the mission landed, and were met on the beach by Paitia, the aged chief of the district, who welcomed them to the country, and offered them a large native house for their accommodation. It was arranged that, to the four ordained ministers, and fourteen of the unmarried brethren, should be confided the establishment and prosecution of the mission at Tahiti; that ten should endeavour to effect a settlement at Tonga, one of the Friendly Islands, and that two should proceed to the Marquesas. The agents were distributed according to this arrangement, and commenced their labours, no doubt, with the best intentions. It would be an exercise of painful interest, if our space permitted us, to give the sequel of this enterprise in all its particulars. It may suffice to say, that in this large band of Missionary agents, selected in such haste, there were several men who proved altogether deficient in mental power, moral courage, and other necessary qualifications for the work. Consequently, some proved unfaithful and abandoned the enterprise altogether; others were discouraged, and the few who were stout-hearted and courageous laboured under many difficulties. In some of the islands the mission totally failed, several of the agents being murdered, and the rest having to flee for their lives. In after years, the London Missionary Society learned to select its Missionaries with greater care, and seminaries for their proper training were speedily established. After numerous reverses, disappointments, and long delay, the Missionaries of the London Society ultimately prosecuted their labours in various islands of Polynesia, with results of a most remarkable character, in connection with which the name of John Williams, the martyr of Erromanga, and those of other worthies, will be handed down to posterity as entitled to affectionate remembrance.

231. —— In 1798, about three years after its commencement, the London Missionary Society sent forth four Missionaries to *Southern Africa*. Dr. Vanderkemp and Mr. Edmonds to labour in that part of the Cape Colony which bordered upon Kaffraria, and Messrs. Kitchener and Edwards were stationed north of the colony among the Bushmen. In the following year, Dr. Vanderkemp and his colleague penetrated into Kaffirland, and offered the Gospel to the warlike natives, but with little success at that time. They afterwards laboured among the Hottentots living within the colonial boundary, several of whom were successfully instructed in the things of God and brought to a saving knowledge of the truth. In 1806, the Missionaries crossed the Orange river, and commenced their labours among the wild Namaquas. Here the celebrated Robert Moffatt began his honourable and eventful career, and was favoured to rejoice over the notorious Hottentot chief, Africaner. Mr. Moffatt afterwards established a prosperous mission at Kuruman, among the Bechuanas, many of whom he saw gathered into the fold of Christ, and into whose language he translated the Holy Scriptures. After a long, laborious, and honourable Missionary career, extending over half a century, Mr. Moffatt finally returned to England in 1870, a remarkable instance of God's preserving goodness and of entire de-

votedness to the Mission-cause. To the north of Bechuanaland, in the regions of the Zambizi, Dr. Livingstone performed his wonderful Missionary travels, and there also the ill-fated mission of the London Society to the Makololo was attempted. Having been personally acquainted with Dr. Livingstone, Mr. Moffatt, and other Missionaries of this Society in Southern Africa, and in other countries, the writer can bear his testimony to the zeal and earnestness with which they generally prosecuted their labours and to the efficiency and prosperity of many of their numerous stations.

232.——*British India* was the next field of labour on which the London Missionary Society entered. In 1804 the Rev. Messrs. Ringeltaube, Cran, and Des Granges were sent out with the view of establishing a mission on the coast of Coromandel. On their arrival, Messrs. Cran and Des Granges proceeded to Vizagapatam, which lies about five hundred miles south-west of Calcutta, and which was then unoccupied by any other Society's Missionaries. There they met with a cordial reception, and soon succeeded in establishing schools and in translating portions of the Scriptures into the Telinga language. In 1808, the mission was greatly strengthened by the conversion of a celebrated Brahmin, named Ananderayer, an interesting account of which was given in the *Evangelical Magazine*. In 1809 Mr. Cran died, and his colleague, Mr. Des Granges, only survived him about twelve months. Thus was the station left desolate for a time, but other zealous Missionaries were sent out, and the cause again prospered. The good work was afterwards extended to Madras, Belgaum, Bellary, Bangalore, Mysore, Salem, Combaconum, Coimatoor, Travancore, Chinsarah, Berhampore, Benares, Surat, and other parts of India. At all these places schools were established, congregations gathered, the Gospel faithfully preached, and many souls won for Christ through the agency of this excellent institution.

233.——At an early period of its history, the London Missionary Society was led to turn its attention to the *West Indies*. In 1807, a Dutch planter in British Guinea made an earnest appeal to the directors for a Missionary, accompanied by a liberal offer of pecuniary assistance. This led to the appointment of the Rev. John Wray as the first agent of the society in Demerara. As the work extended additional Missionaries were sent out, and stations were ultimately established in George Town, Berbice, and various parts of the colony, much to the advantage of the poor negroes, who made rapid progress in religious knowledge. The mission was progressing delightfully, when it received a severe check by the general rising of the slaves. That they had long been subject to severe oppression there can be no doubt; but when they were persecuted by the planters for their religious profession and prevented from attending Divine worship by their passes being withheld, and by numberless petty annoyances, not to mention instances of cruel corporeal punishment, it became unbearable, and there was a general revolt, as there had often been before, on a number of estates along the coast. It unfortunately happened that several of the offenders belonged to plantation La Resouvenir, and were connected with the mission chapel there, of which the Rev. John Smith, of the London Missionary Society, was the minister. Mr. Smith was immediately marked out

as the instigator of the revolt, and to put him to the test, he was required to enrol himself as a militiaman under martial law, which had just been proclaimed. This he declined to do, believing that he was legally exempt from such service by his sacred profession. His house was instantly surrounded by soldiers; all his papers were seized and sealed up; he was charged with being the author of the revolt, and, with his wife, hurried off under a strong military guard to George Town. After an imprisonment of more than two months, Mr. Smith was tried by court-martial, pronounced guilty, and condemned to death! The execution of the sentence, however, was delayed until His Majesty's will should be known. In the meantime death came to the deliverance of the sufferer, and he changed a gloomy prison for a mansion in his Father's house above. The writer has a painful personal recollection of the dark and gloomy days of negro slavery in the same country where the martyred Missionary Smith suffered and died, but, instead of entering into details, he would throw a mantle of oblivion over the past, and rejoice in the fact of the glorious emancipation which came at last, in the year 1834, and removed every hindrance out of the way of the religious instruction of the negroes. The London Missionary Society realised the benefit of the change in common with other kindred institutions, and their numerous stations in Demerara, Berbice, and Jamaica have been favoured with a pleasing measure of prosperity under the more favourable circumstances of entire and unrestricted freedom.

234.—To the London Missionary Society must be awarded the honour of organising the first Protestant Mission from England to CHINA. In the year 1807 the Rev. Robert Morrison was sent out, chiefly for the purpose of securing, if possible, a good translation of the Scriptures into the difficult language of the Chinese Empire. In this he succeeded beyond the expectations of the most sanguine friends of the enterprise. He proved admirably adapted for the peculiar and untried sphere upon which he entered, and, in acknowledgment of his devotedness to the cause, and the successful prosecution of his learned labours, he had conferred upon him the well-earned title of D.D. by the University of Glasgow, and his name will ever be honourably associated with the history of Protestant missions in China. After labouring at his translations for some years, Dr. Morrison was joined by other Missionaries, and the work of preaching and teaching was commenced in good earnest. The progress of the mission was slow at first, and it was not till the year 1814 that the first convert was baptized. Afterwards, however, a considerable number of Chinese were brought to a saving knowledge of the truth, and gathered into the fold of Christ, through the united labours of the Missionaries of this Society.

235.——But the most interesting mission of the London Society was the one which was undertaken to the island of MADAGASCAR in 1818, by the appointment of the Rev. Messrs. Jones and Bevan as the first Missionaries. Returning for their families, whom they had left at the Mauritius until they should learn the state of the country, these excellent brethren proceeded to Tamatave, in the course of the following year, and commenced their work. Within seven weeks of their arrival, five of this little band,—namely, Mr. and Mrs. Bevan, Mrs. Jones, and two children,—sickened and died, and Mr. Jones was left alone. He nobly re-

solved to persevere in his solitary work as best he could, and having returned from the Mauritius, whither he was obliged to retire for a season for the recovery of his health, he was joined by other Missionaries from England, and their united labours proved very successful. During the first fifteen years of this mission the entire Bible was translated into the Malagasy language, and printed at the Mission Press in the capital, and the Missionaries frequently preached to a congregation of 1,000 persons with the most blessed results. Then came a dark and gloomy night of persecution, during the bloody reign of a cruel pagan queen. The Missionaries were driven from the island, hundreds of the converted natives suffered martyrdom rather than deny Christ, and the once promising mission was laid desolate. This state of things had continued for more than a quarter of a century when, in the order of Divine Providence, by the death of the queen in 1867, the way was opened once more for the preaching of the Gospel in Madagascar. The mission was now re-commenced, and it was found that the native Christians had generally proved faithful, numerous accessions also having been made to their number. Several memorial churches were built to commemorate the death of the martyrs, and the work was extended to various parts of the island with the prospect of still greater good in time to come.

236. Statistics of the London Missionary Society.—The Report of 1871 stated:—"In China there are, connected with the Society, 18 Missionaries; in India 49; in Madagascar 23; in South Africa 32; in the West Indies 13; and in the South Sea district 27. The total expenditure of the Society, chargeable against home income, during the past year, amounted to £87,324 16s. 9d. Adding the expenditure provided and incurred abroad, viz. £20,027 2s. 11d., the entire outlay reached the sum of £107,351 19s. 8d.

237. British Society for the Propagation of the Gospel among the Jews.—This institution was established in London in the year 1842, and draws its chief support from the various dissenting communities in England. Its object is identical with the Episcopal Society for Propagating Christianity among the Jews; but, being organised on a more Catholic and general basis, it affords an appropriate sphere of evangelical labour in this department of Missionary work for Nonconformists of every name. This Society does not aim so much to baptize and found churches, as to preach the Gospel and circulate the Scriptures and religious tracts among the seed of Abraham in various countries. Its first sphere of operations was among the Jews in the cities and seaport towns of Great Britain. It afterwards extended its labours to the Continent, and opened stations at Frankfort, Paris, Lyons, Wurtemberg, and Breslau, and also at Gibraltar and Tunis, the place last named having been found an excellent centre from which to work in Northern Africa, as well as a position of great influence from its being in the direct highway to the Holy Land. This Society has also its Mission College for the Jews, in which it trains many of its own agents. The twenty-four Missionaries employed by this Institution are all converted Jews, with the exception of two or three; more than one-half of whom were trained at the Mission College. Nor are the religious interests of the rising generation neglected. From the beginning, attention has been paid to

Sabbath and week-day schools for Jewish children; and a few years ago, an Orphan Asylum was established, in which a considerable number of destitute Hebrew boys and girls are fed, clothed, and instructed; and when they grow up, they are put to useful trades and occupations, that they may earn their own livelihood.

238. Congregational Home Missions.—The Report presented to the last anniversary of this Association, stated that the Society consists of 144 Home Mission pastors, who occupy central stations composed of four, five, or six villages, where, with the help of 237 voluntary lay preachers, the Gospel is preached in 545 Mission Chapels and rooms, the attendance in which had exceeded 50,000 persons. There is, in connection with this organisation, a department of lay and colporteur evangelists, 100 of whom are now at work, who had visited 80,000 families during the year, distributed 250,000 tracts, sold 3,000 copies of the Bible, and 120,000 periodicals. One thousand members had been added to the fellowship of the churches by means of this agency during the year.

BAPTIST MISSIONARY SOCIETIES.

239. Baptists.—The projectors of Baptist Missions commenced their design amid many difficulties and discouragements. No principal denomination had at that time entered the field. And, not having originated any plan of foreign labour themselves, it was, perhaps, more than could be expected, that they should look with unmingled complacency upon one launched by an inferior body; or that they should contribute materially to augment its funds. A long, querulous, and crabbed letter is yet extant, from a gentleman in one of the midland counties, expostulating with Mr. Fuller upon the impropriety of making such a work a denominational undertaking, and the sort of sentimental absurdity which he discerned and felt very tenderly, of commencing labours and exhausting resources in distant countries, while so much remained to be effected at home. Such objections, it may be, are not utterly extinct in the present day. In the Baptist denomination itself, there were also strong difficulties to encounter. Many, from the doctrinal views they had embraced, were deeply prejudiced against all Missionary labours. Others objected, or held back, from directly giving encouragement, or sharing in the responsibility, from prudential considerations. They were not disposed to commit themselves and to compromise the denomination to a mere experiment. Of all the metropolitan ministers, only one, it appears, was of a different mind; and when a meeting was held in the city to consider the propriety of forming a Society, the proposition was negatived by an overwhelming majority; and a very respectable and pious gentleman, nominated to receive subscriptions, was not induced to accept the office. But notwithstanding all these difficulties and discouragements, the work was accomplished.—*Carey.*

240. Baptist Missionary Society.—Among all the institutions of the present day which have for their object the spread of the Gospel throughout the world, there is not one which possesses a more interesting history than the Baptist Missionary Society. Whether we consider the difficulties with which it had to struggle in its commencement, the interpositions of Divine Provi-

dence on its behalf, or the position which it ultimately assumed both at home and abroad, we shall see that it is worthy of attention and support.

241. Small Beginning. — Like most other great and good things, the Baptist Missionary Society had a small and humble beginning. Its early history is inseparably connected with that of William Carey, who may be fairly regarded as its father and founder, as well as its first Missionary to the heathen world. Although of humble parentage and low condition in life, Mr. Carey was a man of great mental energy and unwearied perseverance. Whilst plying his lowly avocations, first as a shoemaker and afterwards as a humble pastor and village schoolmaster, he conceived the grand idea of attempting to propagate the Gospel among heathen nations; and to make himself better acquainted with the wants of the world, and to prepare himself for future action, he constructed maps of various countries, read numerous books, and studied two or three different languages. At length, in 1784, the Nottingham Baptist Association, to which he belonged, resolved upon holding monthly concerts for prayer. Mr. Carey's one topic at these meetings was the degraded state of heathen lands; but few entirely sympathised with him in his views. Seven years later, when he had removed to Leicester, he introduced his favourite theme, and pressed it upon the attention of his ministerial brethren when assembled together. He respectfully submitted for their consideration, "Whether it was not practicable, and their bounden duty, to attempt somewhat towards spreading the Gospel in the heathen world." At the next meeting of the Association in the month of May, 1792, Mr. Carey preached his ever memorable sermon from Isaiah liv. 2, 3, and dwelt with great power on his two leading divisions—"Expect great things from God; and attempt great things for God." The impression produced by this discourse was so deep and general, that the Association resolved upon instituting a mission to the heathen at their next meeting in autumn. On the 2nd of October, the Society was formed, and although the collection on the occasion only amounted to £13 2s. 6d., ample funds speedily flowed in from various quarters.

242. Scenes of Labour.—After the formation of the Baptist Missionary Society, the next great question was in reference to the specific field in which operations should commence. Mr. Carey had thought long and anxiously about the South Sea Islands, and held himself in readiness to proceed thither, if he could be promised support even for one year. Just at that time he met with a Mr. Thomas from INDIA, who was busily engaged in collecting funds for the establishment of a Christian mission in Bengal. In consequence of the representations made by this well-meaning, but somewhat eccentric stranger, it was arranged that Mr. Carey should accompany him to the East, and that they should unite their efforts to establish a Baptist mission among the Hindus. After encountering numerous and complicated difficulties, financial, domestic, and political, they at length embarked for India in the *Princess Maria*, a Danish East Indiaman, on the 13th of June, 1793. They landed in safety at Balasore on the 10th of November; but finding the way closed by the restrictions of the East India Company against their openly pursuing their sacred vocation as Christian Missionaries, and being uncertain as to what amount of sup-

port, if any, they would receive for themselves and their families from England, they went up the country, and took situations which were offered to them in connection with establishments for the cultivation and manufacture of indigo. At the same time they studied the language of the natives, held religious meetings with the people, and laboured in every possible way to bring them to a saving knowledge of the truth. Mr. Carey, moreover, from the beginning, gave great attention to the translation of the Scriptures into the Bengali, and other languages of the East, and the extent to which he succeeded was perfectly marvellous. As the prospect of success improved, additional Missionaries were sent out from England; the headquarters of the mission were removed to the Danish settlement of Serampore; printing presses were set up, and the work of translation and preaching the Gospel was carried on in a manner which has scarcely ever been equalled in any other part of the mission field. Mr. Carey became one of the most learned men in India, had the well-earned honour of D.D. conferred upon him, and for several years held the high office of professor of languages in the Calcutta College, in addition to his Missionary duties. After a long and honourable career, during which he saw the Baptist mission in India greatly extended, and the whole or parts of the Sacred Scriptures translated into about forty different languages of the East, Dr. Carey died in peace at Serampore, at the advanced age of seventy-three, on Monday, the 9th of June, 1834, leaving a noble example of disinterested zeal and entire devotedness to the service of Christ among the heathen.

243. —— The attention of the Baptist Missionary Society was directed, at an early period, to the West Indies, and in 1814 the first station was commenced at Falmouth in Jamaica. The first regular Missionary appointed to this interesting sphere of labour was the Rev. John Rowe, but the ground had been partially prepared by Mr. Moses Baker, a man of colour from America, who had preached the Gospel for several years, and had administered baptism to a considerable number of converts. Mr. Baker was now becoming old and feeble, and at his own request help was sent to him from England. On his arrival at Falmouth, Mr. Rowe opened his commission by preaching the Gospel to a willing and attentive congregation. He also established a school for the instruction of the rising generation with a pleasing prospect of success. The favourable reports sent home by the first Missionary to Jamaica induced the Society to send out two more labourers in the course of the following year. The number of agents was increased still further afterwards, till in the course of fifteen years fourteen pastors were employed, and the Church members numbered upwards of 10,000. Prosperous stations were established not only at Falmouth, but also in Kingston, Montego Bay, and in most of the other chief towns on the island. All went on well till the year 1831, when there occurred one of those insurrections of the Negro slaves which have repeatedly been so disastrous in their results to the Missionary enterprise. As usual, the planters strove to involve the Missionaries in the consequences of their own folly. In their fury the colonists destroyed nearly all the chapels of the Baptist Missionary Society throughout the island, with a view to secure the expulsion of their agents; but in this they were disappointed. The value of the property thus wantonly

destroyed was estimated at £20,000. The local government gave no redress; but the Imperial Parliament made handsome grants to compensate for the loss, and the British public came forward most liberally to help to restore the waste places of Zion. When the storm had passed over, the work again revived and prospered, not only in Jamaica, but also in the Bahama Islands, Trinidad, Honduras, St. Domingo, and other parts of the West Indies.

244. —— In the year 1848 the Baptist Missionary Society extended its labours to WESTERN AFRICA, and stations were established in the Island of Fernando Po, and also on the banks of the Camaroons in the Bight of Benin. The Rev. A. Saker was the first Missionary to this part of the coast, and he was spared to labour for many years, and to see the fruit of his labour, whilst many others fell a sacrifice to the climate soon after their arrival. At length the Baptist Missionaries were expelled from Fernando Po by the Spanish Government on their taking possession of the island, on the termination of their agreement with the English. On the mainland, however, where unrestricted religious liberty was allowed by the native chiefs, the good work took deep root, and a goodly number of hopeful converts were gathered into the fold of Christ. When CHINA was thrown open to European Missionaries, the Baptist Missionary Society responded to the call for Gospel preachers, and sent out two or three agents, who succeeded in making a good beginning, notwithstanding numerous difficulties which had to be encountered. Nor has this institution been unmindful of the claims of EUROPE. It has recently appointed Missionaries to Norway and Italy; and in Rome itself its agents are taking their share in the glorious work of shedding the light of Divine truth on the darkness of Popish error and superstition.

245. Dr. Underhill's Missions.— The Temporal and spiritual interest of the negro population in the West Indies having seriously declined a few years after the advent of freedom, and some persons having attributed this decline to the working of emancipation itself rather than to its real causes, Dr. Underhill was deputed by the Baptist Missionary Society to visit Jamaica, to examine into the real state of affairs, and to report the result of his observations to the Committee. On a careful enquiry the Doctor found, as many expected, that the depressed state of the commercial and agricultural interests of the island was occasioned, not by anything amiss in the working of freedom, but in the oppressive and restrictive measures of the colonial government; the high rate of taxation, not merely to support the civil establishment, but to sustain the dominant Church of the minority; and also to the want of capital and gross mismanagement on the part of the planters, many of whom failed to adapt themselves to the new state of things which had been inaugurated, and seemed disposed to carry things with a high hand as in the days of slavery. The decline of religion appeared to result from the effects produced by a want of cash to pay the labourers their wages, the throwing up of the cultivation of numerous embarrassed estates, and the high price of provisions and clothing during the American war, all of which circumstances resulted in the scattering of the people to seek for employment or subsistence, often beyond the reach and influence of their pastors, to the serious damage of

their spiritual interests. The luminous narrative of his visit of inspection which Dr. Underhill published on his return to England threw much light upon the political, social, and religious condition of the West Indies, and tended no doubt to correct many abuses which existed both in Church and State, and to bring about that improved state of things of which we have heard with pleasure, as now existing in that interesting part of the mission field.

246. —— In 1869 Dr. Underhill was also requested to pay a visit to the stations of the Baptist Missionary Society on the Western coast of Africa, not merely to examine into the spiritual state of the work, but also to investigate and report on some differences which had unhappily crept in among the Missionaries. The junior brethren were of opinion that the Rev. A. Saker, who had laboured many years on the coast, devoted too much time and attention to secular affairs, to the neglect of spiritual duties, and that he was lavish in the expenditure of the Society's funds. After a careful inquiry, an elaborate report was made to the Committee, a brief extract from which will place the subject in a clear and satisfactory light. Dr. Underhill says: "Doubtless some mistakes have been made, as was inevitable from the novelty of the circumstances. Experiments were tried which could not have been done without expense. Some instances were mentioned to me which were nothing more than differences of judgment between Mr. Saker and the local board; the latter judging that to be wasteful which did not meet with their approval. But it must be remembered that Mr. Saker found nothing to his hand; he had to plan, to conceive, to construct everything, with few or no resources on the spot. After the fullest consideration that I could give to those adverse sentiments, and inspecting the presumed evidences of this waste, it is my deliberate judgment that, while in some cases the statements have been exaggerated, in others, when the destructive effects of the climate are considered, the interruptions occasioned by illness, the thefts of the native population, the slow and inadequate workmanship of men whom Mr. Saker has instructed, the delay arising from want of materials to finish the work, and for which resort must be had to the stores and workshops of England, Mr. Saker has done his best, has never wilfully wasted the society's property, and has not been guilty of extravagance; on the contrary, I marvel at the amount of work, both secular and religious accomplished in the twenty-one years of Mr. Saker's toil. He has exhibited an endurance, a devotedness to the Master's service, an heroic struggle with difficulties on every hand, which few Missionaries are called to exercise, and which his successors will not have to encounter." It is melancholy to be obliged to add that good Dr. Underhill, who was accompanied to Africa by his heroic wife, was called to see her sicken and die before he left the coast. Mrs. Underhill was cut down suddenly by malignant fever at the Cameroon Station, and her bereaved husband saw her laid in her grave in African soil, and then returned a lonely wanderer to his native land.

247. Statistics of the Baptist Missionary Society. — According to the last Annual Report the number of European Missionaries employed in various parts of the world by the Baptist Missionary Society (not including the Jamaica Baptist

Union) is 58, in addition to 221 native pastors and preachers, who have been raised up in distant lands as the fruit of Missionary labour. These occupy 296 stations, and minister in 194 chapels of various kinds, and they have under their pastoral care 536 European and 6,491 native church members. The number of scholars attending the mission schools is 3,777. In connection with the Jamaica Baptist Union there are 37 pastors, 94 churches, 20,599 church members, and 2,242 enquirers.

248. General Baptist Missionary Society.—The General Baptists, so called from their general or Armenian views of redemption, formed a Missionary Society in 1816. The origin of this association is, under God, traceable mainly to the able advocacy of the Rev. J. G. Pike. Regarding the field as wide enough for all the agents that could be sent into it, this Society also first turned its attention to India. In the month of May, 1821, two Missionaries, the Rev. Messrs. Bampton and Peggs, sailed for Cuttach, the principal town in Orissa, the seat of the notorious idol Juggernaut. The first of these devoted servants of Christ soon finished his course; but other agents followed at intervals, and opened new stations in adjoining districts. They were driven, however, by the force of external circumstances, to make frequent changes in their locations and plans of action. Their chief work consisted in combating the prejudices and practices of idolatry, and their stations were generally found in the neighbourhood of the headquarters of the venerated idols. The Missionaries succeeded in establishing schools for both sexes, and an asylum for orphan or destitute children. Many a precious life they instrumentally preserved, which had been devoted to the blood-stained altar. As elsewhere the great enemy to Christianity in Orissa was caste, change of creed being attended by enormous sacrifices,—not only separation from kindred, but the loss of the wonted means of support. Despite all obstacles, and they were many and serious, the Gospel was ultimately embraced by considerable numbers, although the Missionaries had to wait six years for their first convert. To counteract in some measure the evils which followed upon the loss of caste, the Missionaries set themselves to the formation of villages, where the converts might be mutually helpful to each other. A carefully executed translation of the Bible into the Orissa language, and the preparation of a dictionary and grammar, were the work of Mr. Sutton, one of the Society's Missionaries, who exerted himself nobly in this department of Christian labour. In 1845, this Society established a mission at Ningpo in China, which, although feeble in its commencement, encourages the hope of its friends and patrons as to a fair measure of success in time to come.

METHODIST MISSIONARY SOCIETIES.

249. Genius of Methodism.—Methodism, in its doctrines, discipline, and general modes of aggressive action on the mass of sin and iniquity which abounds in the world, is essentially and avowedly Missionary in its genius and character. It was the grand object of its father and founder not to interfere with existing ecclesiastical organisations, but through the instrumentality of his

United Societies, to "spread scriptural holiness throughout the land." He, moreover, adopted the settled principle that it is the imperative duty of Christian people to send the Gospel to those who need it, and especially to those who "want it most," taking, as his mottoes, "the field is the world," and "the world is my parish." Hence every consistent Methodist is bound by his creed, his principles, and his profession, first to secure the salvation of his own soul, and then to do his utmost by his efforts, his influence, and his prayers, to promote the salvation of his fellow-men of every country, and language, and people, and that to the end of his course. This being the case, and the end and aim of Methodism being so thoroughly Missionary in their character everywhere, and the cause one and the same all the world over, we have sometimes felt sorry that so many different sections of it should have been deemed necessary—a circumstance which may, perhaps, nevertheless, be overruled for good. We have also felt disposed to question the wisdom of having separate and distinct organisations for the support of home and foreign missions instead of one body, one fund, and one united continuous effort for the conversion of the whole world. Be this as it may, we feel quite sure, after considerable experience, both at home and abroad, that every attempt to put one department of the work in comparison, contrast, or opposition to the other, with a view to disparage either, is alike damaging to both, and that the best friends of Methodism in one department of its operations are generally its best friends in every other.

250. Wesleyan Methodist Missionary Society.—Whether we regard the liberal manner in which it is supported, the wide-spread scenes of its operations, or the remarkable success which has already crowned its labours, we must acknowledge that the Wesleyan Methodist Missionary Society is one of the largest and most influential evangelical institutions of the present day. In its object and aim it is truly catholic and comprehensive, and in some respects differs from many other kindred associations. Most of the leading foreign Missionary associations have been organised for the sole benefit of dark benighted pagans; but, whilst the Wesleyan Missionary Society specially aims at the conversion of the heathen world, it does not neglect the European emigrant in his wanderings, or the government official, high or low, at his distant appointment, but seeks the spiritual benefit of all without respect of persons. It is, in fact, a Society for the evangelisation of Pagans and Mohammedans, Jews and Gentiles, colonists and heathens, soldiers and sailors, bond and free; for wherever its agents find sinners, it is their mission to point them to the Saviour.

251. Commencement.—Wesleyan missions to distant lands were commenced long before the formation of a society for specific foreign operations. Methodism having been planted in America by a few pious Irish emigrants, among the most active and zealous of whom were Philip Embury, a local preacher, and Barbara Heck, a mother in Israel, assisted by Captain Webb, of blessed memory, an appeal was made to Mr. Wesley for a Missionary. The founder of Methodism brought the matter before the Conference assembled in Leeds on the 1st of August, 1769, and inquired who would volunteer their services to meet the emergency. Two zealous noble-minded preachers, Richard Boardman and

Joseph Pilmoor, offered themselves as the first Methodist Missionaries to America; and in a few weeks afterwards they embarked for their distant sphere of labour to take their part in that work which in time to come was destined, in the order of Divine Providence, to become such a mighty power in the Western World. But Mr. Wesley and his preachers assembled with him in conference were not satisfied with merely accepting the services of the volunteers, and sending them forth on their glorious errand, they wished to afford them some substantial aid. They therefore made a collection among themselves at once which amounted to £50, and which was appropriated as follows:—£20 was to go towards the passage of the Missionaries, and the remaining £30 they were to take with them to America, to aid the funds of the new chapel which had just been erected in New York. Such was the small beginning of Wesleyan Foreign Missions, which have since assumed such vast proportions.

252. Dr. Coke.—The name of Dr. Coke must ever be associated with the early history of Methodist Missions. He was raised up and called by the providence of God to this department of Christian labour, just at the time when his services were specially required. Mr. Wesley was fully engaged in guiding that great religious movement which took place in the United Kingdom in the latter part of the eighteenth century, when the foreign work was commenced, and could ill afford to have his attention called off to distant fields of labour. It was at this critical period that Dr. Coke appeared on the stage of action. Wearied with the restrictions and petty annoyances which he met with in the discharge of his duties as a parish clergyman, and with a heart fired with true Missionary zeal, after his remarkable conversion to God, he joined the Methodist Connexion; and, at Mr. Wesley's request, took the general superintendency of the Home and Foreign Missions—an office which he filled with credit to himself, and advantage to the cause during the remainder of his long, active, and useful life. In the prosecution of his arduous duties, Dr. Coke crossed the Atlantic eighteen times, established a number of new missions, and went about from door to door himself to collect the means for their support in the most praiseworthy manner, long before the Missionary Society was regularly organised.

253. Early Fields of Labour.—Methodism had only been planted in the United States of America a few years, when, in 1780, the work was extended to Canada; in 1783, to Nova Scotia; in 1791, to New Brunswick, and about the same time to Prince Edward's Island and Newfoundland. A few years afterwards, Wesleyan missions were established in the Hudson's Bay Territory and British Columbia; whilst at the same time the Methodist Episcopal Church was spreading itself over every state in the Union, and planting mission stations in California and Oregon, and in other distant parts of the great continent. Dr. Coke was on his voyage to Nova Scotia with three Missionaries, Messrs. Warrener, Hammett, and Clarke, when the vessel in which they sailed was driven by a storm to the West Indies. Observing, as they believed, the hand of God in this event, the Missionaries at once began to labour in those interesting islands, where their services were much required; and their numbers being soon increased, on the return of the zealous

Doctor to Europe, the foundation of a great and glorious work was laid, which continued to grow and expand, from year to year, with great advantage to all classes of people. Dr. Coke had crossed the Atlantic eighteen times, in superintending and carrying on the Missions in America and the West Indies, and was advanced in years, when in 1813, he conceived the grand idea of Methodist missions to India. Bent upon his noble purpose, he pushed onwards through every difficulty, and on the last day of the year he sailed for the far distant East, accompanied by six devoted young Missionaries appointed to this service by the Wesleyan Conference. On the morning of the 3rd of May, 1814, Dr. Coke was found dead in his cabin, having, it is supposed, expired in the night in a fit of apoplexy. The Rev. Messrs. Harvard, Clough, Squance, Ault, Erskine, and Lynch keenly felt the sudden removal of their leader and head; but having committed his remains to their watery grave in the Indian ocean, they proceeded to India in the true Missionary spirit; and, by the blessing of God, succeeded in laying the foundation of the present prosperous Wesleyan mission in Ceylon and Continental India.

254. Organisation of the Society.—The burden of superintending and collecting for the support of the early Methodist missions devolved almost entirely on the indefatigable Dr. Coke, although a nominal Missionary committee occasionally sat in London to transact business in his absence. But when the Conference sanctioned his departure for India, it was deemed necessary to make new arrangements for carrying on the work, to which he could no longer attend as formerly. It is believed that the idea of forming a Methodist Missionary Society originated with the late Rev. George Morley. His plan did not at first embrace the entire connexion, however, but only the Leeds circuit, in which he was stationed at the time. On the 5th of October, 1813, a public meeting was convened in the old methodist chapel at Leeds, to consider the subject. The chair was taken by Thomas Thompson, Esq., M.P., and thirty-six speakers addressed the assembly, seventeen of whom were ministers, and nineteen were laymen. It was then resolved to constitute a society to be called "The Methodist Missionary Society for the Leeds district," of which branches were to be formed in the several circuits, whose duty it should be to collect subscriptions in behalf of the missions, and to remit them to an already existing committee in London. It was from this point that, by general consent, the origin of the Wesleyan Methodist Missionary Society is reckoned. It was not, indeed, till 1817, that the Connexional Society was formally inaugurated, with a code of "Laws and Regulations," having the express sanction and authority of Conference; but 1813, and the Leeds meeting, are regarded as the true commencement of the Society. At this time, Wesleyan Foreign Missions had been successfully carried on for forty-four years, and upwards of one hundred Missionaries were usefully employed in foreign fields of labour. Thus it will be seen that Methodist missions do not owe their origin to the Missionary Society, but that, on the other hand, the Missionary Society owes its origin to the missions.

255. Constitution.—The Wesleyan Methodist Missionary Society is so constituted as to give ministers and laymen an equal amount of influence and interest in its manage-

ment. The general committee consists of fifty members, including the president and secretary of the Wesleyan Conference, some of whom are from the country, but the majority are resident in or near the metropolis. It is a standing rule of the institution that "The London members of the General Committee shall consist of sixteen of the Methodist ministers stationed in or near London, and of sixteen gentlemen, members of the Methodist Society, not ministers. Four of the last-mentioned sixteen shall go out annually by rotation. Four of the country members (two ministers and two others) shall also be changed annually." The Committee meets once a month, or oftener, as occasion may require, and in the interim of the meetings, the business of the institution is managed by four secretaries and two treasurers, whose duties are very onerous, by reason of the extended range of the Society's operations. "Every person subscribing annually the sum of one guinea and upwards, and every benefactor presenting a donation of ten pounds and upwards, shall be deemed a member of this society, and entitled, as such, to a copy of the General Annual Report." Auxiliaries, branches, or associations have been organised in all the districts and circuits of the connexion at home and abroad, and the financial and other interests of the institution are managed with a zeal and diligence worthy of the highest commendation. For some time the Missionary Committee used to meet, and the business of the society was conducted at the Book Room, City-road. Afterwards a house was hired in Hatton-garden (No. 77), in connection with which the writer has some very pleasant memories. But in 1839, the business of the institution had so increased, that larger premises became necessary, and the present commodious building, the Centenary Hall and Mission-house, in Bishopsgate-street without, were secured, and fitted up as the headquarters for Methodism in the metropolis generally, but especially for the use of the missions.

256. Statistics of the Wesleyan Missionary Society.—According to the Report for the year 1871, the Wesleyan Missionary Society has now, in connection with the various fields of labour occupied by its agents in Europe, Africa, Asia, America, and Australia, 1,029 ordained Missionary ministers and assistants, including supernumeraries; 779 central or principal stations, called circuits; 4,366 chapels and other preaching places; 95,924 full and accredited church members, and 144,733 scholars receiving instruction in the mission schools. The total amount of income, from all sources, for the year, was £149,767 5s. 11d. Of this sum, £39,698 1s. 6d. was contributed by affiliated conferences and foreign districts.

257. Advancement.—When the Wesleyan Missionary Society had been fully organised, and auxiliaries and branches established in various parts of the United Kingdom, the early foreign missions of the connexion were not only maintained in their wonted efficiency and good working order, but they were extended to other countries from year to year, as openings presented themselves, and men and means were found available for the work. In 1811, a mission was commenced in Western Africa, and the work was extended to Southern Africa in 1814, to Australia in 1815, to Tasmania in 1821, to New Zealand in 1822, to the Friendly Islands in 1826, to China in 1845, and to Italy in 1860. In all these countries

congregations have been gathered, churches organised, schools established, and places of worship erected on a scale more or less extensive, according to circumstances, and the Wesleyan Missionary Society has endeavoured to take its full share in the work of evangelising the inhabitants of those and other distant regions of the globe.

258. Ladies' Committee for ameliorating the condition of Heathen Women.—In the year 1858, the degraded condition of heathen women was brought to the notice of a few eminent Christian ladies in London, connected with the Wesleyan Missionary Society, who at once formed themselves into a committee to devise the means of promoting their welfare. The first measure decided upon was to send out female teachers to assist Missionaries' wives in the schools already formed, and, up to the present time, 27 teachers have been sent abroad: to the West Indies, 3; Continental India, 10; Ceylon, 3; South Africa, 7; China, 3; and Italy, 1. The committee also supports nine Bible-women in Mysore, Bangalore, Canton, and Jaffna. Important assistance has also been rendered by grants of pecuniary aid or materials to 13 schools in Continental India, 17 in Ceylon, 3 in China, 17 in South Africa, 1 in Italy, 1 in Honduras, and 5 in the Hudson's Bay territory. In this good work, about £1,000 has been collected and spent annually, and Christian counsel and encouragement have often been communicated to female teachers and Missionaries' wives abroad, of more value than any material aid.

259. Wesleyan Home Missions.—Methodism was professedly Missionary in its character from the beginning, and it has ever sought to spread Scriptural holiness throughout the land. But of late years, the Wesleyan Conference has organised a systematic plan of Home Missionary work, to supply and maintain earnest ministers for the benefit of the neglected population of our large cities and rural districts, as well as to afford aid to the poor dependent circuits of the United Kingdom. Seventy-six Missionary ministers are now employed in home mission work in England, Scotland, and Wales, besides eight as chaplains to minister to soldiers and sailors in the British army and royal navy. About £30,000 are annually contributed and expended in carrying on this good work with gratifying results, and much more good might be done if funds were available for the purpose. Since the commencement of the work under its present organisation, to the Conference of 1870, there had been an increase in the Home Mission circuits of 14,686 persons. In connection with that increase, and springing from it, the higher work of spiritual conversion to God was everywhere manifested. Last year more than 800 excellent people, constrained by the love of Christ, aided the home Missionary ministers in the work in which they were engaged.

260. Primitive Methodist Missionary Society. — The earnest, energetic, and persevering sect of professing Christians who have adopted the name of "Primitive Methodists" differs but little in doctrine or discipline from the old body which still bears the name of their venerable founder. And it is a pleasing fact, that in common with other offshoots from the common parent stem, this branch grows and flourishes in many lands. True to the ancient traditions of the venerable family to which it belongs, the Primi-

tive Methodist Society has displayed a Missionary zeal above all praise, considering the limited means at its disposal for aggressive evangelistic work. Its Missions may be divided into Home, Colonial, and Foreign, all of which are prosecuted with vigour. Besides supplying many neglected districts in England, Wales, Scotland, and Ireland, with plain faithful preachers of the Gospel, it has sent forth foreign Missionaries to British North America, Australia, Western and Southern Africa, and some other distant lands. The success which has already attended the efforts of the Society is very encouraging; and it bids fair to take its full share of labour in seeking to evangelise the heathen at home and abroad. The number of Missionaries employed in England is 92; in Wales, 8; in Ireland, 7; in Scotland, 7; in Circuits, 9; in Victoria, 7; in New South Wales, 15; In Queensland, 4; in Tasmania, 4; in New Zealand, 4; in Canada, 51; in Western Africa, 2; in Southern Africa, 1; total, 211. The total number of stations is 143, and of members, 13,898.

261. United Methodist Free Church Missions.—Whatever circumstances may have given occasion to the separate organisation of different bodies of Methodists, it is pleasing to observe that, when the strife of conflicting parties has subsided, they are generally characterised by the same religious life and vigour which have distinguished the denomination from the beginning. The body which calls itself the "United Methodist Free Church," although the youngest member of the great family, has already established missions not only at home, but in Canada, Australia, Africa, and China. Its agents are animated by the true Missionary spirit; and their labours in these and other countries have been made a blessing to many souls.

262. Bible Christian Missions.—Although far from wealthy in a worldly sense, the body of Methodists who call themselves "Bible Christians" have come forward in a very commendable manner to take a part in the Missionary enterprise. Their resources are heavily taxed to sustain the work they have in hand in several neglected portions of the south and west of England; but, notwithstanding this circumstance, they have found means to send Missionaries to America, Australia, and other distant lands, whose labours have already been made a blessing to many destitute emigrants and others, who were far from the means of grace, and without a hope of salvation.

MINOR BRITISH MISSIONARY SOCIETIES.

263. General Objects.—In addition to the leading Missionary Societies of the United Kingdom which carry on the work of propagating the Gospel in heathen countries on a large scale, in various parts of the globe, there are several minor institutions which have been made very useful, notwithstanding the comparatively limited sphere of their influence. These associations have generally been organised for special objects or single missions, and have been conducted with varied results, according to circumstances. If comparative failure has sometimes attended pious and well-meant efforts for the good of mankind, such failure appears to have been owing rather to untoward circumstances, and the want of experience in those who

have been engaged in the enterprise, than to anything wrong in the principles and motives by which they have been actuated.

264. Welsh Calvinistic Methodist Foreign Missionary Society.—The rise and origin of the people known as Welsh Calvinistic Methodists, may be traced to that great religious movement that took place in the latter part of the eighteenth century, in connection with the labours of Wesley, Whitefield, and Howel Harris. The gentleman last named, although somewhat eccentric in his movements, was instrumental in the hands of God in winning many souls to Christ; and having adopted the doctrinal views and principles of Whitefield rather than those of Wesley, he accordingly organised his adherents into societies bearing the above name. In the course of a few years, 300 such societies or churches were formed in South Wales; and Mr. Harris obtained the co-operation of ten clergymen and nearly fifty lay preachers in carrying on the work. One of the most active and prominent of the clergymen was the Rev. Thomas Charles, of Bala, afterwards one of the founders of the British and Foreign Bible Society. In 1811, these Societies were formed into an independent Connexion, after the plan of the Wesleyan Methodists, only differing in doctrinal sentiment. In the month of May, 1840, the Welsh Methodist Church organised a denominational Missionary Society, and commenced an aggressive movement on the heathen world.

265. Scenes of Labour.—The first foreign mission of the Welsh Calvinistic Methodists was to the north-east district of Bengal, among the Kassias, one of the hill tribes of natives. This work was undertaken soon after the formation of the Society, and about ten years subsequently, in 1850, another station was commenced at Sythet. The Missionaries did not confine their labours to preaching and teaching; they also turned their attention to those literary studies which are so necessary to success in all evangelistic efforts in India. Messrs. Jones and Lewis succeeded in translating the four Gospels and the Acts of the Apostles into the Kassia language; nor did they labour without success in their direct efforts to turn the heathen from dumb idols to serve the true and living God. The Calvinistic Methodists have also established a mission in Brittany, the language of that part of the European Continent being similar, it is said, to the Welsh. They have also a mission to the Jews, which has been prosecuted with as much success as could be expected considering the peculiar difficulties of the enterprise.

266. The Lew-Chew Naval Mission.—The kingdom of Lew-Chew comprises a group of thirty-six islands. It is almost equi-distant from Japan and China. The climate is considered salubrious for that latitude. The language spoken by the natives is a dialect of the Japannese, and their social condition is said to be one of extreme poverty and degradation. Like most other nations of the East, the inhabitants of these islands are idolaters, and the rites and ceremonies of their worship exhibit indications of a Confucian origin. Their temples are numerous and spacious, and, strange to say, they furnish shelter for travellers as well as lodgment for the priests. The disposition of the people is mild and hospitable, as has often been proved by the unfortunate mariners who have at different times been wrecked on their coasts.

Indeed, it is to this circumstance that the Lew-Chew Mission owes its origin. In 1843 a few naval British officers resolved to reward these pagan islanders for their hospitality by sending them the Gospel of Christ.

267. Agents employed.—Funds having been raised to the amount of nearly £2,000, Dr. Bettleheim, a physician and a converted Israelite, was sent out to Lew-Chew, with the sanction of the Bishop of London, and arrived at his distant station in January, 1846. He was met on board the vessel by a French Catholic Missionary, who gave him a cordial welcome, but the local authorities made decided objections to his settling in the country, on the plea of scarcity of provisions. A handsome present to these men of authority proved a satisfactory mode of disposing of these objections, and the Missionary and his wife landed and proceeded to make arrangements for the commencement of their work. Their dwelling was in the temple, but the idols were screened off, and the keeper of them resided also within the walls for their due care and preservation. For about twelve months Dr. Bettleheim preached the Gospel in the market-places and at the corners of the streets, in the midst of much opposition, yet to great crowds who gathered together to hear him. Thus far he had been tolerated, if not encouraged, by the authorities, but suddenly there was a great change. The death of the king was reported, and on the day of his reputed burial Dr. Bettleheim was openly assailed with sticks and stones, to the endangering of his life. On complaining to the government, the assault was denied. A guard of fifteen men were appointed, professedly to protect him, but in reality closely to watch his proceedings. Influenced by the authorities, who seemed determined to drive him from the island, the people now fled at his approach, and even closed the windows of their houses as he passed along the street. The Missionary persevered, amid much obloquy and not a little danger, and sometimes resorted to very questionable policy to keep his ground against the determined opposition of Government. At length the antagonistic feeling subsided somewhat. A lay Missionary was afterwards sent out to the assistance of the Doctor, and hopes were entertained that the Lew-Chew Mission might yet prove an open door by which to enter Japan for the promulgation of the "glorious Gospel of the blessed God."

268. Patagonian Mission. — A small society was established at Brighton in the year 1844, by the personal influence and persevering energy of Captain Allen F. Gardiner, R.N., an eccentric but pious and upright Christian man, for the prosecution of mission-work in Patagonia, under circumstances which deserve a passing notice. Captain Gardiner had spent some time in the Zulu country, south-eastern Africa, and had made the attempt to engage in Missionary work there, but had been compelled to leave the country along with some other Missionaries by the treachery of the notorious Chief Dingaam, who, on giving a large party of Dutch boers an entertainment, ostensibly for concluding arrangements for their settling in the country, suddenly fell upon and murdered his guests. The Captain had made two exploratory tours along the coast, but did not succeed in finding a suitable opening for Missionary enterprise. On returning to England he made unsuccessful applications to the Church, the

London, the Wesleyan, and the Moravian Societies, the directors of which he failed to bring over to his views. He therefore formed an independent association at Brighton for the benefit of the Indian tribes of South America. A clergyman could not be found to go forth on the perilous enterprise, but a catechist was at length secured, and Captain Gardiner defrayed his own expenses. They were not above a month in the field, however, before they hailed a vessel on her homeward course, and gladly made their escape, having been in constant alarm for their lives from the warlike attitude of the natives.

269. Second Attempt. — In January, 1848, Captain Gardiner sailed from England to plant a mission among the wild Patagonians inhabiting the extreme part of the continent of South America, called Terra del Fuego. He took with him four seamen, a carpenter, and provisions for seven months. They had no sooner landed than the savage natives set themselves to the work of plunder, and robbed them of nearly all that they possessed. Feeling that there was no security for either life or property, and seeing no probability of doing any good, Captain Gardiner and his companions again fled from the inhospitable shores of South America, where their sojourn had extended over little more than a week.

270. Final and disastrous Experiment.—Nothing daunted by previous reverses, Captain Gardiner again organised a Missionary expedition to Patagonia. This time he took with him four seamen and two catechists. They sailed from England in the month of September, 1850. On reaching their destination, it is said that the sight of the savage natives struck the whole party with absolute terror. In attempting to explore the coast in search of the most eligible site for a mission station, they endured many hardships both from the rigour of the climate and the unfriendly disposition of the natives, who were ever ready to pilfer their property, but who refused to supply them with provisions, or to assist them in any way whatever. When they at length ventured on shore, they were driven to the greatest extremities for want of food, which soon brought on disease, and death laid his icy hand on three of their number in the course of five days. The efforts of one of the survivors to inter the remains of his departed comrades exhausted his little strength, and he lay upon the ground as helpless as a child. At length, one after another, the whole party perished from starvation, and when one of her Majesty's ships touched at Picton Island to inquire after the fate of the mission, the sad reality was brought to light with all its horrors. The whole party had died evidently from sheer exhaustion. Several entries in Captain Gardiner's journal, which was recovered, witness to the personal piety and singular devotedness of the little band of sufferers. One of the catechists, Mr. Richard Williams, was a Wesleyan local preacher and a man of remarkable zeal and devotedness to God. He went out as surgeon to the mission, and Dr. James Hamilton published a beautiful memorial of his sufferings and death. Thus mournfully ended the Patagonian Mission; and thus also ended the remarkable career of Captain Gardiner, a man of amazing zeal and energy, and possessed of abilities which might have been turned to good account in the service of the Lord, had they been duly economised and more wisely directed.

271. South American Missionary Society. — After the lamented death of Captain Gardiner and his companions, the friends of the enterprise in which they had been engaged reorganised the association under the name of the "South American Missionary Society." This institution had for its object the evangelisation of the wild Patagonians for whose sake so many valuable lives had already been sacrificed, and the dissemination of the Word of God in every available locality in South America. Stations were accordingly formed at Keppel Island, Patagones, Lota, Callao, and Panama, and several Missionaries were sent out to labour in those places. Nor were the English residents lost sight of in the arrangements which were made for the propagation of the Gospel in those distant regions. Visits were paid to the Chincha Islands, and services held for the benefit of the large number of sailors found there. The perseverance and energy manifested by the Rev. A. W. Gardiner, W. C. Marphy, E. A. Sall, G. Humble, and other agents of the Society, bespeak for it the continued and increased support of its friends and patrons.

272. Evangelical Continental Society.—The object of this institution is to disseminate the saving truths of the Gospel among the various nations of the European continent. Its principal fields of labour are France, Belgium, Spain, Italy, and Bohemia. In the Annual Report recently published the Committee say:—"For several years we have had to report that wars, and the political changes consequent upon them, have enlarged our sphere of labour. During the past year one of the results of the war has been so striking, that it deserves special notice. With the fall of the French Empire came the fall of the temporal power of the Pope. The entry of the Italian troops into Rome, and the proclamation of Rome as the capital of the kingdom of Italy, involved the freedom to preach the Gospel. After some little delay this right was secured, and two evangelists were at once sent to the new field." About £4,000 per annum is raised and expended in carrying on this work, and the results have, so far, been encouraging.

273. Foreign Aid Society.—This association exists, not for the purpose of supporting and managing foreign missions, but to aid such as have been established and are carried on by other societies, and especially for assisting in the maintenance of Christian schools for the training of the rising generation. Its principal spheres of labour have hitherto been on the continent of Europe. In France the work formerly aided by this Society was interrupted during the past year by the prevalence of war; but in Italy the work of evangelisation was being vigorously prosecuted. At Naples no fewer than 500 children are receiving instruction in schools to which this society has regularly contributed assistance. In Madrid the Church under the care of Senor Carraso has been substantially assisted, and 350 persons have been admitted to Church membership.

274. Vernacular Education Society for India.—This Society was instituted in 1858 as a memorial of the mutiny, and has for its object the providing of Christian vernacular education and literature for India. It has 118 schools, with 5,122 scholars, who are instructed in thirteen different languages, at a cost of about £8,000 per annum, and bids fair to be a powerful and useful auxiliary

to the various Missionary Societies which are labouring for the spread of the Gospel throughout our Indian Empire.

CONTINENTAL MISSIONARY SOCIETIES.

275. Missionary Spirit on the Continent.—Although the Christian Churches of Great Britain now take the lead in the Missionary enterprise, it was not always so. Nor were they long in the foreign field of labour, in modern times, before they were followed by their continental neighbours. At an early period, the genuine evangelical churches of the continent of Europe manifested a laudable Missionary spirit; and, notwithstanding the prevalence of Popish superstition and infidelity in many places, there are still warm-hearted earnest Christian people who show a deep and lively interest in missions to the heathen, and who, in various ways, are taking their full share of evangelistic work in foreign lands.

276. Danish College and Missions.—As early as the year 1714, the Danish College of Missions was opened in Copenhagen by Frederick IV., King of Denmark, for the training of Missionaries. Danish missions to the heathen had been commenced even before this period, agents having been obtained from the university of Halle, in Saxony. On the 9th of July, 1706, two Missionaries arrived from Denmark on the Coromandel coast in India, and settled at Tanquebar. They immediately commenced the study of Tamil, the language spoken in that part of the country. Although they had gone to a part of the Danish Empire, and were patronised by royalty, the Missionaries encountered great opposition from the prejudices of the natives, and even from the Danish Government, who, on several occasions, arrested and imprisoned the Missionaries for months together. Privation, as well as persecution, was the lot of the mission-staff at an early period of their labours. The first remittance sent from Europe, which, at that time, was greatly needed, was lost at sea; but friends were raised up in a manner unexpected, and loans of money were offered them till they could obtain supplies from the society at home. When their borrowed stock was nearly exhausted, remittances reached them, along with three more Missionaries in 1709. This was but the beginning of better times, for shortly afterwards the London Society for Promoting Christian Knowledge became a liberal patron of their mission, giving them not only an edition of the Portuguese New Testament for circulation among the people, but also a printing-press, with a stock of types and paper, and a Silesian printer. When opposition to the mission subsided, and the cause expanded somewhat, a type-foundry and paper-mill were established, and the work of translation and printing was prosecuted with vigour. In 1715, the Tamil New Testament was completed, and eleven years afterwards the Old Testament made its appearance. Several of the elder Missionaries were called away by death, but zealous young men were sent out from Europe from time to time, and a native pastorate was raised up as the fruit of Missionary labour, which rendered good service to the cause. In 1758, a mission was opened at Calcutta by one of this Society's Missionaries, but at the expense of the Society for Promoting Christian Knowledge. In 1762, the celebrated Missionary

Schwartz, who had already been in the Indian field for twelve years, commenced his labour in Trichinopoly, in connection with which he fulfilled a long, honourable, and successful period of labour, and finished his course with joy in 1798. In the year 1835, the principal Danish missions in India, which had been so largely sustained by the Christian Knowledge Society, were transferred to the Society for the Propagation of the Gospel in Foreign Parts.

277. Mission to Greenland.—In 1721, the Danish mission to Greenland was commenced by the Rev. Hans Egede, a zealous Christian pastor of Vogen, in Norway. For thirteen years this good man had prayed and planned for a mission to that dreary region. Having at length obtained the consent and patronage of the King of Denmark to the undertaking, the Missionary convened a few friends together, opened a subscription list, and, in the face of formidable difficulties, pushed forward the work, till a ship was purchased to convey him and a small party of settlers to Greenland. During the voyage, which lasted eight weeks, they suffered much from storms, floating mountains of ice, and a leak in the vessel, which they were obliged to stop with their clothes. On landing at their destination, their first work was to build a house of turf and stone, in which the natives, who appeared friendly, assisted them as best they could, intimating by signs, however, that if they intended to live in it, they would be frozen to death. Whilst engaged in these exercises, and in striving to acquire the strange lan- of the Greenlanders, Mr. Egede encountered innumerable difficulties. His greatest trial was the dissatisfaction of the colonists, several of whom resolved to return home, as they were very uncomfortable, and found the natives unwilling to trade. He was supported by the courage and resolution of his heroic wife, however, and by the arrival of two ships with provisions in the summer of 1722, when their stores were nearly exhausted. The Missionary found it extremely difficult to induce the people to attend to receive such instruction as he was able to give, and it was only by offering a fishhook for every letter of the alphabet they learned, that he succeeded in getting a few children to come to school. The following year another Missionary came to the assistance of Mr. Egede, and the mission was carried on with praiseworthy perseverance, but with little success for a long time. On the accession of Christian VI. to the throne of Denmark, government aid was withdrawn from the mission; but the senior Missionary, having the option to remain in the country, nobly stood to his post, and continued his labours amid untold privations, troubles, and sufferings, not the least of which arose from the introduction of small-pox into the settlement, which swept off about 2,000 of the natives. In 1734, the mission was reinforced by the appointment of three new agents, one of which was the son of the pioneer Missionary, Mr. Egede. The following year, his beloved wife having been called away by death, Mr. Egede returned to Denmark, but still exerted himself on behalf of the mission. Through his influence the colony and the mission were reinforced, his son published a Greenland lexicon, the Scriptures were translated into the native language of the people, and 4,000 persons were reported as having been brought under religious instruction. Although it is admitted that very few of them could be regarded as con-

verts to the faith of the Gospel. The Danish mission to Greenland was ultimately transferred to the "United Brethren."

278. United Brethren's Missions.—Whether we consider their comparative antiquity, their beneficial influence upon the people where they have been established, or the humble and self-sacrificing spirit in which they have been conducted, the Missions of the United Brethren, or "Moravians," as they are commonly called, are worthy of special notice, and deserving of a prominent place in a work devoted to the general interests of the Missionary enterprise. But in order to obtain a clear view of their character and results, it will be necessary to acquaint ourselves with the leading incidents in the early history of the religious community by which they have been undertaken and managed.

279. Origin of the Moravians.—The Church of the United Brethren, or Moravians, took its rise at a period much anterior to the beginning of the eighteenth century, when the celebrated German nobleman, Count Zinzendorf flourished, and who has sometimes been represented as its father and founder. The origin of this community is to be traced to the times immediately following the labours and martyrdom of Wycliffe, John Huss, and Jerome of Prague. In the year 1457, a number of the followers of John Huss withdrew from Moravia to Letitz, to form themselves into an ecclesiastical union called "Fratres Legis Christi," Brethren of the law of Christ. They traced their pedigree to the Apostolic age; and when they were joined by Bohemians of kindred sentiments, they assumed the name of the United Brethren, which they retain to this day. For many years they were sorely persecuted; but when driven from their homes and hunted like partridges upon the mountains, they maintained their integrity with a courage and moral heroism above all praise. It was in 1722 that a few wandering refugees, descendants of the ancient Brethren, were welcomed to Upper Lusatia by Count Zinzendorf, who appears to have been raised up by the special providence of God to be their father, friend, and protector in a time of need. Under his direction, they formed a settlement, which, in gratitude to God, they called Herrnhut—the Lord's protection. Henceforth this place became their headquarters and a centre of light and influence to all around.

280. Missionary Labours.—The Missionary spirit of the Moravian Church manifested itself at an early period after the establishment of the settlement at Herrnhut. When falsely accused, and declared an exile from Germany, Count Zinzendorf gave a reply which indicated the spirit by which he was actuated, and the genius of the people with whom he had cast in his lot. He said:—"Now we must collect a congregation of pilgrims, and train labourers to go forth into all the world, and preach Christ and His salvation to every creature." When the new colony only numbered about 600 persons, all of whom were poor exiles, and when just beginning to build a church for their own accommodation, in what had lately been a wilderness, they resolved to labour for the conversion of the heathen world. Within ten years from that date, 1732, they sent Missionaries to St. Thomas and St. Croix in the West Indies; to the Indians in North and South America; to Lapland, Tartary, Algiers, Western Africa, the Cape of Good Hope and

Ceylon. About the year 1831, an association was formed in London, which raised about £5,000 per annum in aid of Moravian Missions, and this proved a great help to the cause. Subsequently, the United Brethren sent out agents to other West India Islands, including Jamaica, Tobago, Antigua, Barbadoes, and St. Christopher's; to South America, Labrador, Greenland, Egypt, Persia, and India. The first missions of the Moravian Brethren were not very successful, but their agents persevered amid numerous difficulties, privations, and sufferings, to which they had been well trained by the painful experience of their previous history, and the ultimate result has been very gratifying. Some of the peculiarities which distinguish the Moravian Church we may not be able to endorse or admire; but the piety, zeal, fortitude, and perseverance displayed in the working of their foreign missions are worthy of the highest commendation. So long as the Moravian Missionaries exemplify their own avowed motto, "To preach Christ crucified, so as to humble the sinner, exalt the Saviour, and promote holiness," every faithful disciple of Jesus must wish them God-speed in their zealous labours.

281. Statistics of Moravian Missions.—A recent publication says: "The Moravian mission statistics for 1870 show 89 stations; 313 Missionary agents; 1,041 native assistants and overseers; 20,571 communicants; 16,528 non-communicants under regular instruction; 10,364 candidates, "new people," &c., and 23,288 baptized children; making a total of 68,751. The receipts have been £4,214 from members of the Brethren's congregations; £9,724 from friends of other denominations; £1,575, from the Brethren's Society in Pennsylvania, and £4,137 from legacies, endowments, &c., making a total of £20,844. In Surinam there are 24,156 under instruction; 12,323 in Jamaica, and smaller numbers in other parts of the West Indies, in South Africa, South America, Greenland, and Labrador."

282. Netherlands Missionary Society. — This institution was formed at Rotterdam in 1796, mainly through the influence of Dr. Vanderkemp. Before the eccentric Doctor embarked for his distant sphere of labour in South Africa, to which he had been appointed by the London Missionary Society, he visited Rotterdam to take leave of his friends, and whilst there he found leisure to publish a Dutch version of an earnest address which had emanated from the London Society, the result of which was the organisation of the Netherlands Missionary Society. For some time the financial aid offered to the enterprise was very slender, and no immediate steps were taken towards commencing operations. This interval was wisely employed by the directors in endeavouring to leaven the Dutch mind with the true Missionary spirit. When funds were available, and they contemplated entering upon foreign fields of labour, they were deterred from doing so from the loss of most of the Dutch colonies, which had fallen into the hands of France during the war time. The directors therefore made an arrangement with the London Missionary Society to supply men and means for carrying on the work in Africa and India under their auspices and management. In this way they trained and sent out several excellent Missionaries to the Cape of Good Hope and the East, where their knowledge of the Dutch language was at once

available for carrying on the work. In 1814 Holland rose again to independence and recovered its colonies, when the Netherland Society took immediate advantage of the favourable change in national affairs, and sent out five young Missionaries from their seminary on their own account, to enter favourable openings which presented themselves in the Eastern Archipelago, among the Malays. Other agents followed from year to year, and that part of the world was largely and well occupied by the Society. In 1820 two Missionaries were sent out to India, and a few years afterwards they were followed by Dr. Gutzlaff, who, finding a number of Chinese at Riosew, his appointed station, was ultimately induced to extend his labours to the "Celestial Empire." A mission was also established at Surinam, in Dutch Guiana, and the Netherlands Society was able to report seventeen stations and nineteen Missionaries under their direction, with a goodly number of native converts to the faith of the Gospel united in Church fellowship.

283. Methods of Management.—There is one peculiarity in the management of the Netherlands Missionary Society which claims our notice, and which deserves the careful and candid consideration of the directors of kindred institutions. The foreign secretary devotes himself entirely to official business, and each director adopts a section of the mission field as his special charge, corresponds freely with the Missionaries, and becomes the representative and advocate of that particular department of the work in all the meetings of the general board. This sub-division of labour leads to an intensity of interest, and gives to the various stations a prominence and importance in the meetings of the Society which they would not otherwise have, issuing in a friendly competition of claims for notice and support which is found to be of a wholesome character when jealousy is avoided and everything is made subservient to the common good.

284. Other Dutch Missions.—It must not be supposed that the organisation of the Netherlands Missionary Society is all that Holland has done for the conversion of the heathen. Long anterior to that event, even as early as 1612, the famous Anthony Walwens planted a seminary at Leyden for the preparation of foreign Missionaries, the Dutch East India Company countenancing and approving of the institution. When Ceylon came under the power of Holland in 1636, a number of Missionaries were sent out to propagate the Reformed religion among the idolatrous natives. A very superficial mode of making converts seems to have been adopted, however, for when they were reported as amounting to 400,000 in number, there were only 100 communicants. The sad disproportion reveals a system of action which is not only reprehensible in itself, but greatly prejudicial to all subsequent Missionary labour, as has been proved by painful experience. Dutch Missionaries were also sent out at an early period to Southern Africa, Java, Formosa, Amboyna, and other places, and although their first attention might in most instances have been given to their fellow-countrymen who had settled in distant lands as colonists, we know, by personal observation, that of late years they have paid considerable attention to the religious instruction of the aborigines, especially at the Cape of Good Hope.

285. Basle Missionary Society.—In the year 1815 a seminary was

established for the training of Missionaries at Basle in Switzerland. It owed its origin to the gratitude of a few pious people who recognised the providence of God in a violent storm which occurred at a particular juncture, and which proved the means of preserving their town from ruin, when the armies of Russia and Hungary were hurling shells into it. The form which the gratitude of these people assumed was a desire to educate pious teachers to send to the heathen, to make them acquainted with the good news of salvation. The school was at first very small, with few scholars, and a slender income of about £50 per annum. In the course of a few years a Missionary college was built, and liberal support came from Germany and France, as well as from various parts of Switzerland, so that the income rose to £5,000. This result flowed from the formation of auxiliary or branch societies in those countries. The institution was now conducted with vigour, and furnished the English Church Missionary Society with some of its most devoted labourers. In twenty years after its commencement it had sent forth 175 Missionaries to foreign lands, and twenty-eight were still under training. It was no part of the original plan of this institution to engage in the support and management of foreign missions, but merely to prepare agents for the work. In 1821, however, a society was formed for this object, and from year to year Missionaries were sent to North America, Western Africa, India, and China. A Society was also organised for the special purpose of disseminating the Gospel among the Jews. The Missionaries of the Basle Society are not all ministers. They send out pious mechanics and agriculturists to teach the natives the arts of civilised life, at the same time that they instructed them in the principles of Christianity by the preaching of the Gospel and the establishment of schools.

286. Paris Evangelical Missionary Society.—The origin of this institution is somewhat curious and interesting. In the year 1822 a meeting was convened at the house of an American merchant S. V. S. Wilder, Esq., then residing in Paris, to take into consideration the best means of propagating the Gospel in heathen lands. There were present the presidents of the Lutheran and Reformed consistories, as well as many of the ministers of these churches, and others of different persuasions then in the French metropolis. The result was the formation of this Society, which, in its commencement, contemplated two objects: the one, to employ the press, as a means to enlighten the public mind on the nature and character of Protestant missions, and the other, to educate young men, who had been duly recommended, in a knowledge of the languages of the East. The Rev. Jonas King was then in Paris, and received an invitation to go to the Holy Land with the Rev. Mr. Fisk, the new Society charging itself with his support for a certain period. Subsequently the Society devoted all its efforts to South Africa, where its agents have laboured for many years with great advantage to several scattered tribes of natives. It was in 1829 that three Missionaries were sent by the Paris Society to the Cape of Good Hope, one of whom settled among the French refugees at Wellington, near Cape Town, and the other two proceeded to the Bechuana country, and commenced a station at Motito. Reinforcements arrived from time to time which enabled the Missionaries to extend their labours to various parts of a country that stood in

great need of the light of the Gospel. That part of the interior known as Basutoland was occupied by the French Missionaries. New stations were formed, schools were established and chapels built at Bethulia, Morjia, Beersheba, Thaba, Bassion, Mekuatling, Friedor, Bethesda, Berea and Carmel. At several of these places a goodly number of natives were brought to a saving knowledge of the truth, and united in church fellowship, although the notorious chief Moshesh still adhered to his heathenism, notwithstanding his superior intelligence. The French mission in South Africa has repeatedly suffered from devastating wars among the natives and settlers, but the greatest blow to its prosperity was the war which raged in France in 1870-71, through which the supplies of the Missionaries were in a great measure cut off. Providence, however, raised up friends in the time of need, and the work still goes on.

287. Rhenish Missionary Society.—The institution now known as the Rhenish Missionary Society was organised in 1828 by the amalgamation of three other associations, which had previously maintained a separate existence, in Elberfeld, Barmen, and Cologne. The Society was afterwards further strengthened by the incorporation of several other small associations in the Rhenish provinces and Westphalia. Its management is vested in twelve members of Committee resident in Elberfeld or Barmen, who meet once a month for the transaction of business. In 1829 three Missionaries were sent out to South Africa. These were followed in after years by several others, and stations were ultimately established at Stellenbosch, Worcester, Tulbagh, Saron, Schietfontein, Ebenezer, Kamaggas, and other places within the boundaries of the Cape Colony; and at Bethany, Berseba, Rehoboth, Rood-Volk, Wesley Vale, and Barmen in Namaqualand, and Damaraland. Some of these stations were originally commenced by Wesleyan Missionaries who had for many years laboured on the south-western coast of Africa. But in 1851 an arrangement was made by which they were given over to the Rhenish Society, as was also the station at Nisbett Bath a few years afterwards, the Wesleyans finding it necessary to concentrate their labours in other localities. In 1834 the Berlin Missionary Society sent two agents to Borneo, and others followed at intervals, who were chiefly employed in educational labours. In 1846 the work was extended to China, where several baptisms were soon reported as having taken place. Indeed undue importance appears to have been attached to baptism by the Missionaries of this institution, for when this Society had been in existence about twenty-two years, nearly 5,000 baptisms were reported, when comparatively few of the number could be regarded as communicants, or church members. Perhaps this, and some other peculiarities, may be accounted for by the Lutheran type of theology which the agents generally seemed to have espoused.

288. Berlin Missionary Society.—This Society was formally organised in 1824, but it arose out of efforts which had been previously made for Missionary objects. As early as the year 1800, an institution was formed in the Prussian capital by members of the Lutheran Church to educate pious youths for foreign mission service. During the following twenty-five years, forty students were so educated. In 1834, the Berlin Missionary Society sent out four Missionaries to South Africa.

These were followed by others during successive years, and arrangements were made for carrying on the work on an extensive scale. One of the first stations occupied by this Society was at Beaufort, and from thence the Missionaries went among the Korannas and Kaffirs. Subsequently the work was extended to Zoar, Bethel, Emmaus, Bethany, Priel, New Germany, and other stations, some of which are situated within the boundaries of the Cape Colony; others in the Orange Free State, the Trans-Vaal Republic, Kaffraria, and in the distant regions of Natal. According to the last report just published, the Berlin Missionary Society occupies 31 stations in South Africa, and employs 48 labourers; but no distinction seems to be made in the report between ordained Missionaries and subordinate agents, as in the statistics of other societies.

289. Gossner's Mission. — The Rev. Mr. Gossner, originally a Romish priest, but afterwards a director of the Berlin Missionary Society, differing from his brethren in the directorate in his views of a Missionary's qualifications and requisite training, withdrew in 1836, and constituted himself into a committee for the education and supply of foreign Missionaries. His candidates were all to be mechanics, and willing to engage in Missionary work, whilst, at the same time, they earned their bread by manual labour. In 1837, Dr. Lang of Australia invited some of the Missionary operatives to preach the Gospel in the country of his adoption. In 1838, twelve of them went to Bengal at the invitation of an English clergyman, and in 1840, five others left for the same field of labour. Afterwards, Missionaries went out from Gossner's establishment to the Chatham Islands, Queensland, and Western Africa. Mr. Gossner published no reports, and managed all the business of the institution himself, so that we have not the same data for our guidance as in other instances; but from all that we can learn, his plan did not answer well. It was very easy for the good but eccentric Gossner to say to his candidates: "I promise you nothing; you must go in faith; and if you cannot go in faith, you had better stay at home." They went in faith as best they could, but on reaching their destination, many of them were glad to be employed by other Missionary Societies, based upon more rational and Scriptural principles, believing that the Gospel labourer is worthy of his hire, and needs supporting in his arduous work.

290. Swedish Missionary Society. —The Swedes made vigorous, though unsuccessful efforts, to propagate the Gospel in heathen lands as early as the year 1559. The sphere of their operations was Lapland, and their work was conducted under royal auspices. Gustavus Vasa headed the Missionary movement of his country for the enlightenment of the Laplandese, and succeeding monarchs threw the weight of their influence into the Christian enterprise. In 1775 the New Testament, translated into Laplandese, was published. The mission was far from prosperous, however, and after years of hoping against hope, it was abandoned. Nor is this to be wondered at, if one half of what has been recorded in reference to the drinking and other immoral habits of both priests and people is true. After an interval of nearly three centuries, Lapland again engrossed the attention of the Swedes. In 1835 the Swedish Missionary Society was formed, and sent forth a pious young man, named Carl Ludovic Tellstroem, the fruit of

the Wesleyan Mission in Stockholm, as a catechist to Lapland. He had many difficulties to encounter from the migratory and dissipated habits of the people; but by following them to their markets and fairs, with his Bible, to instruct them in the truths of the Gospel, there is reason to hope that his labours were productive of some good results. Schools were afterwards established for the training of the rising generation, and the children were taught, fed, and clothed at the expense of the Society, and at the end of two years were sent home with tracts and books to interest and instruct their parents, families, and friends.

291. Evangelical Lutheran Mission.—This Society was instituted in 1836, with its headquarters at Dresden. The seat of direction was afterwards removed to Leipsic. Its efforts have been chiefly turned to Southern India, to the occupation of those fields of labour which had been previously cultivated by the Danish Missionaries. From a report published some time ago, it appears that they had in their employ six Missionaries, with 2,152 Church members, and 890 scholars under their pastoral care. They have also laboured as a Society in New South Wales, but with what results does not appear.

292. North German Missionary Society.—This institution was organised in the year 1836 with its seat first at Hamburg and afterwards at Bremen. The scene of its earliest labours was India, one station being in the Telogoo country, and the other in the Neilgherries. A serious diminution in the financial receipts led to the transference of the mission for some years to the United States Evangelical Lutheran Church. When the finances revived, however, the responsibilities connected with carrying on the work were again assumed by the Bremen Union, and the field of effort has recently called forth a large amount of sympathy in North Germany, and twelve Missionaries are now employed in useful labour.

293. Norwegian Missionary Society.—This Society was formed in 1842, and soon afterwards sent out Missionaries to labour among the warlike Zulus in South-Eastern Africa. The aim of the institution is to supply agents who are able and willing to instruct the people in the arts of civilised life, as well as in religious knowledge. With this object, an estate was purchased in Natal, and an industrial institution established which has already been productive of much good.

294. Swedish (Lund) Mission.—In 1846 this Society was established at Lund, and three years afterwards it sent out two Missionaries to China. The fate of these devoted labourers was appalling to contemplate. Soon after their arrival, they were attacked by a band of pirates, when one of them fell in the conflict, and the mind of the other became completely unhinged, so that the newly-formed station was vacant for some time. Other agents were at length sent out, who were spared to take their share in attempting to evangelise the Chinese, with a hopeful prospect of success.

295. Berlin Missionary Union for China.—This Society was established in the month of June, 1850, during a visit of Dr. Gutzlaff to Berlin. Dr. F. W. Krummacher was appointed president, and Professor Lachs, secretary. The object of the Society is to send out European labourers and to aid training

institutions. In a field so wide as the vast Chinese Empire there is ample room for all, and from the last published accounts it is pleasing to learn that the Missionaries of this small but useful association were actively employed in diffusing abroad the light of the Gospel.

296. Miscellaneous Jewish Societies. — On the continent of Europe there are sundry associations which have for their object the evangelisation of the lost sheep of the house of Israel, but their labours are so local and diversified that they cannot well be described separately. The Jewish Society at Berlin was formed in 1822; the Bremenlehe Society in 1839; the Rhenish Westphalia Union in 1843; the Hamburg-Altona in 1844; the Hesse Cassel in 1845; and the Hesse Darmstadt in 1845. These are but a few of the many organisations which exist in connection with Christian churches of various denominations for the special benefit of the Jews, and the interest in the spiritual welfare of Abraham's seed is deepening and widening every year.

AMERICAN MISSIONARY SOCIETIES.

297. Spread of Religion. — As the continent of America became rapidly peopled by European emigrants, and especially by the enterprising Anglo-Saxon race, in the eighteenth century, cities, towns, and villages arose with amazing rapidity, and a busy thriving population spread over the country in every direction. It is a pleasing fact, moreover, that amid the bewildering excitement of worldly speculation religious matters were not altogether neglected. A Church of some Christian denomination was frequently one of the first buildings erected in a newly-formed city or town, and ministers of religion pushed their way westward simultaneously with the flow of emigration, with commendable zeal and diligence. Nor was there wanting, on the part of professing Christians, at this early period, a display of the true Missionary spirit. When Christian Churches were organised, and built up with living members, they generally made arrangements to look after, instruct, and gather in the surrounding neglected population, and in due time the strongest of them were in a position to establish Missionary Societies and to send forth devoted heralds of the Cross, first to the spiritually destitute settlers and aborigines of the country, and ultimately to those who dwelt in the regions beyond, to proclaim the glad tidings of salvation to all classes without respect of persons. For more than a century, however, Missionary work in America was conducted on a very limited scale and in a very irregular manner, the associations which were formed being both small and uncertain in their action. At length Missionary Societies were organised on a grand and permanent scale, which, for zeal, earnestness, liberality, and success, will compare favourably with kindred institutions in other lands, as will clearly appear by a careful examination of a few of the principal of them.

298. American Board of Foreign Missions.—This useful institution was organised in the month of June, 1810, under circumstances which clearly show the superintending providence of God in the interests of Missionary work. A few years before, a theological seminary had been established at Andover, Massachusetts,

for the support of which a Mr. Norris, of Salem, had presented a donation of 10,000 dollars, to be devoted to the education of Missionaries. At the same time, a gracious influence descended upon several of the students, turning their hearts especially to the subject of Christian missions. One of these, Samuel Mills, called to mind with feelings of deep emotion, the words of his beloved mother, with reference to him:—"I have consecrated this child to the service of God as a Missionary." This young man shortly afterwards engaged with Gordon Hall and James Richmond in conversation and prayer upon the subject of missions in the retirement of a lonely glen, and was delighted to find that their hearts also were drawn to the same subject. These three were soon joined by Messrs. Judson, Newell, Nott, and Hall, the whole of whom offered themselves for mission-work, and the American board of foreign missions was forthwith established.

As it was proposed to found the institution on a broad and unsectarian basis after the plan of the London Missionary Society, Mr. Judson was dispatched to England to inquire into the working of that institution. The Board was at first appointed by the General Association of Massachusetts, which is congregational; but since the first election, there has been no preference given to any Christian sect. In 1831, of 62 corporate members, 31 were Presbyterians, 24 Congregationalists, 6 Reformed Dutch, and one associate Reformed. Of the 79 ordained Missionaries of that period, 39 were Presbyterians, 2 Reformed Dutch, and the others Congregationalists. The missions are not under the control of ecclesiastical sects, but are governed as communities, where the majority of the votes of the Missionaries is decisive. Nor are they regarded as permanent, but as established to plant churches and to train them to self-support with a view to a still wider diffusion of the Gospel. Hence, at an early period seminaries were opened for the training of native teachers and preachers, and also for the education of girls who might engage actively in foreign service, or prove suitable partners to Missionaries. From the very commencement this Society was liberally supported and proved very successful.

299. Stations occupied. — The first field of labour occupied by the agents of the American Board of Foreign Missions was India. The Rev. Messrs. Judson, Nott, Newell, Hall, and Rice, arrived in Calcutta in June, 1812, and were followed by other labourers in a few months afterwards. Numerous difficulties met them on the very threshold of the enterprise. The country was involved in war; no Missionary operations were allowed by Government; Messrs. Judson and Rice joined the Baptists; and Mr. Newell proceeded to the Mauritius, where his wife and child found an early grave. At length, however, after many discouragements and delays, the way opened for the commencement of Missionary labour in India, and a station was formed by Messrs. Hall and Nott in Bombay in 1814. Afterwards the work was extended to Ahmednuggur, Satara, Kolapur, Madura, Arcot, Madras, and other places, with a measure of success which more than compensated for the early trials and bereavements which were endured. In 1817 a mission was commenced by this Society among the Cherokee Indians, in the state of Georgia, by the appointment of the Rev. Mr. Kingsbury, who was joined a few months afterwards by

Messrs. Hall and Williams. The first station was called Brainerd, and the second Eliot, in honour of the celebrated Missionaries of former times. To these several other stations were ultimately added, and a good work was carried on for many years among the Cherokees, Choctaws, Osages, Chikasaws, Creeks, Ottawas, Ojibwas, Dakotas, Abenaquis, Pawnees, and other tribes of North American Indians. In 1820 the good work was commenced in Syria. The first Missionaries were the Rev. Messrs. Parsons and Fisk, who arrived in Smyrna on the 15th of January. They were followed by other zealous labourers, who, amid many difficulties, succeeded in their literary and evangelical labours among the Armenians, Nestorians, and others, as well as could be expected. In 1828 the Missionaries extended their labours to Greece, and shortly afterwards missions were commenced in China and India. In 1833 the Rev. J. L. Wilson was appointed to Cape Palmas, in Western Africa, and in the following year the Rev. Messrs. Grout, Champion, and Adams were sent out to labour among the Zulus on the south-eastern coast of the great African continent. But perhaps the most remarkable and successful of the Society's missions was that which was established in the Sandwich Islands in 1819. The Rev. Messrs. Bingham and Thurston were the first who were sent out to the Pacific, but they were accompanied by a farmer, a physician, a mechanic, a catechist, and a printer, with their wives, the band in all amounting to seventeen souls, including John Honoree, Thomas Hoper, and William Temoe, native youths who had been educated in America. On their arrival they found that the native idols had already been destroyed and abolished by public authority, and the people were thus in a measure prepared to receive the Gospel, untrammelled by those attachments to long cherished systems which in other instances have proved such a serious barrier to the dissemination of Divine truth. From that day to this the mission to the Sandwich Islands has continued to advance in all its departments. The Scriptures have been translated into the native language of the people, schools have been established for the training of the rising generation, and thousands of converted natives have been united in church fellowship, so that the whole population of those beautiful islands are now at least nominally Christian.

300. American Baptist Missionary Society.—This Society was established as early as 1814, but it did not receive its present name till 1846. It was first called the Baptist Triennial Convention for Missionary Purposes, and was commenced in Philadelphia, but afterwards transferred to Boston. It belongs to, and is almost exclusively supported by, the Calvinistic Baptists of the Northern States. There were some interesting circumstances connected with the early history of this institution which deserve a passing notice. The Revs. A. Judson and L. Rice, of the American Board of Foreign Missions, underwent a change of views with regard to the subjects and mode of baptism when on their voyage to India, and having resolved to join the Baptist denomination, they were immersed by the Rev. Mr. Ward at Serampore, soon after their arrival in Calcutta. This circumstance was the means of stirring up the Missionary spirit among the Baptists in America, and of the formation of a society for the support of the new converts in their foreign labours, and for the propaga-

tion of the Gospel in heathen lands. The loss thus sustained by one society was gain to another, and resulted in a large increase of Missionary agency and in a wide extension of the means of religious instruction. This Society, which originated in the manner described, ultimately extended its labours from Rangoon, where they were commenced, through the Burman Empire, to Siam, China, and Assam, to the Zeloogoos in India, to Western Africa, to Greece, Germany, and France, and to various tribes of Indians on the American continent. Both in the character, extent, and results of its labours, this institution has proved itself worthy of the high commendation and liberal support with which it has been favoured, and it bids fair to maintain its honourable position among the leading American Missionary Societies of the present day.

301. American Methodist Episcopal Missionary Society. — The Methodist Episcopal Church in America was itself the offspring of the new-born Missionary zeal of English Methodism, the first Wesleyan Missionaries ever sent abroad having been appointed to New York and Philadelphia in 1769. Within half a century from this period the work had spread over the whole continent, reaching even to California and Oregon, and in 1819 the Missionary Society was provisionally organised in New York, and was formally adopted as an authorised institution of the Church by the General Conference the following year. It has for its object the spread of the Gospel at home and abroad, among all ranks and classes of men. The bishop in charge of the foreign missions appoints the agents to their respective spheres of labour, and places a superintendent over each station. The pecuniary interests of the Society are managed by a Board, which is constituted in the usual way, and which meets at stated periods for the transaction of business. Its first field of labour, after arrangements had been made to supply the spiritual wants of German and other European emigrants, was among the North American Indians. In 1832 the Rev. Melville B. Cox was appointed as the first Methodist Missionary to Liberia, in Western Africa. On his way to that settlement he called at St. Mary's, on the River Gambia, where the writer was then labouring, and we have a pleasant recollection of the visit of the devoted servant of God. Before he had been six months in the country, however, he was cut down by malignant fever, and the people were left as sheep having no shepherd. Other zealous labourers followed, and a good work has been ever since carried on in the small Republic of Liberia by this Society, chiefly through the agency of coloured Missionaries, who are found by experience to be best adapted to the climate. The work in Western Africa has since been organised into a separate Conference, over which a bishop has been ordained of African descent, and himself the fruit of Missionary labour. In 1847 a mission was commenced in China, and soon afterwards in India, to the great advantage of vast numbers of the dark benighted heathens of these densely populated regions. Nor has the continent of Europe been neglected by the Missionary Society of the Methodist Episcopal Church of America. By a remarkable Providence, some of the German emigrants converted in America were made the means of conveying the blessings of the Gospel back to their native land, where a blessed work was commenced through their instrumentality, which soon extended from Germany to

Sweden, Norway, Scandinavia, and other countries in the north of Europe. By their genuine Missionary spirit, the Methodists of America prove themselves worthy of their noble and honoured ancestry.

302. American Episcopal Board of Missions. — The Missionary Society of the Protestant Episcopal Church of the United States of America was organised by the general convention of 1820 with the seat of operations in Philadelphia. In 1835, an entire change was made in the constitution of the Society, when the title given above was adopted by general consent. The first scene of labour entered upon by the Missionaries of this institution was Greece, the Revs. J. J. Robertson and J. W. Hill, and Mr. Bingham, a printer, being sent out towards the close of 1830. They first settled at Tenos, but subsequently removed to Athens, where they were very successful in their educational labours. Their principal object was not to proselytise, but to revive and reform the Greek Church, and their labours were not without fruit. Stations were also formed in Syria and Crete, but afterwards abandoned. In 1836, the Board extended their labours to Western Africa, by the commencement of a station at Cape Palmas, among a dense population speaking the Grebo language. The first Missionaries were the Rev. Messrs. Paine, Minor, and Savage, the last of whom was a medical man, and his skilful services were highly valuable in a country noted for its insalubrious climate. Considerable success was realised in this part of the mission-field, several converted natives being gathered into church fellowship, Christian schools established, and a small newspaper published in English and Grebo, called the *Cavalla Messenger*. In 1834, Missionaries were sent to Bavaria and China by this Society, and about ten years afterwards, Dr. Boone was consecrated Missionary bishop, and went out with a large staff of labourers to Shanghai. Nor were the heathen nearer home neglected by this institution. Mission stations were commenced among various tribes of North American Indians; and, notwithstanding numerous difficulties which had to be encountered, arising from the wandering habits of the people, and other causes, 300 native children were soon reported as being under Christian instruction. In 1837, Bishop Kemper consecrated a new church at Duck Creek, and appointed Solomon Davis, a converted native, as pastor over it, whose ministry was made a blessing to many of his fellow-countrymen.

303. American Society for Ameliorating the Condition of the Jews. —The primary object of this Society, which was organised in 1820, was the temporal relief of persecuted converts. It was not until 1849 that anything like Missionary effort was put forth for the benefit of the lost sheep of the house of Israel. It was found in 1851 that there was a Jewish population statedly residing within the United States, amounting to 120,000, in addition to which there were hundreds and thousands constantly moving from place to place. In this wide field of labour, the Society, at an early period, employed ten Missionaries and seven colporteurs, who visited forty towns, in which they endeavoured to sow the good seed of the kingdom, with some visible proofs of spiritual success.

304. Freewill Baptist Foreign Missionary Society.—The founders of this institution conceived the idea,

after the plan of the eccentric Gossner, of sending forth Missionaries to the heathen without any guaranteed support, expressing great aversion to what they called the hireling system. Their principles were lacking in true Missionary power; but at length the Rev. Amos Sutton, of the English Baptist Mission in Orissa, succeeded in awakening a few earnest spirits out of their deep slumber—first of all by a letter, and secondly by a personal address whilst on a visit to the States for the benefit of his health in 1833. The result was that the Revs. Eli Noyes and Jeremiah Phillips left for Orissa in September, 1835, accompanied by Mr. Sutton, with whom they passed the first six months of their foreign residence. The Society has only occupied this one mission, and although their agents have suffered much from the climate, their labours have not been without success, especially in dispensing medicine and establishing Christian schools. Some time ago there were four Missionaries employed with four native preachers, two churches, and seventy-five members.

305. Board of Foreign Missions of the Presbyterian Church in the United States of America.—The Presbyterians of the United States were engaged in Missionary work at a very early period. The Scottish Society for Promoting Christian Knowledge secured a board of correspondence in 1741, and appointed a minister to the Indians on Long Island, and in the following year sent the distinguished David Brainerd to the Indians in Albany. John Brainerd succeeded his brother David in 1747, and they were both partly sustained by the American Presbyterians. In 1765, the Presbytery of New York made a collection in all the churches for the mission to the Indians. In 1796, the "New York Missionary Society" was instituted. This was followed, in 1797, by the organisation of "The Northern Missionary Society;" and in 1831, these were merged in the Board of Missions of the Presbyterian Church, which established and conducted several interesting stations among the American Indians, in addition to those which had been previously commenced. In 1832, this Society sent out a mission to Liberia, in Western Africa, and the work was afterwards extended to the island of Corisco and other places on the coast, where it has been carried on with varied measure of success amid many difficulties incident to the climate and a deeply debased heathen population. In 1833, the Rev. Messrs. Reed and Lowrie were sent out to India, and succeeded in establishing a mission-station in the city of Lodiana, on the river Sutlez, one of the tributaries of the Indus,—a place far distant from any other scene of Missionary labour. The first band of Missionaries suffered much from the inroads of sickness and death, but were soon aided or followed by a reinforcement of labourers, who succeeded in forming a native church in 1825, the first two members of which became eminently useful as preachers of the Gospel to their fellow-countrymen. In 1838, the American Presbyterians commenced a mission at Singapore; and after the Chinese war, three stations were formed at Canton, Amoy, and Ningpo, to which a fourth was afterwards added at Shanghai. The Society suffered a severe blow in the death of the Rev. W. M. Lowrie, who was murdered by a party of pirates. The board has also sent Missionaries to labour among the Chinese in California, and in every department

of the work considerable success has been realised.

306. Evangelical Lutheran Church Mission.—The Evangelical Lutheran Church of Nova Scotia is a religious community which numbers only four or five thousand members, chiefly of German extraction, and yet it has shown a most praiseworthy zeal in the cause of missions. This church entered upon its foreign Missionary labours in 1837, and a few years afterwards it reported five ordained, and two unordained native preachers as engaged in the good work in India, with 86 church members, and 355 scholars under their care.

307. Seventh-day Baptist Missionary Society.—This institution was organised in 1842, and has been engaged ever since, chiefly in Western Africa and China, where three or four agents have been usefully employed. The Chinese Mission was begun in 1847, in Shanghai, by the Rev. Messrs. Carpenter and Worden, who secured a house within the walls, fitted up a portion of it as a chapel, and commenced public worship in it soon afterwards. A few converts have been gathered into the fold of Christ as the result of their evangelistic labours.

308. American Indian Mission Association.— This Society was founded also in 1842, and is connected with the Baptist churches in the south-west, having its executive in Louisville. The agents of this Society, numbering about thirty, have laboured among different tribes of American Indians with a considerable measure of success, notwithstanding the difficulties which they have had to encounter. They report upwards of one thousand converted natives as united in church fellowship on their respective stations.

309. Free Baptist Missionary Society.—This small but useful institution was organised in 1843, at Utica, in the State of New York, on the broad Christian ground of having no connection with slavery. For several years it has had a successful mission in Hayti, with 1 Missionary, 3 female assistants, 1 native pastor, and 4 native teachers.

310. Associate Reformed Presbyterian Church.—This organisation dates from 1844, and has sent forth three Missionaries to India; two to Turkey, and three to the Pacific; but we have been unable to gather any reliable information with reference to the history or the results of their labours.

311. Southern Baptist Convention's Missions.—The Foreign Missionary Society of the Southern Baptists was formally instituted in 1845, Missionaries having been sent out to China the year before. Important stations were formed at Macao, Hong Kong, and Shanghai, which were very prosperous. In 1848, a gloom was cast over the mission by the loss of Dr. and Mrs. James, who were drowned by the upsetting of a boat when on their way to Shanghai; but the places of the dear departed were soon supplied by other labourers, and the good work continued to advance. The next field of labour occupied by this Society was Western Africa. Soon after a station had been established in Liberia, the work was extended to the Yarriba country, where several coloured Missionaries were usefully employed, who, from their being of African descent, could better endure the climate. According to the last returns, this Society had

40 Missionaries; 26 native assistants; 1,225 church members, and 633 scholars in the mission schools.

312. American Missionary Association.—This Society was formed at Albany, New York, in the year 1846, by those friends of missions who declared themselves aggrieved by the countenance given by some other philanthropic institutions to slavery, polygamy, and kindred forms of evil. Their avowed object was to secure a broad catholic basis for the co-operation of Christians, but to exclude from their organisation all persons living in or conniving at the flagrant forms of iniquity alluded to. The formation of this Society was no sooner made known, than it was joined by other smaller institutions, as the "West India Mission," the "Western Evangelical Missionary Association," and the "Union Missionary Society," who transferred their influence and their agencies to it, and thus gave to the new organisation labourers in the West Indies, among the North American Indians, and in Western Africa. The labours of the Society were subsequently extended to Siam, the Sandwich Islands, California, and Egypt. In 1867, it supported over 200 Missionaries at home and abroad. Since that time, the pressing needs of the Freedmen of the Southern States have absorbed almost all the means at the disposal of the board, which they withdrew from other work to do this duty which lay nearest to them. This Association have their schools and churches scattered through the former slave and border states. The whole number of Missionaries and teachers commissioned during the last ten years amount to 3,470; and schools have been established in 343 localities, the pupils under instruction numbering 23,324, who, as a rule, make rapid progress in learning. The interest and zeal of the coloured people in urging their children's education increases every year, and every year they also become more able to assist in the work. In a short time, both schools and churches are expected to become self-supporting.

313. American and Foreign Christian Union.—This institution was organised in New York in 1849. It was in fact the union of three other small Societies—the "Foreign Evangelical Society," the "American Protestant Society," and the "Philo-Italian Society"—which was afterwards called the Christian Alliance. The principal fields of labour cultivated by these associations, both before and after their union, were the papal countries of France, Belgium, Sweden, Canada, Hayti, and South America. In 1854, the fifth year of the new organisation, it numbered 140 Missionaries of all grades, one-half of whom were ordained and belonged to seven different nations, and a proportionate number of converted natives united in church fellowship, and scholars in the mission schools.

314. French Canadian Missionary Society.—This Society was organised in 1839. Its object is to evangelise the French Canadian Roman Catholics, of whom there are nearly a million in the Province of Quebec. It is conducted by a committee in Montreal, and employs a threefold agency—education, evangelisation, and colportage. Above 240 scholars are supported in whole or in part by the mission; eight small French Protestant Churches have been organised, and about 1,300 copies or portions of the Scriptures are annually circulated, in addition to other religious works, which have been translated for the purpose.

315. Board of Foreign Missions of the Presbyterian Church of Nova Scotia.—The board was organised in 1844, in consequence of an overture on foreign missions by the presbytery of Prince Edward's Island. The principal promoter of the enterprise, the Rev. John Geddie, was the first Missionary who proceeded to Polynesia, accompanied by Mr. Isaac Archibald as catechist. On reaching their destination, they were kindly received by the agents of the London Missionary Society, and proceeded to establish a station at Anetteum, one of the New Hebrides Group, where they arrived in July, 1848. The entire population of the island soon renounced their pagan practices, and became professing Christians. An anxious desire for religious instruction was manifested, and a goodly number of the natives were brought under gracious religious influences.

316. Mission Work among the Mormons.—The demoralised state of the female population of Salt Lake City has at length attracted the attention of Christian ladies of the United States, who are exerting themselves nobly on behalf of their deluded sisters. Mrs. J. T. Newman, of Washington, writing to an American paper, in reference to a visit she had recently made to Utah, says:—"A Mormon woman said to me, 'If you knew how many groans are uttered daily among us, you would not be surprised when I tell you we live in a vale of tears.' That there was a work for Christian women to do here, followed me in all my intercourse with them. A day or two before we left, we resolved at once to organise a Ladies' Christian Association. Our first call brought together ten or twelve ladies; the next morning was appointed to meet and organise. At an early hour, over twenty were present, and among the number four or five Mormon ladies. After asking the blessing of heaven upon the effort, we organised, adopting as the name, 'The Ladies' Christian Association of Utah.' All present not only pledged themselves to be faithful in this great work, but were really enthusiastic. As I looked on them, I involuntarily exclaimed, "Did ever a wider sphere of influence open before American Christian women?'"

317. Minor Associations.—There are several minor Missionary Associations, both in Europe and America, concerning which our limited space prevents a separate description; and new organisations are frequently inaugurated for different departments of aggressive Christian work, whilst amalgamations sometimes take place of those already formed. Hence it happily becomes a somewhat difficult task to keep up with the progress which is continually being made by the various Christian denominations in devising the means and carrying out plans for the spread of the Gospel throughout the world.

III.—RESULTS OF MISSIONARY ENTERPRISE.

IN THE EARLY AGES.

318. Christian Duty.—The duty of professing Christians to persevere in their endeavours to propagate the Gospel of our Lord Jesus Christ does not depend upon the success which may attend their first efforts in the noble enterprise. If no fruit for a long time appeared as the result of Missionary labour, the obligation to obey the imperative commands of the great Head of the Church would remain the same. But when success is realised, and that soon after the work is commenced, it is matter of encouragement and of sincere gratitude to God, inasmuch as it clearly indicates the truth of Christianity, and the Divine approval of the means employed for its dissemination. It was this view of the subject which constrained the Apostle Paul to exclaim, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Romans i. 16).

319. Divine Encouragement.—As the soil of different lands varies and requires the exercise of skill, patience, and perseverance on the part of the husbandman, so the circumstances of different countries and populations are diversified, some being more and some less fruitful; but the Christian Missionary who goes forth in the name and strength of the Lord, trusting in Him for success, will not be permitted to labour in vain or spend his strength for nought. He may meet with difficulties and discouragements, and sometimes "go forth bearing precious seed weeping;" but he will doubtless "return again with joy, bringing his sheaves with him." The Lord of the harvest Himself has said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah lv. 10, 11).

320. The Command and the Promise.—The Lord's command to His disciples, "Go ye into all the world and preach the Gospel to every creature," and His promise, "Lo! I am with you alway, even unto the end of the world," are the foundation of all Christian missions, and must supply every true Mission-

ary with his highest encouragement to the end of time. Nobly did the first Church carry out that command, and fully did they realise the presence of the Saviour in their arduous work. Never was spectacle exhibited in the world so august or wonderful as the onward march and victory of Christianity, on its first appearance, over the powers of darkness. The leaders, in a movement which aimed at the conquest of a world, were a few individuals of the humblest class, and from a despised and subjugated race, having no sort of influence or power such as ordinarily affects mankind, and as regards human wisdom they were profoundly ignorant. The doctrines which they promulgated were to their own countrymen "a stumbling-block, and to the Gentiles foolishness;" and yet by these the immemorial usages of the nations were overthrown; the fascinations of a religion which adapted itself to every sensual appetite were broken; the philosophy of Greece and Rome was met and vanquished. Those who were engaged in the promulgation of these doctrines endured in every place the utmost violence and wrong from the ruling powers, goaded on by an artful and numerous priesthood, whose craft was felt to be in danger. Over every obstacle this little band of warriors marched on, and triumphed marvellously. The Lord was with them of a truth: "The weapons of their warfare were not carnal, but mighty through God to the pulling down of strongholds."

321. The Day of Pentecost.—The disciples of Christ were instructed by their ascending Lord to tarry at Jerusalem till the Holy Ghost should descend upon them, according to His promise, before they went forth to teach all nations the doctrines of Christianity. They therefore continued to meet together in an upper room consecrated to fervent prayer and Christian fellowship. Whilst they were thus assembled "with one accord in one place, suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts ii. 2—4). But on this remarkable occasion there was not only this miraculous manifestation of Divine influence. The convincing and converting power of the Holy Spirit was also displayed in a manner never to be forgotten, while Peter was faithfully preaching the Gospel to the mixed multitude who were assembled together. The statement of the sacred historian with reference to the results of this first proclamation of the truth under the new dispensation is very explicit and emphatic:—"Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "And they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls" (Acts ii. 37, 38, 41). Nor did the work stop here, for it is afterwards stated that "the Lord added to the Church daily such as should be saved" (Acts ii. 47).

322. Subsequent Progress.—Soon after the day of Pentecost the disciples of Christ went forth under the influence of the heavenly bap-

tism which they had received, everywhere proclaiming the glad tidings of salvation by faith in a once crucified but now exalted Redeemer. From this period the history of the Primitive Church is one continued account of Missionary progress. Under the faithful preaching of the apostles the same manifestation of the presence and power of God was experienced as was witnessed on the day that the Holy Ghost was shed forth in such a wonderful manner at Jerusalem. Nor was the work confined to God's ancient people the Jews, to whom the offer of Divine mercy was first made, according to the purpose of the Almighty and the instructions of the Saviour. Under the new dispensation it was clearly made known that God was no respector of persons, but would have all men to be saved and to come to a knowledge of the truth. Hence the remarkable effects of the preaching of Peter on the occasion of his visit to Cornelius the Roman centurion, the conversion of the Ethiopian eunuch, and the rapid and extensive ingathering of converts into the Church of Christ at an early period of its history. Shortly after the commencement of the work it is stated that "the number of them that believed was about five thousand" (Acts iv. 4.), and that "multitudes, both men and women," were added to the Lord. A year afterwards it is said of the Gentiles at Antioch that "a great number believed and turned to the Lord," and complaint was made that not only at Ephesus, but "throughout all Asia," Paul had "persuaded and turned away much people." Subsequently the progress of the Gospel was so rapid and extensive that it prevailed in various countries, and among all classes of people, so that men of power and influence began to tremble in prospect of the threatened downfall of paganism, and the overthrow of their long-cherished systems of superstition by the mighty power of Christianity.

323. Historical Testimony.—The rapid progress of the Gospel is not only recorded in the Holy Scriptures, but by profane writers. Tacitus, an historian of great reputation, and an enemy of Christianity, in giving an account of the fire which happened at Rome about thirty years after our Lord's commission to His apostles, asserts that the Emperor Nero, in order to suppress the rumours of having been himself the author of the mischief, had the Christians accused of the crime. "At first," he writes, "they were only apprehended who confessed themselves of that sect, afterwards a *vast multitude* were discovered by them." Pliny the younger, also a heathen and an enemy to Christianity, is another witness. He was the Governor of Pontus and Bithynia, two considerable districts in Asia Minor; and the situation in which he found his province led him to apply to the Emperor, his master, for directions as to the conduct he was to hold towards the Christians. The letter in which this application is contained was written not quite eighty years after Christ's ascension. He says:—"Suspending all judicial proceedings, I have recourse to your advice; for it has appeared to me a matter highly deserving consideration, especially on account of the great number of persons who are in danger of suffering: for many, of all ages, and of every rank, of both sexes likewise, are accused and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country. Nevertheless it seems to me that it may be restrained and corrected. It is certain that *the*

temples, which were almost forsaken, are beginning to be more frequented; and the sacred solemnities, after a long intermission, are revived. Victims, likewise, are everywhere bought up; whereas, for some time, there were few to purchase them. Whence it is easy to imagine, that numbers of men might be reclaimed, if pardon were granted to those that shall repent."

324. —— Justin Martyr, who wrote about thirty years after Pliny, and one hundred and six after the ascension, makes this remarkable statement:—"There is not a nation, either of Greek or barbarian, or any other name, even of those who wander in tribes, and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe, in the name of the crucified Jesus." Tertullian, who comes about fifty years after Justin, appeals to the governors of the Roman empire in these terms:—"We are but of yesterday, and we have filled your cities, islands, towns, and boroughs; the camp, the senate, and the forum. They (the heathen adversaries of Christianity) lament that every sex, age, and condition, and persons of every rank also are converts to that name." Much of the same kind is found in the historical records of the first and second centuries of the Christian era, especially in the correspondence between C. Pliny and the Roman Emperor Trajan, all tending to show the extent to which Christianity had prevailed at this early period.

325. The oldest Christian Hymn. The worship of the early Christians consisted largely in singing the praises of the Redeemer. In the works of Clement of Alexandria is given the most ancient hymn of the Primitive Church. Clement wrote in the year 150, and the hymn itself is said to be of much earlier origin. The first and last verses rendered into English may serve to show the strains in which the happy disciples were wont to address their loving Saviour.

"Shepherd of tender youth!
Guiding in love and truth,
Through devious ways;
Christ our triumphant King,
We come thy name to sing,
And here our children bring
To shout Thy praise.

"So now, and till we die,
Sound we Thy praises high,
And joyful sing;
Infants and the glad throng
Who to Thy church belong
Unite and swell the song
To Christ our King."

326. Conversion of Constantine. —The conversion of Constantine the Great, the first Roman Emperor who embraced Christianity, in the year 312, was an event which exercised a powerful influence on the doctrines of the Church of which he became such a conspicuous member. It is said to have been brought about by a miracle, concerning which various opinions have been expressed. The account of Eusebius, as abridged by Milner, is as follows:—"While Constantine was marching with his forces in the afternoon, previous to his great battle with Maxentius, A.D. 312, the trophy of the cross appeared very luminous in the heavens, higher than the sun, with this inscription: 'Conquer by this.' He and his soldiers were astonished at the sight, but he continued pondering on the event till night. And Christ appeared to him when asleep, with the same sign of a cross, and directed him to make use of the symbol as his military ensign. Constantine obeyed, and the cross was henceforth displayed in his armies." Eusebius adds that the Emperor

communicated this wonderful circumstance to his friends in the morning, and sending for ingenious workmen, gave them a description of the sign, and saw them make one like it in gold and precious stones; which, says he, 'we have seen.' However incredulous we may be with reference to the particulars of this alleged fact, there can be no doubt as to the course and character of the Christian Church in subsequent years under the patronage of Constantine and his successors. When Christianity became the established religion of the state, and when her ministers and members were promoted to positions of wealth and splendour unknown to the disciples of the meek and lowly Jesus in the Apostolic age, there was a marked decline in the spirituality of the professors of religion, which completely neutralised their Missionary and aggressive character, and resulted in a long night of spiritual slumber."

IN MODERN TIMES.

327. The Reformation.—It has been sometimes asked: what did the Reformers do towards promoting the evangelisation of the world? The answer is: they did much, under God, indirectly, in this great work. Paganism had long usurped the place of Christianity in Europe. Against this heathenism they laboured, and preached, and wrote, and where they prevailed they unpaganised the Church and set her free. The Christianity of Rome, in the 16th century, was Paganism under a false name, and the work of the Reformers was to bring back the world to the knowledge of the Word of God and the Gospel, as preached by the Lord and His Apostles, and this they accomplished to a marvellous extent amid trials and sufferings not inferior to those of the first age.—*Kingsmill.*

328. The Waldenses. — The Waldenses, so called from their being the inhabitants of valleys of the Pyrenees, were a sect of reformers who first appeared about the year 1160. These people, in common with the inhabitants of the valleys about the Alps, sometimes called Albigenses and Vaudois, did not profess the Roman Catholic faith, but claimed to be the descendants of the Primitive Christians, and to have maintained the Christian doctrine and practice in their simplicity and purity from the days of the Apostles. It is not till the twelfth century that they appear in ecclesiastical history as a people obnoxious to the Church of Rome. Even then it seems, in a great measure, to have been occasioned by the indefatigable and ardent zeal and the amazing success which crowned the ministry of Peter Walds, of Lyons, whose followers first obtained the name of Leonists, and who, when persecuted in France, fled into Piedmont, incorporating themselves with the Vaudois. Ardently solicitous for the advancement of national piety and Christian knowledge, Peter, about the year 1160, employed Stephanus de Evisa, a priest, to translate into French the four Gospels with other books of the Holy Scriptures. No sooner had the priest perused those sacred records with a proper degree of attention than he perceived that the religion which was now taught in the Roman Church differed totally from that which was originally inculcated by Christ and His Apostles. Struck with this glaring departure from the truth, and animated with a pious zeal for promoting his own salvation and that of others, he abandoned his mercantile vocation, distributed his riches among the poor, and formed

an association with other pious men, who had adopted his sentiments and his turn of devotion; he began in 1180 to assume the character of a public teacher. The Archbishop of Lyons, and other rulers of the Church in that province, opposed with vigour this new instructor in the exercise of his ministry. But their opposition was unsuccessful, for the purity and simplicity of the doctrines inculcated by these sectaries, the spotless innocence of their lives, and their noble contempt of riches and honours, appeared so engaging to all who had any regard for religion that the number of their disciples and followers daily increased. Hence the Waldenses were called "Poor men of Lyons." They formed religious assemblies, first in France and afterwards in Lombardy, whence they propagated their tenets throughout the other countries of Europe with incredible rapidity, and with such invincible fortitude that neither fire nor sword, nor the most cruel inventions of merciless persecution, could damp their zeal or entirely ruin their cause. After centuries of oppression and patient endurance of cruelty and wrong, the Waldenses, as a people, still live and manifest a laudable measure of Missionary zeal on behalf of the less favoured inhabitants of Italy and other countries where they have organised prosperous Christian Churches.

329. Wickliffe and his Labours.—A gloomy night of spiritual darkness had long brooded over the British Isles when God, in His providence, raised up John Wickliffe the "first reformer." He was born in Yorkshire in the year 1324, and having been trained for the sacred office, he was for some time a professor of divinity at Oxford, and afterwards rector of Lutterworth; and, according to the testimony of the writers of these times, he was "a man of enterprising genius and extraordinary learning." When about thirty-three years of age, being disgusted with the scandalous irregularities of the monks, and inspired with an ardent desire for reformation, he began to attack the ecclesiastical abuses which existed, both in his sermons and writings. He even proceeded to greater lengths, and, detesting the wretched superstitions of the times, refuted with great acuteness and spirit the absurd notions which were generally received in religious matters; and he not only exhorted the laity to study the Scriptures, but also translated into English the sacred books, in order to render them accessible to all classes, and to make the perusal of them more general. These services, so important to the interests of true religion, were received with considerable approbation by persons of every rank; for all abhorred the vices of the clergy, the tyranny of the Court of Rome, and the insatiable avarice of the monks. The zealous reformer was nevertheless persecuted, and his life was at one time seriously threatened. At length he retired to Lutterworth, where he died in peace in 1387. He left many followers in England and other countries, who were styled "Wickliffites" and "Lollards," the latter of which was a term of reproach, transferred from the Flemish tongue into the English. Wherever they could be found, they were persecuted by the inquisitors and other ministers of the Romish Church, and in the Council of Constance, in the year 1415, the memory and opinions of Wickliffe were condemned by a solemn decree, and about thirteen years afterwards his bones were dug up and publicly burned. The doctrines which he sought to promulgate, nevertheless, still lived and flourished.

330. Luther's Career.—The beginning of the sixteenth century witnessed an event the most glorious that had occurred since the days of the Apostles, the Reformation of corrupted Christianity, by the blessing of God on the exertions of Luther and his associates. Martin Luther was born at Aisleben, in Upper Saxony, in 1483, and, after passing through the usual stages of education with honour, he became a monk of the Augustinian Ermites. He was professor of divinity in the newly-erected academy of Wittemberg in 1517, when Tetzel, an agent from Pope Leo X., arrived there with a commission from the Pontiff to grant plenary indulgences to every person who should contribute to the expense of building the cathedral of St. Peter at Rome. Luther, scandalised at this venal remission of sins, past, present, or to come, zealously opposed a measure so inimical to the interests of piety and virtue, and exposed with vehement indignation this impious traffic from the pulpit and the press. As might have been expected, Luther was promptly opposed by the Pope and his legate in the erratic course which he felt it his duty to pursue; but, being a man of ardent temperament, he rushed forward regardless of consequences. It must be confessed that the temper of the zealous reformer was somewhat violent; but the times in which he lived seem to have required much firmness and determination for the accomplishment of the object which he had in view. Notwithstanding some defects in his character and doctrinal views, it is admitted on all hands that Luther's was a noble career. After having written much and laboured long and earnestly in the cause of the Reformation, he departed this life in 1546, sincerely lamented by his followers and revered by the whole Protestant world.

331.—Calvin and his Times.—John Calvin took a prominent part in the great Reformation which marked the commencement of the sixteenth century. He was born at Noyon, in Picardy, in 1509. He received his education at Paris and other places, where different branches of literature were taught with celebrity. Discovering early marks of piety, he was designed by his father for the Church, and was in due time presented to a living near Noyon, the place of his nativity. But conceiving a dislike to what he considered to be the corruptions of Popery, he quitted the Church and turned his attention to the law. Visiting Paris he made himself known to those who had privately embraced the principles of the Reformation. A persecution arising against the reformers, he went to Basil, where he published his famous work, *Institutions of the Christian Religion*, which spread abroad his fame in every direction. Not long after this, he became minister and professor of divinity at Geneva. In this department of Christian labour he acquitted himself with great ability, and was indefatigable in promoting the reformation. He continued to discharge his duties with zeal and fidelity, till his death, which happened in 1564. Calvin was a man whose extensive genius, flowing eloquence, immense learning, extraordinary penetration, unwearied industry, and fervent piety, placed at the head of the noble band of great and good men who flourished in his time. It is generally admitted that his zeal for what he considered the orthodox Christian faith carried him beyond all reasonable bounds in the matter of the martyrdom of Servetus, a Spanish physician, who denied the

doctrine of the Trinity; but we must not judge with undue severity, from our point of view, the actions of men who lived and moved in times of comparative darkness. Nor must the exceptions which we may be disposed to make to some of the peculiar doctrines of Calvin blind our eyes to the fact that he was, indeed, a burning and a shining light to the benighted age in which he lived.

332. The True Missionary Era. —From the latter part of the eighteenth century must be dated the commencement of the true Missionary era of modern times. It was then that Wesley, Whitefield, and other zealous and devoted Christian ministers, having received a special baptism from heaven, went forth in the true Missionary spirit, and proclaimed a free, full, and present salvation to listening thousands who were drawn together by their unparalleled popularity. It was then that the Christian Church began to awake from its slumber, and to realise the importance and necessity of making known the glad tidings of salvation to the fallen sons of men, without respect of persons, at home and abroad. Various Missionary organisations were consequently formed for the more efficient propagation of the Gospel, and for combined action in carrying on the work. Nor were the labours of those who engaged in this noble enterprise in vain in the Lord. As in the earliest and best days of the Christian Church, the faithful servants of God were favoured to realise the presence and aid of the Holy Spirit in the discharge of their important duties, and to prove that the Gospel was still "the power of God unto salvation to every one that believeth." In contemplating the results of the Missionary enterprise at home and abroad in modern times, we are constrained to glorify God, and to exclaim, with adoring gratitude, "The Lord hath done great things for us, whereof we are glad."

IN VARIOUS PARTS OF EUROPE.

333. In England.— The great change which has taken place of late years in the social and moral condition of this highly favoured land may be traced directly to the influence of religion which has been brought to bear upon the homes and hearts of the people. The revival of the true Missionary spirit, and the employment of various useful agencies by different sections of the Christian Church, in connection with a faithfully preached Gospel, have resulted in the erection of numerous places of worship; the establishment of Sunday-schools, temperance societies, mechanic's institutes, and other useful organisations; and in that improved aspect of society which cannot fail to delight the heart of every genuine philanthropist. Nor have there been wanting those higher evidences of success without which our Home Missionary labours would have been very unsatisfactory—the conversion of souls to God. Revivals of religion on a large scale have been experienced at intervals from the days of Wesley and Whitefield to the present time, and tens of thousands have no doubt been brought to a saving knowledge of Christ through the instrumentality of the truth, when there was no special outward manifestation of revival influence.

334. Conversions. — Speaking of the blessed results of home Mis-

sionary labour in Sandgate, Newcastle, the late Rev. Thomas Vasey says:—"There had been one or two conversions at the prayer-meetings, and a growing spirit of seriousness and earnestness among the men, when the work broke out in a most remarkable and powerful manner. The new superintendent had heard with interest of the hopeful beginnings of this movement, and took the first opportunity of going down to preach on the evening of a Sabbath-day. The room was crowded with a motley group of men, women, and babies, in all kinds of costume and appearance, some of the women without shawls or bonnets. But the power of the Lord was present, and great attention was paid—from many faces tears flowed down—and when at length, at the close of the sermon, the invitation was given to penitents to come forward, about thirteen strong men bowed themselves before the table, besides several others in different parts of the room who were deeply affected. They wrestled and prayed, repeating the words that were supplied to them at their request, until the sweat stood in heavy drops upon their brows. One of them, who had been a notorious pugilist, stood up and testified, in original and unusual words, that God had saved his soul; and of the rest, some received a degree of comfort and hope. This service proved to be the breaking of the ice and the opening out of the stream of salvation. It was shortly followed by another, in which upwards of thirty penitents came forward, and soon it became an unusual thing for any service to close, either on the Sunday or week-day, without cases of conversion. The labours of the local preachers were greatly blessed in the salvation of souls. The new converts brought their comrades to the meetings; sometimes one poor sinner being escorted by two of the new converts, who remained one on each side of him till he went forward, plying him with arguments, and appeals, and entreaties to save his soul. At length a much larger room was taken, capable of holding nearly 400 persons, which was kindly granted by the corporation at a nominal rent; and it has been estimated that in three years about 500 souls have been converted to God within its walls. The first effect of this converting grace was in the public-houses, in which the consumption of drink was so diminished, that one landlord seriously contemplated giving up his house, and an entire change was produced in the whole neighbourhood."

335. London City Mission.—This useful institution employs 351 paid agents, who are constantly going about endeavouring to reclaim and benefit the thousands of poor miserable outcasts who are found in the great metropolis. Last year they occupied 488 rooms, held 44,291 meetings, and paid 1,964,345 visits. They circulated 6,596 Scriptures, and 2,592,267 tracts. As a result, 1,357 persons were received into Church fellowship, and 1,137 drunkards were reclaimed. Several agents of this mission are devoted to Christian labour among special classes of the population—as cabmen, men in factories, letter-carriers, police, and the like. They also visit hospitals, reformatories, and lodging-houses. This work has now been proceeding since 1851, and there has been expended on it about half a million sterling. The cost of last year's work was £35,000; but the amount of social, moral, and religious good effected is believed to be beyond all price.

336. Cabmen's Mission. — In

1862, Mrs. Herbert, the wife of the vicar of Lowestoft, had the condition of the night cabmen laid on her mind and heart; and determining that something should be done for them, she began to collect for the support of a Missionary who should act under the direction of that excellent corporation the London City Mission. One of their Missionaries was consequently engaged for this department of Christian labour—a man who had himself been a cabman, and was thoroughly acquainted with their habits and modes of thought. In his twentieth report to the Committee, this excellent Missionary says:—"When I began, I found upwards of 2,000 night cabmen, two-thirds of them from 50 to 80 years of age. Some of them had been at night work for more than 40 years, and seldom attended a place of worship. Many were deaf, others could not see to read, and a large number were cripples in a variety of ways. Some had wooden legs. The majority of these poor old cabmen had settled down to night work, because they were too old and too badly clothed to be seen in the daytime, and also because they wished to be far from the noise and bustle of the day. One man told me that he had not been in Piccadilly by day for forty years. I am enabled to go the round of the district once a month. During this round, I am permitted to visit these poor men as they wait for their fares, to give them religious tracts, and to speak to them either singly or in groups, of God's great love in the gift of His Son to die for them. I never leave them, if possible, without depositing some seed of Gospel truth in their hearts; and frequently I see big tears run down their aged and weather-beaten cheeks, while I am expounding to them the important truths of the Gospel." During the year, 15,000 tracts; 2,500 *British Workman*, and a large number of Testaments were distributed among these cabmen; and the Missionary paid 376 visits to the sick and dying, and conducted 49 Bible classes with the most blessed results. Numerous instances of the good effects of these Christian labours are given in the report to which we have alluded, and it is said of one man in particular, who was "so deaf that he could not hear the parson, and used to spend his Sabbath in reading *Lloyd's Newspaper*, that he now makes the Testament his sole companion. God's Holy Word has been the means of his conversion to God, and he is now a penitent believer on the Lord Jesus Christ, and a communicant at the Lord's table."

337. Seamen's Missions.—The "British and Foreign Sailor's Society;" the "Church of England Mission to Seamen," and the "Wesleyan Seamen's Mission," all have their headquarters in London, and exercise a valuable Christian influence on the seafaring population of its eastern districts. Nor is the benefit of the labours of these noble institutions confined to the metropolis. It is realised more or less in almost every seaport of the empire, at home and abroad; and many pages might be filled with details of the blessed results. Many a poor simple-hearted seaman has been rescued from the jaws of the destroyer, and multitudes have been savingly converted to God and gathered into the fold of Christ through the instrumentality of the seamen's Missionaries.

338. Christian Work in the British Army.—In addition to the regularly authorised and recognised chaplains of the Romish, Episcopalian, Presbyterian, and Methodist Churches constantly employed in the

British army, there are other agencies at work which deserve a passing notice. The "Army Scripture Readers' Society" employs a large number of agents, who, in common with the chaplains, visit the barrack-rooms, hospitals, and prisons of our principal garrisons, and exercise a most beneficial influence over a class of men who have a strong claim upon the sympathy and efforts of the Christian philanthropist. Christian gentlemen and ladies of high rank have, moreover, devoted their time and money to this work, with the most blessed results. According to our own personal experience, some of the richest fruits of evangelical labour at home or abroad have been reaped among British soldiers, a considerable number of whom we have seen brought to a saving knowledge of the truth, and permanently benefited by the Temperance Societies, Bible Classes, and other institutions organised for their benefit.

339. Home Mission work generally.—Similar home mission work to that which has been the means of such extensive good in London is carried on with encouraging success in the chief cities and towns of the kingdom, and in destitute rural districts. A mere reference to the principal agencies employed will give some idea of the magnitude and importance of the work. All the experience gained in the metropolis with City Missionaries, with Bible-women, with ragged schools, with mother's meetings, with district visitors, with open air preaching, and with special services in theatres, has been repeated in Manchester and Liverpool, in Bristol and Birmingham, in Preston and Leeds. In various parts of the country a large amount of instrumentality is employed for the diffusion of the Gospel. The Church Pastoral Aid Society gives grants to 461 clergy, with 160 lay assistants who hold 1742 services every week. The Additional Curates' Society performs similar work. The Home Missionary Society has 116 stations and 69 evangelists. The Country Towns' Mission employs 112 Missionaries and 47 Bible-women. The Wesleyan Methodist Conference employs 76 ordained ministers in home Missionary labour, besides 8 chaplains in the British Army and Navy, whilst their regular circuit ministers are largely engaged in directly aggressive work. All the other Methodist bodies have home missions in addition to that earnest Christian effort which all the members of society are entreated to put forth, and by which such great good has been effected in several dark localities.—*Mullens.*

340. In Wales.—The Missionary labours of the Wesleys, Dr. Coke, Howell Harris, Owen Davies, and others in the principality of Wales in the latter part of the last century, produced a moral reformation which has few parallels in the history of the Church. In 1803 the zealous minister last named wrote to Dr. Coke as follows:—"The Gospel has come to the people not in word only, but in power. Real conversions daily take place among us. Three hundred and fifty have been added this quarter. Our congregations are large, and the Lord gives us favour in the eyes of the people. At Abergele we have a hopeful society, and have purchased ground on which to build a chapel. At Conway our friends have made an old building into a very good preaching house. At Carnarvon they have converted the playhouse into a chapel." The congregations were so large that the Missionaries were compelled to preach in the open air, even in the stormy winters of the Cambrian mountains,

the people sometimes continuing on the spot as late as midnight. The small society of forty-five members was soon increased to nearly one thousand, and an interest was excited in religious concerns such as had never been witnessed before. These early labours were followed up in after years with a zeal and earnestness befitting the importance of the enterprise, and large accessions were continually made to various branches of the Church of Christ, so that now the principality of Wales will bear a favourable comparison with any country in Europe for strict observance of the Sabbath, attention to the means of grace, and every thing else which goes to constitute the Christian character.

341. In Scotland.—From time immemorial the inhabitants of North Britain have been noted for their general morality and strict regard for religious observances, but of late years there has been a general awakening to a sense of the importance of a higher spiritual life, as the result of the faithful preaching of the ministers of the Free Church, Wesleyan Methodists, and others. Scotland has borne a rich and abundant harvest as the fruit of the labours of devoted men of God, who toiled with such undaunted zeal and perseverance amid trials and difficulties of no ordinary character in former times, and she is now taking an active part in the diffusion of the Gospel throughout the world.

342. In Ireland.—To a large extent Ireland may still be regarded as mission ground, and, by reason of the Popish superstition and prejudice which so extensively prevail in many parts of the country, it has proved as difficult to cultivate as any into which the Gospel plough has been introduced in modern times. The persevering labours of the Wesleys, Dr. Coke, Gideon Ouseley, Charles Graham, William Hamilton, Mathias Joyce, Thomas Walsh, at an early period, and a host of evangelical clergymen who have adorned the national church of late years have not been without fruit, however. And, although the fruit is not so perceptible by reason of the perpetual stream of emigration which continues to flow from "Green Erin" to America, Australia, and other countries, it is not lost to the world. Many of Ireland's best sons and daughters carry with them to foreign lands the good seed of the kingdom. There it springs up and produces glorious harvests as the results of the Missionary enterprise. Volumes might be filled with incidents illustrative of the blessed efforts of a faithful Gospel ministry in Ireland.

343. Ouseley at Mass.—In the course of his Missionary travels in Ireland, the Rev. Gideon Ouseley rode up one day to a house where the priest was celebrating mass. The large assembly were on their knees. Mr. Ouseley knelt with them, and, rendering into Irish every word that would bear a scriptural construction, he audibly repeated it, adding occasionally the words, "Listen to that." They were deeply affected, the priest was thunderstruck, and all were ready to receive what the stranger might say in the most friendly manner. Service being ended, Mr. Ouseley and the congregation rose to their feet. He then delivered an exhortation on the necessity of having their peace made with God, of being reconciled to Him, submitting to the doctrine of reconciliation by real penitence and faith in the Lord Jesus Christ, &c. When he had concluded, the people cried out to the priest, "Father, who is that

man?" "I don't know," replied the priest; "he is not a man at all; he is an *angel:* no *man* could do what he has done." Mr. Ouseley mounted his horse and rode away, followed by the blessings of the multitude for the kindly words he had addressed to them. Some time afterwards, when riding along the road, Mr. Ouseley came up with a countryman, whom he addressed as follows: "My dear man, would you not like to be reconciled to God, have peace in your heart, and stand clear before the Great Judge when He will come in the clouds of heaven to judge the world?" To the surprise and delight of the Missionary, the peasant replied, "Oh, glory be to His holy and blessed name! Sir, I have His peace in my heart, and the Lord be praised that I ever saw your face." "You have!" exclaimed Mr. Ouseley; "what do you know of this peace? When did you see me?" "Don't you remember the *berrin* (burial) when the priest was saying mass, and you told us how to get that peace? I went, blessed be His holy name, to Jesus Christ, my Saviour, and got it in my heart, and have had it ever since."

344. The Isle of Man.—The inhabitants of the Isle of Man had long been in a fearful state of moral and spiritual destitution when, on Sunday morning, the 11th day of March, 1775, an event occurred which was destined, in the order of Divine Providence, to lead the way to a change in their habits and manners which was truly remarkable. This was the arrival of Mr. John Crook, a humble Methodist preacher from Liverpool, who had come on purpose to make known to the degraded islanders the glad tidings of salvation. On landing from the vessel at Douglas he at once made known the object of his visit, and having, by the kind permission of the authorities, obtained the use of the court-house for a religious service, he opened his commission in the name and strength of the Lord. In the morning the attendance was rather small, but in the evening the congregation was so large that Mr. Crook was obliged to preach in the open air, and a gracious influence rested upon the people. At a subsequent service held during the week a servant of the Governor was convinced of sin, and led to seek the Lord, and on the following Sabbath his Excellency himself, with many of the most respectable inhabitants of the town, attended the service. The good work thus auspiciously commenced in Douglas was, on the occasion of a subsequent visit of Mr. Crook, extended to Peeltown, Castletown, and other places, where several persons were savingly converted to God, some of whom were ultimately called to preach the Gospel to their fellow-countrymen. Hence, when Mr. Wesley visited the island, in 1777, he was much pleased with what he saw, and on taking his leave, he wrote in his journal as follows:—"Having now visited the island round, east, south, north, and west, I was thoroughly convinced that we have no such circuit as this, either in England, Scotland, or Ireland."

345. In the Channel Islands.—The special providence of God, and the beneficial results of Christian missions, are beautifully illustrated in some incidents connected with the religious history of Methodism in the Channel Islands. Towards the latter part of the last century, Pierre Le Sueur, a native of Jersey, went to Newfoundland as a trader; and whilst there, he was convinced of sin under the faithful ministry of the Rev. Lawrence Coughlan, who had been sent there as a Missionary

at the instance of Mr. Wesley. He returned to Jersey in 1775, with an awakened conscience; but his friends and neighbours, to whom he spoke of a change of heart, thought him mad; and he looked in vain for counsel or sympathy till another convert, named John Fentin, more established in faith than himself, came from Newfoundland, who offered him the help which he required. With the aid of such counsel and fellowship Le Sueur soon found peace in believing; and he and his friend Fentin engaged at once in active Christian labours for the good of their fellow-countrymen. Their conversations, prayers, and exhortations, produced considerable excitement, and in the course of a week or two twelve persons were awakened to a sense of their danger, and joined them in their devotions. This little band of devoted Christians was soon afterwards strengthened by the arrival of a few pious soldiers, who had been recently converted, some at Winchester and others in Southampton, through the instrumentality of the devoted Captain Webb, who had been successfully labouring in those places. The Methodist soldiers who had come to Jersey now wrote to Mr. Wesley for a Missionary. Mr. Brackenbury, a gentleman who could preach in both French and English, nobly volunteered his services, and his zealous labours, combined with or succeeded by those of Dr. Coke, Adam Clarke, Mr. de Quetteville, and others, by the blessing of God resulted in that revived state of religious feeling by which the Channel Islands have been since characterised.

346. On the Continent.—Notwithstanding the prevalence of infidelity and Popish superstition on the Continent of Europe, there exists in many places a large amount of the leaven of genuine Christianity as the result of the various Evangelical agencies which have been brought to operate on the masses of the people. In France, the Wesleyan Mission, originally commenced among the prisoners of war on the Medway, and afterwards carried on in various parts of the Empire till it culminated in a separate and independent Conference, has been instrumental of much spiritual good. Various other Evangelical bodies have ministers and congregations in Paris, and the French Protestant Church, with all its faults, is a standing testimony against the errors of Romanism. The colporteurs of the British and Foreign Bible Society have been very successful in circulating the Holy Scriptures, and their religious conversations with simple peasants with whom they have come in contact have often been instrumental in their conversion. In several of the cantons of Switzerland a state of religious life exists, as the result of the unwearied exertions of faithful Protestant ministers of different denominations, which is cheering to contemplate. In Spain and Portugal a few rays of heavenly light are penetrating the spiritual gloom in which the inhabitants have been so long involved. The Wesleyan Missionary Society has agents actively engaged at Oporto, Barcelona, and Gibraltar, and Evangelists are at work in other places, sustained by friends in England and America. Nor have these faithful servants of God laboured in vain. The soil they have to cultivate has been somewhat sterile and unpromising, but softened with the gentle dew of heaven, and refreshed with showers of blessing, it has in many places brought forth fruit to the honour and glory of God; and there is in prospect a rich harvest of precious immortal souls as the reward of faithful Missionary toil.

347. In Italy.—The social and political changes which took place a few years ago in Italy, involving as they did the adoption of more liberal ideas and institutions, prepared the way in a remarkable manner for the diffusion of the Gospel among an interesting people. The various religious bodies in England who are ever ready to avail themselves of new openings for evangelistic work, were not slow to seize the opportunities of spreading the Gospel which presented themselves. The doors of usefulness which were so mysteriously thrown open were soon entered by Episcopalian, Presbyterian, Wesleyan, and Baptist Missionaries. Large congregations of willing hearers were gathered, Christian schools established, and the Scriptures circulated in various places with the most blessed results. Not only were sinners truly converted to God, but many of those who were brought to a saving knowledge of the truth were themselves soon employed in proclaiming the glad tidings of salvation to their fellow-countrymen.

348. Rome.—For some time Rome held out against the advances of scientific progress and religious liberty, from the circumstance of its being the seat and centre of the papal power. At length, in 1871, on the downfall of the French Empire, the far-famed city became the capital of united Italy, and began to share in all the social and religious privileges of the kingdom at large. General toleration of all Christian communities being the order of the day, Rome was entered by the Missionaries as Naples Florence, and other places had been before. On Easter Sunday, 1871, the first Wesleyan Methodist Chapel in the Eternal City was solemnly dedicated to the worship of Almighty God, by services conducted in the morning by the Rev. Henry Piggott, B.A.; and in the evening by Signor Sciarrelli, a native Italian Missionary. "Henceforth," say the Committee, in their Annual Report, "The doctrine of salvation by faith, which Mr. Wesley, using the language of the Church of England, called the strong rock and foundation of the Christian religion, will be preached by Methodist evangelists within the shadow of the old Pantheon. This is the Lord's doing, and it is marvellous in our eyes." Other Christian bodies were equally vigilant and prompt in entering the openings which were so unexpectedly presented for the proclamation of the Gospel at the very seat and centre of Popedom. Th Baptist Missionary Society sent out the Rev. J. Wall, who speedily opened a preaching-room in Rome; and, aidedby some brethren from America, succeeded in organising a small Christian Church on a Scriptural basis. At the same time, the Waldensian pastors and other Christian workers commenced operations with an activity and an earnestness worthy of the noble enterprise. The results of these combined Missionary efforts have already been such as to afford a most cheering prospect of success in time to come.

349. Waldensian Evangelisation. The annual meeting of the Waldensian Synod was held at La Tour, on Tuesday, the 16th of May, 1871. When the annual report of the Committee of Evangelisation was read, the president, in a few words, reminded the Synod, that what they had so long prayed for had at length been realised. Since their last meeting in Synod, the gates of Rome had been open to the evangelist, and thus, after the lapse of so many centuries, the whole of Italy was now open and free to the heralds of the Gospel. It was a moment of deep

emotion when the President said he was sure that neither he nor any member present could proceed with the business of the Synod without giving hearty thanks to God. The whole assembly then arose, and sang a hymn of praise to the Lord of Hosts, for having, by a series of marvellous providences, led them down to the gates of the Vatican, to publish the Gospel of Peace! The report stated that there were in connection with the movement, 87 evangelists and teachers; 2,019 communicants; 256 catechumens; 1,635 children in the day-schools, and 1,504 under instruction in the evening and Sabbath schools at the respective stations occupied.

350. In Turkey. — Notwithstanding the difficulties which invariably attend the prosecution of Missionary work in Mohammedan countries, a good impression has been made in some parts of Turkey and Greece, commonly called the Levant. The agents of the American Board of Foreign Missions have established stations at Constantinople, Smyrna, Beirût, and other centres of population. At the place last-named, Mr. Macgregor, of the *Rob Roy* canoe, recently witnessed the pleasing results of the efforts made by the Missionaries for the benefit of the blind and lame, which were found to be very numerous in that neighbourhood. Describing the school for the blind under the care of Mr. Mott, he says:—"Only in February last, that poor blind fellow who sits on the form there was utterly ignorant. See how his delicate fingers run over the raised types of his Bible; and he reads aloud, and blesses God in his heart for the precious news, and for those who gave him this remarkable avenue to his heart. 'Jesus Christ will be the first person I shall see,' he says; 'for my eyes will be opened in heaven.' Down in that dark room again, below the printing press of the American mission (for he needs no sunlight in his work), you will find him actually printing the Bible in raised type, letter by letter, for his sightless brethren. This is one of the most important wonders I have ever looked at." At the annual examination of this school, one of the scholars said:—"I am a little blind boy. I once could see; but then I fell asleep—a long, long sleep—I thought I should never awake. And I slept till a kind gentleman, called Mr. Mott came, and opened my eyes—not these eyes," pointing to his sightless eyeballs; "but these," lifting up his tiny fingers—"these eyes; and oh! they see such sweet words of Jesus, and how He loved the blind." In the account of the schools for cripples, we find this beautiful picture:—"Indeed, it was the blind who led, and in many instances carried, these impotent folk to the school, one being carried a distance of six miles. When they were told the service was over, and it was time to go, they set up one piteous cry, '*Dachelih*, *dachelih*—let us stay—to hear more sweet words!' 'Come unto Me all ye that labour and are heavy laden, and I will give you rest.'"

351. In Kurdistan. — Among the mountains of Kurdistan, which form the ill-defined boundary between Turkey and Persia, there were found by two intelligent Missionary explorers, the Rev. Messrs. Smith and Dwight, in the spring of 1830, dwelling in the midst of the votaries of the false prophet, a people with a Christian name and Christian forms, about forty thousand in number. Places of worship of rudest architecture were shown, which were affirmed to have withstood the storms

of fourteen centuries; and the name of the people, in common with much well-authenticated tradition, led the inquirer back along an unbroken line of descent to Nestorius, of whom Neander speaks with discriminating favour, as having been first a presbyter of the Church of Antioch, and afterwards patriarch of Constantinople, as early as the year 428. These interesting Nestorian Christians, after a long course of prosperity at an early period of their history, had at length been so persecuted by Mohammedans on the one hand, and Roman Catholics on the other, that they had taken refuge in these mountains, where they were found by the travellers in a fearful state of ignorance and spiritual destitution, although they still adhered to many of their primitive religious practices. Most of the priests were unable to read; whilst immorality, especially in the form of drunkenness, was fearfully prevalent. On returning from their Missionary tour, Messrs. Dwight and Smith strongly recommended the case of the Nestorians to the churches in America, and in 1835 the Rev. Messrs. Grant and Perkins were appointed by the American Board of Foreign Missions to labour among them. The Missionary first named was a doctor of medicine, and the benevolent practice by him of the healing art was instrumental in opening the way for the faithful preaching of the everlasting Gospel. The results of the labours of these men of God and of others by whom they were succeeded in the Nestorian mission, were very gratifying. From the first they found certain of the native bishops, priests, and deacons, favourable to their enterprise, and willing even to become pupils in their schools and Bible-classes; and in a short time many of their ancient churches were made free at certain hours for the use of the Missionaries, even on the Sabbath-days. In 1852, they could report twenty-nine places where public worship was regularly observed, and thirteen other villages where there was preaching once a month or oftener. In 1854 there were more than seventy village schools in a region in which twenty years before there was only one, all operating as instruments of steady social elevation and centres of evangelical light and influence. By the same period the Missionaries had given to the Nestorians the entire Bible in the ancient Syriac, and also in the modern Syriac, their vernacular tongue, which the members of the mission had been the first to reduce to writing. Tracts containing some of the richest gems of Bunyan, Baxter, Legh Richmond, and others, were also re-produced in the native language of the people, whilst a monthly periodical called the *Rays of Light* was widely circulated amongst them, and, what was better still, many of the native Nestorians soon became efficient evangelists, and were instrumental, in connection with the American Missionaries, of winning many souls to Christ and of carrying on a work the full results of which will only be seen in the day of the Lord.

352. In Germany.—In the midst of many opposing influences, arising chiefly from the prevalence of infidelity, and of that style of religious thought which has been courteously called neology, the pure Gospel of Christ has achieved many triumphs in various parts of the German Empire. The orthodox portions of the Evangelical Church of the land have of late years avowed their sentiments and stood to their principles with a boldness and courage which afford good ground of hope that the truth of God will prevail

still more extensively in time to come. This revived state of religious life and feeling in the "fatherland" may be traced in a great measure to the influence, directly or indirectly, of those agencies which have been employed by different Missionary associations for the diffusion of the Gospel throughout the northern states of Europe. Some of those agencies have a history which is worthy of the attention and study of all who take an interest in the mission cause.

353. Wesleyan German Mission. About the year 1830, an industrious and respectable German named Christopher Gottlob Müller had occasion to visit England on business; and whilst in this country he casually entered the Wesleyan chapel in Queen-street, London, where the Word of God came with converting power to his heart. On his return to Winnenden in the kingdom of Wurtemberg, his native place, he made known to his friends and neighbours what a precious treasure he had found. Being a man of ardent temperament and unquenchable zeal, Mr. Müller from that time exerted himself in every possible way for the benefit of his fellow-countrymen. He held meetings for exhortation, prayer, and Christian fellowship, in different places, at stated intervals; and the effects produced by his humble efforts were of a very extraordinary character. In a short time scores and hundreds of sinners were savingly converted to God. These fruits of his labours the devoted Evangelist united in religious societies after the Methodist plan, as he had seen it in England. Every convert who was endowed with the gift of prayer or exhortation was immediately pressed into the service of the Lord, to assist their leader in his noble enterprise, and in the course of a few years the sphere of usefulness had so enlarged that he was enabled to report that his fellow-labourers were twenty-three in number, that his plan of village preaching included twenty-six places, and that the number of persons admitted into his religious societies, after due examination and trial, was three hundred and twenty-six. When Mr. Müller, the father and founder of the German Wesleyan mission, had laboured successfully for twenty-eight years, he was called to his reward in heaven; but the good work which he had inaugurated was prosecuted with still more blessed results by Missionaries sent from England, and by a goodly number of native evangelists who were raised up and called into the vineyard by the providence and grace of God. Ten of these German Wesleyan Missionaries are now usefully employed in the good work, with an energetic English superintendent at their head. These have now about two thousand church members under their pastoral care, and it is believed that the mission has exercised a very beneficial influence on all classes of the community.

354. Methodist Episcopal Church Mission to Germany.—The Missionary Society of the Methodist Episcopal Church of America was led to extend its labours to Germany and the north of Europe under circumstances and with results of more than ordinary interest, a brief notice of which can scarcely fail to excite gratitude and joy in the hearts of all who truly love the Saviour. The thousands of emigrants who have arrived in the United States from Germany, from year to year during the past half-century, have generally congregated in separate settlements, for the convenience of speaking their own language, and maintaining

mutual intercourse. The moral and religious destitution of the interesting strangers soon attracted the notice of the ministers of the Metho-Episcopal Church, and Missionaries were appointed to labour among them. Amongst the foremost of these was the Rev. Mr. Nast, a man of remarkable energy and perseverance. By God's blessing upon their united efforts, multitudes of the German emigrants were brought to a saving knowledge of the truth; and, what is still more pleasing, several of the new converts were speedily called by the great Head of the Church to minister to their fellow-countrymen the Word of life. Such were the zeal and earnestness of some of these, that they felt a longing desire to return to "Fatherland," to make known to those whom they had left behind the glad tidings of salvation. As time passed on this desire increased and, at length, in 1849, the Rev. Dr. Jacobs and others, with the sanction and approval of the Church authorities and their brethren, embarked for Germany, where they were favoured to lay the foundation of a great and good work, which has continued to grow and prosper to the present time. The mission was commenced in the city of Bremen, where a substantial place of worship was erected, a printing-press and book concern established, and other instrumentalities employed for the diffusion of a pure literature and saving religious knowledge throughout the length and breadth of the land. Such was the success which attended these early efforts to diffuse the doctrines and teachings of Methodism in Northern Germany, that the respective mission-stations which were established were ultimately formed into a separate Conference. This organisation included several stations that were commenced in Scandinavia, Bulgaria, and Sweden, where a good work was carried on pretty much as it had been in Germany. The results of these missions appear in the numbers of converts who have been gathered into the fold of Christ, and in the prosperous Methodist churches which have been established in various parts of the land. According to the report of the sixteenth annual Conference of the Methodist Episcopal Church, recently held in Frankfort, there are now in connection with it 386 preaching-places, 207 Sunday-schools, 9,216 scholars, and 6,092 church members, with 1,369 on trial for membership. These are ministered unto and watched over by 60 zealous pastors, most of whom are themselves the fruit of Missionary labour. From the Methodist Book-room at Bremen there are issued weekly, monthly, and quarterly, excellent periodicals, in addition to numerous other useful books, calculated to diffuse throughout the German Empire sound orthodox theology. A theological college is also maintained for the education of young men for the Methodist ministry and other important positions, which cannot fail to exercise a powerful influence for good on the country at large.

355. In Norway.—In addition to other Christian agencies at work for the spiritual benefit of the Norwegians, the Baptist Missionary Society commenced operations several years ago at Bergen. The work soon extended to other places, and, with the blessing of God upon the zealous labours of the Rev. G. Hubert, and those of his devoted associates, the formation of twelve churches, containing 285 members, was ultimately reported. Seventy-eight persons were baptized at the several stations during the year 1870, and good hopes are entertained of still greater success in time to come.

356. In Sweden.—In the year 1826 a Wesleyan mission was commenced in Stockholm, the object of which was to supply a few resident English families with a Gospel ministry such as they had been accustomed to at home, and to promote a revival of spiritual life among the native inhabitants. When the work had been carried on for about sixteen years by the Rev. Joseph R. Stephens and Dr. George Scott in succession, circumstances occurred which resulted in the withdrawal of the Missionary. The mission during its continuance was far from being fruitless, however. Several instances of saving conversion to God occurred to gladden the hearts of both pastor and people, and a quickening influence went forth from the station which resulted in spiritual good that reached far beyond the circle of the denomination, and which has continued to the present time. In after years, when the political and ecclesiastical ideas of the Swedes had become somewhat liberalised, the Methodist Episcopal Church of America commenced their labours among them, and a pleasing measure of success has been realised. As the result of these and other instrumentalities, considerable improvement has been witnessed in the national Church of Sweden of late years, and Missionary Societies have been organised to carry the blessings of the Gospel to less favoured regions of the globe.

357. In Lapland.—One of the first fruits of the Wesleyan mission in Stockholm was a young man named Tellström, who was brought to a saving knowledge of the truth in the year 1833. About the same time the Swedish Missionary Society was formed, as the result chiefly of the monthly prayer-meeting which was held by Dr. George Scott, and others, to supplicate the Divine blessing upon the heathen world. The first Missionary sent forth by this institution was young Tellström, who had long felt an earnest desire to be employed for the spiritual benefit of his fellow-men. The place selected as the scene of his labours was Lapland, a cold and dreary region, to which he went with a heart glowing with love to God and the souls of his perishing fellow-men. The difficulties which young Tellström met with in his attempts to evangelise the degraded Laplanders were numerous. The parish priests were careless and immoral; the people generally were addicted to intemperance and sensuality; and the entire population was deeply sunk in ignorance and sin. Failing in his first efforts to impress the adults with a sense of their guilt and responsibility to God, the Missionary turned his special attention to the rising generation. With such help as he could obtain, he established schools in various places, and raised money among the Swedish settlers to pay for their board, that they might, for a time at least, be entirely separated from their parents, whose example and influence were so detrimental to their Christian training. Eight establishments of this kind were at length reported as in active operation, and in the course of thirty years 3,000 children passed through them to their own profit and to the advantage of Christian civilisation in Lapland. This change in the mode of labouring for the regeneration of his adopted country did not prevent Tellström from itinerating and preaching the Gospel among the people as he had opportunity. He was instant in season and out of season, and the results of his labours were seen after many days. He

finished his course with joy at his post of duty on the 8th of March, 1862, in the fifty-first year of his age.

358. In Greenland.—The adaptation of the Gospel to all countries, nations, and tribes, irrespectively of language, complexion, or condition, has been strikingly illustrated in the history and results of Christian missions in Greenland. After labouring for several years without any visible success, the hearts of the Moravian Missionaries were gladdened with the appearance of the first fruits of their hallowed toil. The account of the conversion of the first Greenlander is deserving of special notice :—"On the 2nd of June, 1738," write the brethren, "many of the Southlanders visited us. Brother Beck at the time was copying a translation of that portion of St. Luke's Gospel which relates the agony of our Saviour in the garden. He read a few sentences to the heathen, and after some conversation with them, he gave them an account of the creation of the world, the fall of man, and his redemption by Christ. In speaking on the latter subject, the Spirit of God enabled him to enlarge, with more than usual energy, on the sufferings and death of our Saviour, and to exhort his hearers seriously to consider the vast expense at which Jesus had ransomed the souls of His people. Upon this the Lord opened the heart of one of the company, whose name was Kayarnak, who, stepping up to the table in an earnest manner, exclaimed, 'How was that? Tell me that once more; for I too desire to be saved.' These words, which were such as had never before been uttered by a Greenlander, penetrated the soul of Brother Beck, who, with great emotion, gave them a fuller account of the life and death of our Saviour, and the scheme of salvation through Him." This was the beginning of a blessed work of grace on the hearts of the people. Kayarnak soon became a living witness of the power of Christ to save, was the means of the conversion of the whole family to which he belonged, and he ultimately went forth as a native teacher under the direction of the Missionaries, to make known to his fellow-countrymen the good news of salvation. Others were raised up in after years to take a part in the good work, and so successful has been this mission, that now nearly the whole of the population of Greenland, in the neighbourhood of three out of the four settlements which have been formed, has become Christian.

IN NORTH AND SOUTH AMERICA.

359. In Labrador. — Having become inured to the dreary regions of Greenland, where they were favoured with a cheering measure of success, the Moravian Missionaries were not slow to extend their labours to the opposite shores of Labrador, in British North America. There they formed four stations, the principal of which they called Hebron. From the commencement of the work in 1770, they were favoured with tokens of good, and they had ultimately about 1,300 Esquimaux collected together for religious instruction, many of whom were the happy partakers of the saving grace of God. A large population of Esquimaux having been discovered near Northumberland Inlet, about 400 miles north of Hebron, the brethren were making arrangements to convey to them the blessings of the Gospel, according to the latest intelligence received, notwithstand-

ing the rigour of the climate, which is found by experience to be more severe even than that of Greenland. On the ice-bound coast of Labrador, in addition to the native Esquimaux, there are numerous small settlements of Europeans and their descendants engaged principally in the fishing trade. The spiritual destitution of these settlers, situated so far from the means of grace and the abodes of civilised men, attracted the attention of the respective Missionary Societies many years ago, and earnest efforts have been made from time to time to supply them with religious instruction. Wesleyan Missionaries, Episcopalian ministers, and Roman Catholic priests, resident in Newfoundland, have for several years been in the habit of paying periodical visits to the British settlements on the coast of Labrador, and the results have been as favourable as could be reasonably expected. Christian congregations have been gathered, small churches organised, and genuine converts made to the faith of the Gospel, whilst in many places the people have been trained to meet together for Divine worship with such aid as the respective localities afford during those seasons of the year when they are necessarily left to themselves by the Missionaries.

360. In Newfoundland.—The rigour of the climate and the sterile character of the soil in most places have operated against the settlement of Newfoundland by European emigrants for agricultural purposes to any considerable extent. A large number of persons have, nevertheless, established themselves in the respective towns and bays along the rugged shores, who are engaged chiefly in trade and commerce. The population is, moreover, largely increased during the fishing season, thousands of persons resorting to the island every year who are employed in catching and in curing the codfish which abound in the neighbouring seas. A few Micmic and other Indians are also scattered along the coast and in the neighbourhood of the respective harbours. Among the inhabitants of Newfoundland of all classes Christian Missionaries and pastors have laboured for many years with good effect. As early as 1765, the Rev. L. Coughlan was ordained and sent out as a Missionary of the "Society for the Propagation of Christian Knowledge," at the recommendation of Mr. Wesley, who had been instrumental in his spiritual enlightenment, and with whom he kept up a friendly correspondence during the seven years of his residence in the island. The labours of Mr. Coughlan were greatly owned of God in the conversion of sinners, and after he had returned to England on account of the failure of his health, other agents of the Propagation Society were sent out, and a number of stations were formed in different parts of the country, with great advantage to the scattered inhabitants. In 1790, the Rev. John M'Geary was sent out as the first Wesleyan Missionary to Newfoundland, and from that time to the present a great and good work has been carried on by the Society. Congregations have been gathered, churches organised, and substantial places of worship erected in St. John's, the capital, Harbour Grace, Bonavesta, Conception Bay, and other settlements. It would be difficult to calculate the good which has been effected during these years; and it is pleasant to be able to state that there are now, in connection with the respective Wesleyan circuits into which the island is divided, 21 Missionaries, 3,247 Church members, and 2,745 in the Sabbath and day-schools.

361. In Canada.—As European emigration began to flow towards Canada, after the revolutionary war on the American continent, towards the close of the last century, various religious bodies exerted themselves in the most praiseworthy manner to provide the destitute settlers with the means of religious instruction. In these early Missionary labours, the Wesleyan Methodists, as usual, took a prominent and leading part. The first Methodist sermon ever heard in Canada was preached in Quebec in 1780; and, by the blessing of God on the labours of His servants, results have been achieved, in the course of ninety years, which the most sanguine could scarcely have anticipated. In almost every city, town, village, and hamlet of the vast Dominion, commodious Christian sanctuaries have been erected, congregations gathered, societies formed, and schools established, which would bear a favourable comparison with those of older and more highly-favoured countries. A few years ago the Wesleyan missions and churches in Canada were formed into a separate and independent Conference, and a pleasing measure of prosperity has been realised. Other branches of the great Wesleyan body, as the Methodist Episcopal Church, the Primitives, and the Bible Christians have also laboured with a cheering measure of success, so that the Methodist ministers and Missionaries now employed in Canada are numbered by hundreds, and their church members and adherents by tens of thousands. Nor have other bodies of Christians been lacking in Christian enterprise in this interesting part of the wide field. Episcopalians, Presbyterians, Baptists, and several minor sects, have exerted themselves nobly to supply their adherents and the neglected population generally in the scattered settlements of Canada, with the means of grace according to their respective forms of worship; and the results have been most encouraging. Nor have the spiritual interests of the poor aborigines been neglected by the leading sections of the Christian Church. In everything relating to social and religious progress, and the evangelisation of the entire continent of America, the Christian people of Canada take a lively interest, and the Dominion bids fair to equal or surpass any other Christian and civilised nation.

362. In the British Provinces.—Although now incorporated in the newly-formed Dominion of Canada, the British American Provinces of Nova Scotia, New Brunswick, and Prince Edward's Island are worthy of a separate notice in consequence of the pleasing evidence which they give of the blessed results of the Missionary enterprise. The influx of emigration to these colonies was accompanied or followed by a noble band of pioneer Missionaries of different denominations, who, amid many trials and privations, laid the foundation of a work which has since expanded into Christian churches second to none on the continent for piety, zeal, and enterprise. Episcopalians, Presbyterians, Baptists, and Methodists have generally lived and laboured together in harmony and love, and have only rivalled each other in earnest efforts to benefit their fellow-men. The Wesleyan mission, which was commenced on a small scale about the year 1780, has extended itself to every part of the land, and circuits and districts have been organised after the plan adopted in England. A few years ago, these were formed into a separate Conference, which now numbers 147 ministers; 15,021 church members, and 16,976 scholars in the

Sabbath and day-schools. The missions of the Society for the Propagation of the Gospel in Foreign Parts have also been formed into parishes and a diocese which numbers about 200 clergymen, and thousands of adherents, whilst the organisation by the Presbyterians of a regular Synod, and the efforts put forth by the minor bodies to extend their respective denominations, bear witness to the fact that the Christian Church is alive to its responsibilities and obligations. These results of the Missionary enterprise, it is firmly believed, are but the precursors of still larger prosperity in time to come.

363. In British Columbia.—Soon after the organisation of that part of North America called British Columbia into an English colony, in 1858, arrangements were made to supply the scattered inhabitants with the ordinances of religion by the Society for the Propagation of the Gospel in Foreign Parts and the Wesleyan Methodists almost simultaneously, and afterwards by other bodies of Christians. The work was small in its commencement, but it has already made considerable progress and the promise of future success, notwithstanding numerous difficulties, is encouraging. In 1859, there was but 1 Episcopalian minister and 1 church in the whole colony, but ten years afterwards these had increased to 15 clergymen and 21 churches and mission chapels, with catechists, school teachers, and other agencies for carrying on the work, the whole being united in a diocese under the superintendency of an energetic Anglican bishop. In the latter part of the year 1858 four Wesleyan Missionaries were sent to British Columbia from Canada, and they commenced their labours in the true Missionary spirit, among a mixed population consisting of English, Scotch, Irish, Americans, Mexicans, French, Germans, Portuguese, Italians, Swedes, Danes, Norwegians, Africans, and Chinese, attracted to the country by the discovery of gold, which at that time excited great attention. Other zealous labourers followed, and places of worship were erected in Vancouver's Island, New West Minster, Fort Hope, and other settlements along the banks of the Fraser's River. According to the last reports 7 Wesleyan Missionaries were usefully employed at those places, and one hundred and forty-three persons were united in Church fellowship. Some of these had been gathered into the fold of Christ from among the poor degraded Indians, affording good ground of hope that not only the settlers, but the aborigines also, may be induced to attend to the things which belong to their peace.

364. In the United States.—The results of the Missionary enterprise, as well as of European emigration and Christian civilisation, are seen in the United States of America on a grand scale. The efforts which were made by British Christians at an early period to supply the scattered settlers of the New World with the means of religious instruction were remarkably blessed by the great Head of the Church, and have borne fruit to an extent far beyond the calculations of the most sanguine. When John Wesley sent forth Richard Boardman and Joseph Pilmoor in 1769, as the first Methodist Missionaries to America, he little thought that he was laying the foundation of one of the largest and most influential Protestant Christian communities in the world. But so it was; for the Methodist Episcopal Church, which was so small and feeble in its com-

mencement, has expanded into numerous stations, circuits, districts, and conferences, and it now numbers its ministers by thousands and its church members and adherents by millions. It has, moreover, assumed an aggressive character, and by means of its noble Missionary Society, which is second to none in energy and perseverance, it has sent forth its agents to every part of the Union and to several distant foreign lands. Nor have the other leading Christian bodies in the United States been one whit behind their Methodist brethren in zeal and enterprise. The Episcopalians, Presbyterians, Baptists, and some of the smaller sects, have exerted themselves nobly to spread abroad the saving knowledge of the Gospel, and the results of their persevering efforts appear in the erection of numerous places of worship, the organisation of churches, and the establishment of educational institutions of all grades on a scale not surpassed in any part of the civilised world.

365. Missions to the Indians.—Much has been said at different times about the cruel treatment of the Indians of North America by European colonists and others; but there is another side to the question which ought in all fairness to be looked at in a spirit of Christian candour. Soon after the commencement of the first settlement on the continent of America earnest efforts were made to evangelise the aborigines. As early as 1646 the devoted John Eliot was in the field, and, at a subsequent period, he was followed by David Brainerd, the Mayhews, and others, who laboured with considerable success among the red men of the forest. In more recent times the Missionary Societies of different denominations have paid special attention to the social improvement and religious instruction of the Indians. Both in the western parts of the United States and in Upper Canada lands have been set apart for their use by Government, on which they have settled, and which they have been taught to cultivate by Christian Missionaries. Many of these once degraded heathens have been reclaimed from their wanderings and brought under the civilising influence of Christianity. And, what is better still, multitudes have been brought to a saving knowledge of the truth, and gathered into the fold of the Redeemer, through the instrumentality of Christian missions. The Church of England, the Methodist Episcopal Church, and the Wesleyan Missionary Society have each taken an active and prominent part in this work, and many pages might be filled with interesting details of the toils and triumphs of their respective agents as given in their annual reports, all of which would go to show that God is no respecter of persons, and that the Gospel of Christ is adapted to all countries, peoples, and conditions of men.

366. An Indian's Testimony.—At the close of a sermon preached to the Aborigines in the woods of America, an Indian stood up with tears in his eyes and thus addressed the audience:—I desire to bless God that white people ever came into this country. White people brought the Bible and the religion of Jesus with them. White people prayed for the conversion of the heathen, and I stand up this day as a living witness of the power of God's converting grace in answer to their prayers. Continue to pray for the conversion of more heathens, that they also may be brought to the knowledge of Jesus." In the magazine for 1803, from which this incident is taken,

we read as follows:—"It is with singular pleasure we add that information has been received from the border of the Indian nations, 200 miles from Hartford, that the Lord is pouring out His Spirit abundantly. The native Indians flock to hear the Gospel, and are apparently deeply affected with a concern for the salvation of their souls. Numbers have been added to the churches in that neighbourhood."

367. In Oregon.—When emigration began to flow from various parts of the United States to the newly-discovered territory of Oregon in the early part of the present century, arrangements were promptly made by the leading Missionary Societies to supply the religious necessities of the adventurous settlers in all their wanderings, as well as to evangelise the savage Indians, who were found to be somewhat numerous in those northern regions. The American Board of Foreign Missions and the Methodist Episcopal Church were especially active and persevering in this enterprise. At first, the country could only be reached by the long and circuitous route by sea round Cape Horn, which involved a tedious voyage, occupying several weary months; but at length a path was discovered over land among the Rocky Mountains, over which waggons were used through the entire distance for the first time in 1843, by the intrepid Dr. Whitman, a devoted Missionary of the Cross. It was about the year 1834 that the Rev. Jason Lee led the way as the Pioneer Methodist Missionary to Oregon, and he was afterwards followed by other devoted labourers, who were made instrumental of much good to the settlers, and also to the aborigines. In 1839, Mr. Lee returned to the States from Oregon, accompanied by five converted Flat-Headed Indians, whose appearance with him at various public meetings, as the first-fruits of the mission, aroused the Church to a deeper interest in the red men of that far-off territory. This led to a considerable accession of labourers and resources, and the result was the commencement of several new stations and the gathering in of converts to the Church of Christ, both from among the settlers and the Indians. Flourishing congregations and well-organised churches of different denominations may now be found in various parts of this far distant region as the fruit of persevering Missionary labour in the face of numerous difficulties.

368. Conversion of a Desperado.—About twenty-five years ago a Missionary in Texas met a waggoner on the road, and offered him Doddridge's *Rise and Progress*. The waggoner replied, "My friend, I will be candid with you; I never read anything of the kind. I don't want you to throw your book away;" but he at length accepted the book for his wife. Four years after, the same Missionary was accosted by the waggoner. "Do you recollect me?" "I do not." "Don't you remember giving the *Rise and Progress* to a man four years ago?" "I do." "*I am that man.* I have wanted ever since to see you. I was then an exceedingly wicked man, a terror to my neighbourhood; I am *now a Methodist preacher.*" That man is still a faithful minister of the Gospel, influential in his community, and respected by all, and it is hoped that he may yet live many years to do good in Texas.

369. Indian Mission in Oregon.—The efforts which were made for the benefit of the wandering aborigines of Oregon at an early period

were followed by remarkable results. Some of them were called Flat-Headed Indians, from the circumstance of their heads having been strangely flattened in infancy, whilst others were of the Shastas and Klameths tribes. A station was formed among these people at the Dalles of the Columbia River in 1838 by the Revs. D. Lee and H. K. W. Perkins, of the Methodist Episcopal Church. A goodly number of natives having been brought to a saving knowledge of the truth and united in church fellowship, most of the ordinary services of the denomination were introduced, and the first camp meeting held in October, 1841, which was attended by circumstances worthy of notice. The spot selected for the meeting was a clean prairie, about three miles from the station. Peculiar feelings were inspired by the novel scene. About thirty bush tents encircled the ground. No seats were necessary for the children of the forest, who sometimes call the earth their mother, and prefer to rest upon her bosom. About five hundred Indians were assembled. Preaching and prayer meetings succeeded each other at regular intervals as usual. The time passed pleasantly until the Sabbath, which was a day of extraordinary interest. The presence and power of the Holy Spirit were manifested, and many were led to accept of the offered mercy of God through Christ Jesus. Mr. J. Lee baptized 130 hopeful converts, and administered the sacrament of the Lord's Supper to more than 400 natives, who had given evidence of a change of heart. After the meeting closed, the converted Indians continued to adorn their Christian profession by a consistent walk and conversation, and their teachers had the happiness of seeing many of them continue faithful unto death, and die in the hope of a glorious immortality.

370. In California.—When gold was discovered in the mountainous regions of the continent of America bordering on the Pacific coast, there was a simultaneous rush of people from all parts of the world to California; and both at the diggings and in the towns and villages which rapidly sprang up, society became fearfully demoralised. To meet the emergency as best they could, the religious societies of the United States sent forth Missionaries to proclaim to the people the good news of salvation, and to bring to their notice something more precious than gold. The agents of the Methodist Episcopal Church were early in the field, and among the huts at the diggings and in the streets of Francisco they bore a noble testimony against the prevailing vices of the day, and in favour of the truth of God. Nor were they permitted to labour in vain. They were favoured with some striking illustrations of the renewing influence of the Gospel, and proved it still to be "the power of God unto salvation to every one that believeth." In the course of a few years, several churches were built and congregations gathered in the principal centres of population, and a goodly number of converts were gathered into the fold of Christ of various nations and tribes of men. But the most remarkable and successful department of the work was that which was inaugurated for the benefit of the Chinese, of whom about 50,000 were soon congregated at the diggings. A considerable number of these were brought to a saving knowledge of the truth, some of whom were soon qualified and called of God to preach the Gospel to their fellow-countrymen in the land of their adoption. It is a pleasing fact that Christian churches of different denominations have nobly and successfully exerted themselves

to stem the torrents of infidelity and sin which have prevailed among all classes in California, and to keep pace with the rapid onward march of secular progress in that new and interesting country.

371. In Mexico.—After a series of struggles between two contending parties, involving the principles of civil and religious liberty, for more than half a century, a remarkable crisis occurred in the progress of affairs in Mexico a short time ago. Spanish Bibles had at different times been sent to the country by the American and the British and Foreign Bible Societies, and an agent of the institution last named had for several years been employed in promoting the circulation of the Scriptures among all classes. By these means, and by the occasional visits of Christian travellers, a measure of light was diffused among the people which excited a spirit of inquiry such as had never been known before, notwithstanding the efforts which were made by the Romanist party to suppress it. In 1869, a Roman Catholic presbyter, named Aquilar, was induced, through the study of the Word of God, to abandon the Romish Church, and to protest against the evils of the superstitious system of religion in which he had been trained. Having been brought to a saving knowledge of the truth himself, Aquilar proceeded to proclaim the good news of salvation to his fellow-countrymen; and, in the face of much opposition, he succeeded in establishing an evangelical congregation in the city. He died in extreme poverty, but bravely struggled on behalf of the Gospel. The good seed sown by him has sprung up with a rapidity unequalled in the history of Gospel work in Spanish America till there are now over fifty evangelical congregations in the city and neighbourhood. Through the generosity of some American Christians, a grand church —the noblest in Mexico, next to the cathedral, and the best situated of any—has been purchased for Protestant worship, and fitted up to seat a congregation of 800 persons, who are ministered unto by a converted Dominican friar named Manuel Aguas, who is now zealously engaged in preaching the Gospel to his fellow-countrymen. Other native agents are employed in the same good work, as well as two or or three devoted Christian ministers from the United States, who have hitherto had the principal direction of the enterprise, without being connected with any particular church or Missionary society.

372. Character of the Movement. —Speaking of the character of the religious movement in Mexico, the *New York Independent* says:—"Two special features mark this work—1st. It originated from within rather than without; its rapid growth and results are traceable more to God's working, and a deep conscious spiritual hungering among the people, than to any mission from abroad; and still this last came in as a necessity: it was the office of faithful men and women to bring and break the 'True Bread' to these prepared hearts. 2nd. It has been a work among the common people. Some years ago, we heard of 100 or more priests leaving the Roman Catholic to organise an Evangelical and Mexican Church. They seem to have disappeared; but here is something that begins and spreads among the people. This can proceed from no ecclesiastical dissatisfaction or official pique: it means spiritual hunger, which nothing but the Gospel can satisfy. 3rd. This work is remarkable for its wide extent. In

spite of every obstruction by priests, infidels, and others, more than forty congregations of Mexican men and women—twenty-three of them in the city and valley of Mexico alone—meet every Lord's-day to search the Scriptures and to worship God through the One Mediator only."

373. In Buenos Ayres.—Several years ago the Missionary Society of the Methodist Episcopal Church were induced to establish a station at Buenos Ayres, in South America, chiefly for the benefit of the English and American inhabitants who had become resident there for the purpose of commerce. There is a flourishing Sabbath-school connected with the mission, which has proved a nursery to the Church, a number of young persons trained up in it having given their hearts to God, and become decidedly religious. From the commencement the work has been sustained chiefly by those to whom the Missionary ministers, and an encouraging amount of success has attended the enterprise. The existence and judicious management of this noble institution is a standing witness to the truth of the Gospel in a land of Popish superstition and folly, whilst at the same time it is a source of life and salvation to those for whose more immediate benefit it was established. It has already been made the means of spiritual good to many of the American residents, and a few of the native inhabitants.

374. Conversion of Don Santiago.—Writing to an American paper, in 1871, a Missionary in Buenos Ayres says:—"I spent a day galloping league after league, in visiting the remote hamlets of the English-speaking settlers of the Pampas. The riding was hard, but the air was bracing and exhilarating. I could not but think, as we reined up in front of some *rancho* — Don Giuliermo, Don Santiago, and myself—that we were literally, in this instance, the cavalry of the Church. Our day's work was finished when we arrived at the house of Don Santiago, where we enjoyed at supper the luxuries of milk and butter, so unusual and unexpected in the country. Here he related to me the story of his conversion. In his boyhood he had attended the Sabbath-school of the American Church in Buenos Ayres, but on leaving it, and as he grew up to manhood, he became an open and hardened sinner. Profane and intemperate, he was rapidly advancing towards the state of a confirmed drunkard. One dark, rainy night, he and some congenial friends were holding a revel, when their liquor became exhausted. The nearest *pulperia* (grog-shop) was at some distance, and in the dark it was almost impossible to find the way through the open plains. He determined, however, to replenish their stock at all hazards, and tying a bottle to his waist, mounted his horse. He succeeded in reaching the *pulperia*, and obtaining the drink, and set out for the rendezvous of his friends. Missing one of his guidemarks, he was soon lost in the darkness. The rain fell in torrents, and he wandered, hour after hour, wet to the skin, peering into the darkness in search of the friendly light around which he had left his comrades. At last he found himself to be on the edge of what appeared to be a great sea. Tired and cold, he dismounted and crept under his faithful horse for shelter. It seemed as if he had gone leagues from the region of his home, into some strange land and had come upon some unexplored sea of which he

had never heard. "There," said he, "seated on the ground; soaked with rain, the pampero wind piercing to my bones, I reflected upon my past life. I thought upon the happy hours I had spent in Sunday-school. I thought of my teacher, of my pastor, my father, my mother, of God and heaven. The sinfulness of my life stood before me, and I determined, as I sat there with the bottle of rum in one hand and my horse's bridle in the other, that I would never drink again. I promised God, in the most sacred manner, that I would henceforth lead a Christian life." In such thoughts he passed the whole of that memorable night. Morning dawned and found him close to a little pond near his own house, which the rain and his imagination had swollen to a great flood. But that night was an era in the history of his life. It was the date of his consecration and conversion to the Saviour. Don Santiago was ever afterwards a staunch teetotaler as well as an active Christian.

375. In Keppel Island. — The point from which the South American Missionary Society seeks to promote the benefit of the fisher Indians of Tierra del Fuego and the natives of Patagonia generally is Keppel, Island where an establishment has been formed for the purpose of training native agents with the hope of future usefulness. A Missionary schooner, called the *Allen Gardiner*, is employed in passing between the island and the mainland, where two or three subordinate stations have been formed, among a wild and savage race of people. The work has hitherto been prosecuted amid many difficulties, and it is still in its infancy. The Fuegian and Patagonian languages have, however, been acquired by the Missionaries, and other preparatory work done which warrants the hope of ultimate success.

IN THE WEST INDIES.

376. Bitterness of Bondage.— As the West Indies became peopled with negro slaves, who were brought by hundreds and thousands every year from the shores of Africa, scenes of misery and wretchedness were witnessed never to be forgotten by those whose lot was cast in that country at an early period. Forcibly torn away from their native homes, and doomed to toil in hopeless bondage, in distant lands, without any friends to pity their condition, the unfortunate victims of the white man's cupidity suffered more than tongue can tell. Many of them utterly sank under the weight of their accumulated woes, and abandoning themselves to despair, wickedly sought relief in self-destruction. Others settled down into a low, sullen, melancholy state, and were never of much use to their owners, being often on the sick-list, and only induced to work occasionally by the severest coercion, which simply means the power of the lash, till they ultimately dropped into the grave, whilst comparatively young in years. A few, however, bore up nobly under their aggravated afflictions ; and resigning themselves to their fate, became inured to a life of abject slavery. These hardy sons of toil, and their descendants in the different islands of the West Indies, were the people to whom the Gospel was ultimately sent by the friends of missions in England, when the nation awoke up to a sense of the wrongs which had been inflicted upon the hapless negro race. And it is a remarkable circumstance that the bitterness of their bondage,

and the trials through which they had passed, seemed to have prepared their minds in some measure for the reception of the Truth, so that their numerous troubles were overruled by the providence of God to prepare the way for their deliverance.

377. Adaptation of the Gospel.—The adaptation of the Gospel of our Lord and Saviour Jesus Christ to meet the wants and to relieve the necessities of our sinful race, has often been clearly demonstrated; but it was never more strikingly apparent than in the case of the poor negro slaves in the West Indies. It brought to them in common with others the good news of salvation from sin, and guilt, and death, and hell, and it imparted blessings peculiarly suited to their condition. Whilst they continued in body the slaves of men, many of them were raised by its elevating influence to spiritual freedom in Christ, for "whom the Son makes free they are free indeed." The Gospel, moreover, made the poor negroes who received it more than ever resigned to their fate, as they were led to see how God in His providence could bring good out of evil; and we have heard many of them praise the Lord with overflowing hearts for having brought them to a place where they were taught to love and fear Him, notwithstanding the troubles through which they had passed. True religion also brought consolation to many a troubled heart during the dark and gloomy days of negro slavery, and nerved its possessors to bear up with Christian fortitude under their sufferings, being impressed with the abiding conviction that "all things work together for good to them that love God." Nor was Christianity without its influence in preparing the way for that happy change in the civil condition of the people which was at length brought about in a manner so unexpected. "Godliness is profitable unto all things having the promise of the life that now is and of that which is to come."

378. Early Success.—Notwithstanding the difficulties with which the first Missionaries to the West Indies had to contend in consequence of slavery and the prejudice which existed in many places against the religious instruction of the negroes, the success which attended their labours was truly marvellous. As early as 1802, the Rev. J. Burkenhead, a Wesleyan Missionary labouring in Antigua, was able to report as follows: "Our congregations are so large that some hundreds are obliged to stand out of doors. On Easter Sunday, the congregation was supposed to be about four thousand. While I preached from John xx. 15, many experienced that the Lord was risen indeed. The work in this island is rational and scriptural; the people's religious experience is sound and good, like that of our friends in England. We have added within the last eighteen months, eight hundred new members, and they are increasing more and more every day. We scarcely ever preach but some are convinced and others set at liberty. Sometimes the power of God descends on the congregation in a wonderful manner; the people fall down and lay as if they were dead, till the Lord bids them arise, and then they praise Him with joyful lips. The white people also crowd our chapel, and many of them have joined the society." We have a very pleasant personal recollection of the prosperity of the work of God among the poor slaves at a later period, when several of the mission stations on which we laboured were favoured with times of refreshing

from the presence of the Lord, and when there were large ingatherings of precious souls into the fold of the Redeemer, as the result of the persevering efforts of the devoted Missionaries.

379. Agencies employed.—Mission work in the West Indies has not been confined to any particular denomination of Christians. Moravians, Methodists, Baptists, Congregationalists, Episcopalians, and Presbyterians have all taken an honourable part in the religious instruction of the sable sons and daughters of Ham in the lands of their exile. It is pleasant to be able to state from personal experience that as a rule the agents of the different societies employed in this and in other distant lands generally live and labour in harmony and love. They have all the same object in view, and although slight differences in opinions and modes of operation may exist among them they are all of one mind as to the essential principles of Christianity and the importance of pointing the people to Christ as the only Saviour of sinners. It is only where the population is dense that the Missionaries of different denominations are found in close proximity to each other. Where the people are more scattered a division of labour generally occurs by common consent, and the agents of the respective societies take the work which appears to be assigned to them by the providence of God without interfering with the labours of others. Looking at the results of Christian Missions in the West Indies in the aggregate, we are constrained to acknowledge with adoring gratitude that God has greatly honoured and blessed the labours of His servants of different denominations. Abundant evidence has been given of the regenerating and sanctifying power of the Gospel as well as of the capability of the negro race to receive it in meekness and love to exemplify its excellency by holy living.

380. Moravian Stations.— The United Brethren, commonly called Moravians, have been labouring in the West Indies since the year 1732, when Leonard Dober and Tobias Leupold landed in the island of St. Thomas as the first Missionaries. Since then, stations have been established at St. Croix in 1734, Jamaica in 1754, Antigua in 1756, St. Kitt's in 1775, Barbadoes in 1765, Tobago in 1790, and at Surinam in 1735. At all these places congregations have been gathered, Christian schools established, and the people instructed in a knowledge of the things pertaining to their present and eternal well-being. About 170 Missionaries and teachers, males and females, are employed on these stations. They have under their care nearly 60,000 negroes, about 26,000 of whom are communicants, and 16,000 children are reported as receiving instruction in the mission schools. From personal observation, we can testify to the excellent moral and religious results of the Moravian mission in the West Indies.

381. Wesleyan Stations.— The Wesleyan mission to the West Indies was only commenced in 1786, about eighty-five years ago; but so rapid has been the progress of the work, that it might be tedious to enumerate all the stations now occupied by the Society. Suffice it to say that from Antigua, where the work was first commenced, it has spread to Jamaica, the Bahamas, Hayti, Tortola, Anguilla, St. Martin's, St. Bart's, St. Eustatius, St. Kitt's, Nevis, Montserrat, Dominica, Barbadoes, St. Vincent's, Grenada, Tobago, Trinidad, Demerara, Hondu-

ras, and other places. At most of these stations, substantial places of worship have been erected, Christian churches organised, schools established, and multitudes of sinners brought to a saving knowledge of the truth, and gathered into the fold of the Redeemer. In connection with the various districts and circuits into which the West Indies are divided by the Wesleyan Missionary Society, there are now 91 Missionary ministers, 44,446 church members, and 27,835 scholars in the mission schools. But the moral and spiritual results of this mission cannot be represented by figures. They will only be known when the light of eternity shines upon the toils and triumphs of time.

382. Baptist Stations. — The agents of the Baptist Missionary Society commenced their work in the West Indies at an early period (1813), and they have toiled with a measure of zeal and perseverance worthy of the highest commendation. Nor have their labours been in vain in the Lord. In Jamaica, the Bahamas, Honduras, and Trinidad, where the principal stations are situated, there has been a large ingathering of precious souls into the fold of Christ. In Jamaica alone there are now 95 regularly organised churches, 37 Missionary pastors, native and European, and 21,599 church members, with a proportionate number of scholars in the mission schools. A theological institution has also been established at Port Royal for the training of native Missionaries and teachers for the West Indies and Africa, which bids fair to realise the most sanguine hopes of its benevolent projectors. In their last annual session the members and delegates of the Jamaica Baptist Union recorded their adoring gratitude to God for the large measure of success with which He has been pleased to crown their efforts during the past year.

383. London Society's Stations. —The principal stations of the London Missionary Society are found in Jamaica and British Guiana, including Demerara, Esquito, and Berbice. The agents of this noble institution had the honour of being the first to enter upon Missionary labour in Demerara at a time (1808) when there was much opposition to the religious instruction of the poor slaves. The sufferings of some of them were great; but they "endured as seeing Him who is invisible," and they had a rich reward in seeing the pleasure of the Lord prosper in their hands. Both in Guiana and Jamaica, numerous elegant places of worship and prosperous churches testify to the success which has attended the labours of the London Society's Missionaries, and afford good ground for hope that still greater results will be realised in time to come.

384. Presbyterian Stations.— The agents of the Scottish Missionary Society commenced their labours in Jamaica at an early period, and they took an honourable and full share of the work of promoting the civilisation and elevation of the people both before and since their emancipation. A considerable number of Presbyterian ministers have also for many years been appointed to labour in other West India colonies for the benefit of their fellow-countrymen, who have settled there as planters and merchants, and who claimed support for their pastors from Government funds. Several years ago we were able to enumerate nearly 20 Presbyterian places of worship in Jamaica alone, with a church-membership of nearly 3,000,

since which time both congregation and churches have no doubt considerably increased.

385. Church Mission Stations.—When the way began to open for the promulgation of the Gospel among all classes in the West Indies, the Church Missionary Society sent a number of ministers and catechists to Jamaica, Trinidad, Demerara, and other colonies. At the commencement of the work, most of the agents employed were Germans; but, being generally young men of simple piety and earnest zeal, they did good service in the cause of Christian civilisation in the respective localities where their stations were established. In process of time, when diocesan episcopacy was extended to the West Indies, the Church Missionaries were placed under the superintendency and direction of the respective bishops within whose jurisdiction they were found, and their stations, in most instances, were incorporated into the parochial system which was almost everywhere established. An important mission to the native Indians in the neighbourhood of the river Essequibo, in British Guiana, has, however, continued under the direction and management of the Church Missionary Society, and has been productive of much good to a long neglected race of aborigines.

386. Emancipation.—One of the grandest results of Christian Missions to the West Indies was the emancipation of the negro slaves in all the British colonies in the year 1838. We do not undervalue the labours of the Anti-Slavery Society, nor the eloquent pleadings of Wilberforce, Clarkson, Buxton, Lushington, and others; but most assuredly every other instrumentality brought to bear upon the subject would have been in vain had not the Gospel of our Lord Jesus Christ, as preached by the Missionaries of different denominations, prepared the way for the great and glorious change in the civil condition of the people, and actually raised them to the status of men and brethren. The manner in which the negroes generally received the boon of freedom so generously secured for them by British Christians at the cost of *twenty millions* sterling, clearly showed their appreciation of the blessing. The enemies of freedom had predicted that the era of emancipation would be marked by anarchy and rebellion, and that the slaves would no sooner be made free than they would rise against their former owners, and seek to be revenged for their wrongs by acts of cruelty and blood. But it was not so. The utmost quiet and order everywhere prevailed; and the people connected with the different mission stations generally assembled together in their respective places of worship on the night preceding the 1st of August, to celebrate the event in a solemn religious service. A watch-night meeting was held in most places, and congregated thousands of men, women, and children were found upon their bended knees before God to receive the blessing of freedom as from Heaven, and, when the clock struck twelve, which was the death-knell of slavery, they rose to their feet, and sung with united heart and voice, as they had never sung before,

"Praise God from whom all blessings flow," &c.

The following day was also generally kept as a holy Sabbath,—a day of rest and thanksgiving, that 800,000 poor negroes were made free, and that the last remains of slavery were swept away throughout the length and breadth of the British Empire.

387. Results of Freedom.—One of the first fruits of emancipation in most of the West India Islands was the manifestation of an earnest desire on the part of the newly enfranchised to attend the public worship of God, and give increasing heed to religious instruction. Our mission chapels and Schools were crowded to excess, and new erections or enlargements became necessary on most of the stations. A spirit of religious awakening and inquiry, moreover, went forth among the people, and applications for admission on trial as church-members from persons who professed to have a sincere desire to flee from the wrath to come, were very numerous and pressing. In an interesting sphere of labour occupied by the writer in one of the smaller islands at this period upwards of one thousand new members were received to Christian fellowship in the short space of twelve months. Nor was this the result of mere animal excitement, or of fanatical delusion. A gracious spirit of genuine revival generally prevailed, and the candidates for membership exhibited a measure of decorum and seriousness indicative of deep conviction of sin, and an earnest seeking for salvation. It is pleasant to be able to add that a large proportion of these inquirers went on to know the Lord; and, ere long, became the happy partakers of God's favour and blessing. Thus were our native churches built up and edified; and, without any special commotion or particular outward manifestation of feeling, the number of the faithful was greatly increased, the Lord adding to His Church daily such as were saved.

388. Increase of Church Accommodation.—The number of places of worship was greatly multiplied soon after the emancipation of the slaves. "There are now in Jamaica," says the Rev. J. M. Phillipps, writing in 1863, "as nearly as can be calculated upwards of fifty regular churches and chapels of ease; about eleven Moravian chapels; two large chapels of the Church of Scotland; twelve in connection with the Scottish Missionary Society; eleven belonging to the London Society; four or five in connection with American Congregationalists; eight or nine with Native Baptists; seven or eight with the Church Missionary Society; upwards of fifty with the Wesleyan Missionary Society; seven or eight with the Wesleyan Association; and about sixty with the Baptist Missionary Society; making a total of about two hundred and twenty-six regular places of worship in the island. Besides these there are connected chiefly with the Baptist and Wesleyan mission stations numerous other preaching places where Divine worship is regularly performed in private houses, in temporary places erected for the purpose, or in negro huts, not to mention the frequency with which service is conducted out of doors, beneath the shade of trees, and in temporary sheds. The whole number of places at which the Gospel is occasionally or more statedly preached by regular ministers, cannot, by the lowest calculation, be estimated at less than three hundred." And what was better still, this large number of Christian sanctuaries of various kinds, and belonging to different Christian denominations, were generally crowded with attentive hearers of the Word of God, and to many "the Gospel came not in word only but with power, with the Holy Ghost, and with much assurance."

389. Improvement in morals.—The improvement in the character and conduct of the people generally as the result of the labours of the

Missionaries, especially after emancipation, was very perceptible. Writing in reference to Jamaica at this period, a gentleman of large experience bears the following testimony:—"Instead of the public carnivals and riotous and obscene processions in the street, once so common on the Sabbath, that sacred day may now be said to be generally hallowed. The Sunday markets are universally abolished, and the appropriate duties and engagements of the Sabbath are more extensively and properly observed than even in England. From the earliest dawn thousands, both young and old, clothed in clean and neat apparel, are seen thronging the streets and roads to and from the house of God and the Sabbath schools. Such a scene would be delightful under any circumstances, but the more so from the perfect contrast it presents to those formerly witnessed. The throngs which sometimes issue from some of the larger places of worship in the towns are so great as to render the streets in the neighbourhood almost impassable. The whole population, both of the town and suburbs, seem to be in motion, and, when going in one direction, resemble a torrent carrying everything before it; those who are married exhibiting the truly civilised and social spectacle of walking arm-in-arm: this fact, the narration of which in England may excite a smile, is here noticed on account of its comparative novelty among a people who were lately sunk in the lowest depths of degradation and sin. Such a transformation in the manners and appearance of the people could, a few years ago, scarcely have been imagined by any one acquainted with the then existing state of society."

390. Social Elevation. — The happy results of the Gospel soon after the era of emancipation were seen not only in the improved moral conduct of large numbers of the newly-enfranchised labouring population, but also in the social elevation of the people generally. They built better houses, acquired a taste for decent furniture, and clothed themselves and their children in a manner unknown in the days of slavery. Increased attention was also paid to education, and our mission schools for children and adults, both on Sabbaths and weekdays, were often crowded with pupils, many of whom succeeded in acquiring a respectable share of learning. In those places where facilities were afforded for purchasing lots of land in the neighbourhood of the estates where they laboured, the negroes soon acquired small freeholds, on which they erected comfortable cottages of their own, and villages sprang up with amazing rapidity, affording pleasing evidence of the benefits of freedom, and the industry of the people when stimulated by proper motives. A few instances came under our notice, especially in Demerara, of a number of negroes forming themselves into joint stock companies, and purchasing and working abandoned sugar estates with success, on the cooperative principle. Individual labourers also of more than ordinary natural abilities, by dint of persevering application to study, and a spirit of enterprise, worked their way to a higher position in the social scale, and were seen occupying situations of trust and responsibility such as men of colour had never filled before in the West Indies. However these instances of the social elevation of the people might be brought about they were generally traceable, directly or indirectly, to the influence of the Gospel as preached by the Missionaries.

391. Christian Experience and Practice. — The Christian experience of the majority of our native converts in the West Indies was not of that crude, unsatisfactory character that many would suppose. Considering that the people were but just emerging from the darkness of a long night of cruel bondage they were remarkable for their general intelligence and the clearness of their views in reference to experimental and practical religion. In social meetings, and meetings of Christian fellowship, we have heard testimonies from converted negroes which would have compared favourably with those of the disciples of Christ in any country. There was, moreover, a liveliness and pathos attending all their utterances which lent a certain charm to the services in which they took part, and made it very interesting to be associated with them. Nor did the Christian excellences of our Church members evaporate in mere sentiment. For loyalty to the British throne, affection for their ministers, attachment to God's house, kindness to each other, genuine benevolence, and other Christian virtues, the people connected with our Mission stations in the West Indies are very remarkable; and, in common with other Missionaries, we look back upon the years spent among them with feelings of gratitude and joy in remembrance of the wonderful change which was effected by the renewing and sanctifying power of the Gospel in a people once so deeply sunk in ignorance and sin. In illustration of the truth of this statement many pleasing instances might be given which came under our personal observation, or that of our Missionary associates. But in view of the claims of other parts of the world upon our limited space, our selections of particular stations and individual examples must necessarily be few and brief.

392. In Barbadoes. — As a specimen of numerous instances which might be given of the triumphs of the Gospel in the West Indies, reference may be made to the island of Barbadoes. The Wesleyan Mission was commenced in Bridgetown, in 1788, when Dr. Cook arrived there, bringing with him the Rev. B. Pearce as the first Missionary. For several years the results were very small indeed, and at different times the agents of the Society and their timid little flock had to endure much from a spirit of open persecution which manifested itself on the part of the planters and others. At length, however, a better feeling came over the so-called respectable part of the community, and the Missionaries were permitted to pursue their beloved work in peace. A gracious revival of religion was, moreover, experienced, and a measure of prosperity was realised which has but few parallels in the history of Missions. The work extended to every part of the island, commodious chapels were erected in Bridgetown, Speightstown, Providence, Ebenezer, St. George's, and other places, and large congregations were everywhere gathered who listened to the word preached with marked attention, hundreds and thousands being ultimately gathered into the fold of Christ and united in Church fellowship. There was at the same time a corresponding improvement in the morals of the people, and the whole island became, to a large extent, permeated with the influence of the Gospel. In the three Wesleyan Circuits into which Barbadoes is divided there are now *seven Missionaries, two thousand three hundred and ninety-nine church members, and three thousand four*

hundred and fifty-nine scholars under instruction in the mission schools. The Moravian stations at Bridgetown, Sharon, and Mount Tabor have also greatly prospered, whilst the Church of England has of late years developed its resources to an extent never known before.

393. Ebenezer. — This is the name given to a Wesleyan mission-station in the parish of St. Philip's, on the windward side of the island of Barbadoes, in commemoration of the Divine goodness by which the Gospel was first introduced into that once dark and benighted region. In the month of July, 1835, two Christian ladies, members of the church in Bridgetown, visited Crane, a celebrated little watering place in that neighbourhood, for the benefit of their health. During their stay they embraced every opportunity of doing good, and, at their earnest request, the writer, who was stationed at Providence at the time, paid them a visit, on which occasion he held a religious service in their hired house, which was crowded by their neighbours and friends, whom they had invited to the meeting. The third chapter of St. John's Gospel was read and expounded, when a gracious influence descended upon the congregation. This was the beginning of good days in that neighbourhood, and a work of God commenced which spread with amazing rapidity and to an extent truly astonishing. The people were so impressed by what they heard at this the first religious service they had ever attended that they earnestly requested the Missionary to come again to minister to them the Word of Life. He did so, and the results were marvellous. In a very short time a number of poor negroes were convinced and converted, and for their further instruction in the truths of the Gospel they were united in classes, and the foundation of a Christian Church was laid which has continued to prosper from that day to this. A few years afterwards, when he had removed to another station, the writer received a letter from his successor informing him that there were then 800 members united in church fellowship, as the result of this small beginning. Ebenezer was afterwards made the head of a mission circuit, and now occupies two Missionaries, who have 1,132 church members under their pastoral care, and 800 scholars in the mission schools.

394. In Jamaica.—At the Anniversary of the Baptist Missionary Society held in Exeter Hall, on 27th April, 1871, the Rev. Thomas Lee, from Jamaica, adverting to the results of the Gospel in that island, said:—"The abominable curse of slavery has been swept away, and men and women are no longer chattels and things, but have been raised from their degradation, not only to the enjoyment of Christian privileges, but to extend to others the saving and salutary influence of the truth which they themselves have received. The Missionaries found in this land concubinage the rule, but now the marriage tie is honoured; they found ignorance most gross, but now the people not only have knowledge to some extent, but a thirst for knowledge, and, despite the ravings of the anthropological gentlemen, they have the capability of acquiring knowledge. We have at the present moment 95 fully organised churches, comprising a membership of nearly 22,000. There are upon the inquirers' roll-book between two and three thousand, inquiring their way to Zion, with their faces thitherward. Day and Sunday-schools are now found

throughout the island, and to speak more generally, and to take into consideration the labours of others, Jamaica is no longer a heathen land, but a Christian one. In some instances it is as Christian, and, probably, more so than even this. At the present moment there are 250 churches in Jamaica, one to every 1,350 of the population. There are 23 recognised ministers there, that is, one to every 2,000 of the population, and it is estimated upon good and reliable data, that 65,000 of the population are in connection with our own churches, and under direct religious teaching. The majority of our pastors in Jamaica are natives from our own institutions. We have also sent Missionaries to Africa. The sons and daughters of Jamaica have gone there and have preached in their fatherland the glorious Gospel of the blessed God. I have been delighted with this,—that the results of the Gospel are the same in every land."

395. A Planter's Testimony.—At a public Missionary meeting held in Great Queen-street chapel, London, on the 28th of April, 1819, Joseph Butterworth, Esq., the chairman, observed that he held in his hand details which must be interesting to every friend of Missionary exertions; from which it was evident that God was blessing the labours of the Missionaries in all parts of the world; perhaps nowhere more than among the most wretched and degraded of mankind—the negroes in the West Indies. Multitudes of these had been raised from the depth of ignorance, depravity, and wretchedness, and been brought to lead pious and useful lives; and when they were called to quit this world, had died happy and triumphant. He also read several extracts from a letter which he had received from a West Indian planter (a gentleman who made no particular profession of religion), which exhibited in the most striking manner, the beneficial effects of the Gospel in ameliorating the natural and moral condition of the negroes, and showed how much it was the interest of the planters to encourage the Missionaries. This gentleman wrote from experience; for, during his absence from one of his estates, the Missionaries had been discharged by the manager, and the effects were apparent: his estate was reduced to a mere wreck; the negroes, in consequence of their dissipated lives, exhibited nothing but marks of sorrow, sickness, and despair—they literally looked like creatures dug up from their graves. He instantly sent to fetch back the Missionaries, and through their exertions, order, happiness, and prosperity were restored.

396. Love for God's House.—On the 22d of March, 1829, the Rev. J. Burton, of Tortola, had occasion, in the discharge of his Missionary duties, to visit a place called East End. Whilst in the act of concluding the service after preaching, his horse broke loose from his fastening, leaped over a stone wall, and galloped off into the woods, where he spent the night. The Missionary, being thus deprived of the means of returning home by land, engaged a small fishing canoe to convey him by water. When about to embark, a poor old negro woman, bending beneath the weight of seventy years, drew near and respectfully requested a passage over to Buck Island, a small desolate rocky pile of land, about five hundred yards from the shore of Tortola, and nearly a mile and a half from East End chapel. Her wish was readily complied with, and she

entered the canoe. While on their way to her solitary island home, the Missionary learned with astonishment that this venerable saint of God was in the habit of regularly passing from Buck Island to Tortola on a narrow bar of sunken rock to and from preaching every Wednesday evening, when there was service, alone, and on foot. There is generally from one to three feet of water covering this bar, and rarely if ever less than is sufficient for a barge, with four or five men in her, to pass over at full speed. Yet on this dangerous reef, on many a dark night, and through many a whistling wind, had this poor woman, with only her staff in her hand, heroically waded through the water and passed to the house of God, to hear His blessed Word, and to worship with His people. She could exclaim with the Psalmist: — "How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord."

397. Love your Enemies. — A poor negro slave, who was torn away from his home in Africa, and taken to Jamaica whilst yet a youth, had not been long in that island when he came under the influence of the Gospel as preached by the Missionaries. On being baptized, he took the name of Peter; and by his upright deportment he soon became a favourite at the "great house," and was employed as a domestic servant, instead of being doomed to labour in the field. Soon after Peter was installed in his new office, a slave ship arrived from the coast of Africa, and he accompanied his master to Spanish Town, where he went to select a few fresh negroes for the estate. When they reached the slave mart, and the planter had purchased a few likely hands, Peter recognised an elderly man sitting in a corner of the yard, and, pointing him out to his master, respectfully requested that he might be added to the number. At first the master objected, saying the man was too old. "Neber mind, massa, please buy him," said Peter. At length the planter, thinking the elderly slave might be of some service, bought him, and was at once struck with the attention paid to him by Peter, who not only conversed with him in a friendly manner, but took him to the chapel with him, and paid special attention to him when sick. One day the planter asked Peter what was the occasion of his kindness to the old man; if he were his father, his brother, his uncle, or his friend? At first Peter hesitated; but being pressed by his master for some explanation, said, "No, massa, he not my fader nor broder, nor uncle, nor friend; but he be my enemy. In my own country he ben help for ketch me, and sell me for slave. So when me see him come here, me ask massa for buy him, dat he may hab kind massa; and Peter can take him to chapel and school to hear about Jesus, because massa Jesus say, 'If thy enemy hunger, feed him; if he thirst, give him drink;' and massa no see, he now become good old man."

398. Sambo and his Bible.—A poor female slave in the island of Jamaica, who had been converted to God and taught to read on a mission station, called her son Sambo to the side of her dying bed, and charged him especially not to neglect the "blessed Book." By the "blessed Book," she meant that portion of the sacred Scriptures which he possessed, which was nothing more than a torn and mutilated copy of the New Testament. Having been trained up in the fear of the Lord,

and made a happy partaker of His saving grace in early life, Sambo was not unmindful of the dying charge of his pious mother. When the labours of the day were over, this poor negro slave might have been seen sitting at the door of his hut, turning over the well-worn leaves of the "blessed Book," and earnestly reading aloud for the benefit of a few of his less gifted sable brethren and sisters, who squatted themselves on the ground around him. Sambo read very slowly, for he was often obliged to stop and spell the long words, as well as to answer the questions of his audience. Now and then he would meet with a passage, the meaning of which was not quite plain, when he was in the habit of thrusting his fingers into his woolly hair, and pausing for a moment, to try to think what it could mean; or he would reverently look up to God, and pray for His Holy Spirit to help him to understand the "blessed Book." He also learned many chapters by heart, or, as the little negro boy said, he "put the Book into his head," that he might be able to recite favourite passages, and talk about them to the other negroes, when they were at work in the boiling-house or the cane-field.

But Bibles will wear out; and the rough fingers of a hard-working negro, to whom the Book was a constant companion, made Sambo's fragmentary portion of the sacred volume wear out very quickly. The Word of God was scarce in those days, and in the wild and mountainous district where he lived, the pious slave had no means of procuring a perfect copy of the sacred Scriptures. As time rolled on, Sambo himself became old and worn out, when his master kindly gave him his freedom, with a little cottage to live in and a small plot of ground for his support. The old man now delighted more than ever to speak with the black people with whom he met about the things belonging to their peace. He could remember very well much that he had learnt from the torn testament, but could not bring forth the Book, to show that it was really written there. This made the negroes frequently slight what he said. "Ah! it may be very true," cried they; "but show us in de Book—show us in de Book!" For some time Sambo was unable to do this; but at length, having heard that a large supply of Bibles had arrived at Kingston, he set out for the city with the hope of procuring one. The distance was fifty miles, a long way for an old man to travel on foot; but by patient perseverance he ultimately reached the place.

On coming to the Missionary's house where the Bibles were deposited, Sambo was delighted with the splendid array of goodly volumes which were spread out before him, and, pointing to a copy with large print, that would just suit his impaired eyesight, asked what was the price. "A dollar and a half," was the answer. At this the negro's face looked sad. "What is the matter?" said the Missionary. "O, dear massa!" cried Sambo, "dis is all me hab," at the same time producing a dollar. The Missionary asked the man his name, and inquired where he came from, and believing in his honesty, allowed him to have the Bible for his dollar, with the understanding that he would pay the balance at some future time. Having secured his prize, Sambo set off on his way home with a glad heart. As he came in sight of his humble cottage, it was the evening hour, and the negroes were just coming home from their work in the fields. They surrounded the old man with eager curiosity, and rejoiced with him when he held

the beautiful Bible up in his hand, exclaiming, "Joy, joy, for de blessed Book!" They required Sambo at once to read to them from the new Bible, which he did for some time with considerable fluency. All at once he stopped, when several voices cried, "Go on, go on!" "No," replied Sambo, "me no go on; de Book is not all paid for. How much you give, Jack? How much you give, Tom? How much you give, Mary?" In response to this appeal, the deficient half-dollar was soon collected, when Sambo set off to Kingston a second time, and faithfully discharged his obligation. He soon returned home to prosecute his beloved work among his sable brethren, considering the "blessed Book" cheap for a dollar and a half and the labour of walking 200 miles to procure it.

IN WESTERN AND SOUTHERN AFRICA.

399. On the Western Coast.—Considering the magnitude of the continent, a very small portion of Africa has as yet come under the influence of the Gospel. On the Western Coast the mission stations are confined chiefly to the settlements at the River Gambia, Sierra Leone, Lagos, Cape Coast, Liberia, Fernando Po, and the neighbourhood of the Cameroons in the Bight of Benin. At each of these places, and in numerous towns and villages in their vicinity all along the coast, prosperous missions have long been in active operation under the direction of the Church, Methodist, Baptist, Presbyterian, and American Missionary Societies, the results of which have already been such as to gladden the hearts of the friends of the enterprise, and to warrant the hope of still greater good in time to come.

400. Civilisation. — Various well-meant efforts were made at an early period by Christian philanthropists to check the abominable slave trade and to promote the civilisation of the negro race on the coast of Africa, but in several instances they signally failed, being purely secular in their character. It was only when combined with direct attempts to diffuse abroad among the sable sons and daughters of Ham a saving knowledge of Divine truth that other means, collateral and subordinate, were rendered instrumental in raising them in the scale of being. The glorious Gospel of the blessed God, with its invariable accompaniment of Christian education, has proved the most effectual civiliser of dark, benighted heathen tribes, and especially of degraded Africans. At every settlement and every mission station on the Western Coast may now be seen converted negroes neatly clothed and living in cottages very different from the rude huts they were wont to occupy when in their former wild and savage state. The temporal benefits arising from the introduction of Christianity are strikingly apparent to every unprejudiced visitor of our mission stations.

401. Remarkable Instances.—The population of the British settlements on the river Gambia and at Sierra Leone consists chiefly of liberated Africans, or negroes rescued from slave vessels by the English men-of-war which were formerly sent to cruise on the coast of Africa, for the suppression of the infamous slave trade. Language cannot describe the condition in which we have seen these miserable creatures

brought on shore from the slavers. And yet from these dregs of humanity we have seen men raised up as the fruit of Christian missions, who by their intelligence, industry, perseverance, and piety, have been a credit to their country and an honour to their teachers. Some of these, after a moderate course of training in our mission schools, have devoted themselves to trade and commerce with energy and success; and we have known them rise to eminence and proceed to England to purchase their own stock of merchandise on a large scale with a measure of tact and discrimination seldom surpassed by their pale-faced competitors. Others have filled with honour various offices under government, whilst a few have risen to a respectable position in the learned professions, practising as physicians or lawyers, or filling the sacred office of the ministry and preaching with power and success to their fellow-countrymen that blessed Gospel which had been made the principal means of their elevation. One of the most striking and remarkable results of the Missionary enterprise on the western coast of Africa, is to be found in the fact that a large majority of the stations are now efficiently manned by native ministers raised up and educated on the spot through the instrumentality of the men of God who brought to their shores the glad tidings of salvation.

402. Spiritual Results.—The results of a Gospel ministry and of religious instruction in Christian schools at those places on the western coast of Africa that have been favoured with the labours of the Missionaries are seen not only in the social improvement of the inhabitants, but also in their moral and spiritual elevation. The rising generation are trained to read the Word of God; places of worship are erected, and congregations gathered; and the Sabbath-day is kept with a decorum which might be imitated with advantage by professing Christians in more highly-favoured lands. A marked change is, moreover, visible in the moral conduct of all who have been brought under the influence of divine truth; and we have met with instances of genuine piety which would have done honour to any age or country.

403. Actual Conversions. — Notwithstanding the numerous difficulties with which the Missionaries have had to contend, arising from the unhealthy character of the climate and the degraded state in which the people were found, few parts of the mission field have been more fruitful in actual conversions to God and tangible results of Missionary labour than the western coast of Africa. Gracious revivals of religion have at different times been experienced in the course of which scores and hundreds of poor negroes have been brought to a saving knowledge of the truth, and enabled to rejoice in a conscious sense of the favour of God. As early as the year 1819, the Rev. John Baker, a Wesleyan Missionary, was enabled to report the addition of upwards of two hundred members to the society in the course of a few months as the result of a gracious awakening with which the Church had been visited. In reference to the genuineness of this work, Mr. Baker says, in a letter addressed to the committee in London: "I do not hesitate to say of nearly all those who have been added, I have no more doubt of their conversion than I have of my own. The work has produced a general reformation."

404. New Stations.—On every

part of the western coast of Africa Christianity is slowly but surely aggressive. New mission stations in advance, on the regions of Paganism, are frequently being established, in connection with which wonderful changes sometimes take place in a short period of time. The most remarkable instance of this kind which has come under our personal notice was at Macarthy's Island, on the river Gambia, at an early period. The writer proceeded to this advanced post, nearly three hundred miles from the mouth of the river, for the purpose of forming a new station in 1831. Although so far beyond the boundaries of civilisation, our first impressions were hopeful, and on the occasion of a second visit, a short time afterwards, we took with us a native teacher, procured a piece of ground, erected the first Christian sanctuary, and organised the first mission school ever known in that country. Twelve months afterwards we visited Macarthy's Island for the third time, when we witnessed a scene which more than compensated for all our toil and exposure in that unhealthy climate. A large and attentive congregation assembled together for Divine worship; a well-conducted school showed signs of progress, several of the children being already able to read an easy lesson in the New Testament; and a goodly number of candidates for Christian baptism had been well instructed by the native teacher in the first principles of religion, whilst several couples were ready to be joined together in holy matrimony, having entirely relinquished their former heathen practices. Nor was this all. Several native converts having given satisfactory evidence of a genuine work of grace on their hearts were united in Church fellowship, and a Christian community was formed which has continued from that day to this, having sometimes reported as many as two hundred consistent members. During the forty years which have elapsed since the commencement of this station multitudes have no doubt passed away to the "better country," and there is reason to hope that, in common with many others, it will continue to be a centre of light and influence to all around, and the means of sending the Gospel to the regions beyond.

405. Progress.—Most of the Missionary Societies engaged in evangelical work on the western coast of Africa, in their Reports for 1871, speak of progress. The Church Society has transferred its stations in Sierra Leone entirely to the care of native pastors, who receive a grant of £500 per annum towards their support from the Colonial chest—a circumstance which has given much umbrage to other religious bodies. The other stations at Yarabu, Abakuta, Lagos, and in the neighbourhood of the Niger, under the care of Bishop Crowther, himself a native African, are said to be prospering. The Wesleyans also report most of their stations to be in a prosperous state, and conclude by saying:—"We have much to encourage us. We have now in Western Africa 23 Missionaries (most of whom are natives), 7,961 members, and 5,362 scholars in our mission schools." The Baptists say:—"The Rev. A. Saker has been busily engaged during the year in carrying to a conclusion at the press his version of the Old Testament Scriptures. Recalling the past and comparing the present with it, the Missionaries rejoice over many persons rescued from the power of Satan, and the general improvement in the character of the tribes more especially under their instructions. Many have become truly converted to God, and exam-

ples to their Pagan countrymen of the Christian life." The Presbyterians at the Cameroons are persevering with their work amid many difficulties, and are encouraged by seeing a few wandering sinners gathered into the fold of the Redeemer. The American Missionaries of different denominations are doing a noble work in Liberia, as are also the Germans of the Basle Society at Christiansbourg and other places. The Primitive Methodists only commenced their Missionary labours at Fernando Po about two years ago; but they have made a good beginning, and in their Report just published they say:—"Mission premises have been purchased; a good congregation regularly attends the ministry; many natives have been converted, baptized, and admitted into church fellowship. The society now consists of seventy members. A Sunday school has been commenced and is doing well. A day school has also been formed, and competent salaried masters have been secured. The natives of Santa Isabel appear very wishful to have their children educated. The Missionaries regularly visit Bassupoo, one of the interior towns, and generally preach in the king's palace. The Committee have arranged to commence another station among the uncivilised part of the population in the vicinity of North-West Bay.

406. At the Cape of Good Hope.—No country has made more powerful appeals to the friends of missions for sympathy and aid than Southern Africa, and few places have met with more prompt attention from the institutions which have been organised for the express purpose of propagating the Gospel in foreign lands. The Moravian Missionaries commenced their labours at the Cape of Good Hope as early as the year 1737. They were followed by the agents of the London Missionary Society in 1799, and by the Wesleyans in 1814. More recently the field has been entered by the agents of the Scottish, Rhenish, Berlin, Paris, and Hamburg Missionary Societies, all of whom have laboured, with more or less success, whilst the English and Dutch Reformed Churches have awakened up to a sense of their responsibility, and manifested a degree of earnestness for the diffusion of the Gospel, unknown in former times. These respectable and influential bodies of Christians may differ in their views as to minor matters of doctrine and church discipline, but in their respective organisations for the spread of the Gospel in heathen lands there is a remarkable identity of aim and effort to place non-essentials in the background, and to put forth all their strength in making known the glad tidings of salvation to their perishing fellow-men. We can testify from experience that the agents of the different Missionary Societies in South Africa generally live and labour together in much harmony and love, the field being wide enough for all, and there being ample work for all to do, without much temptation to indulge in party jealousy and strife. We have, moreover, seen with gratitude and joy the blessed results of the labours of different Missionary Societies, as they are exhibited in the existence of prosperous native churches, and the general improvement in the morals and manners of all who come under their influence.

407. Khamiesberg Station.—The first station occupied by the Wesleyan Missionary Society in South Africa was at a place called Lily Fountain, on Khamiesberg, Little Namaqualand. It was commenced by the Rev. Barnabas Shaw

in the year 1815. He found the people in a very ignorant and degraded condition; but in the course of a few years he was favoured to see them rise to a respectable state of civilisation. He taught them the use of the plough, and many other arts of civilised life; and what is better still, he and his devoted associates pointed them to Christ as the only Saviour of sinners; and were made instrumental in the hands of God in gathering a goodly number of them into the fold of the Redeemer. When the writer visited Khamiesberg in 1855 to inspect the station and to officiate at the opening of a commodious new chapel which the natives had just erected at a cost of about £1,000, he witnessed scenes never to be forgotten. A large congregation assembled together and presented themselves in the house of God neatly clothed and showing other unmistakable tokens of social progress. The community consisted of about one thousand natives occupying lands secured to them from Government. *One hundred and eighty-four of these were united in Church fellowship, and three hundred scholars* were attending the mission school. Nor were there wanting the most satisfactory evidences of material progress and substantial improvement in the temporal circumstances of the people, since the introduction of Christianity among them. About seven hundred acres of land had been brought under cultivation, and the people belonging to the Institution owned about one hundred ploughs, thirty waggons, two thousand five hundred horned cattle, four hundred horses, and seven thousand sheep and goats. In a meeting which the writer held with the native converts for the purpose of Christian counsel, some of the aged members bore honourable testimony to the regenerating power of Divine grace, as realised in their own experience, as well as to the beneficial effects of the Gospel generally on the whole community.

408. In Great Namaqualand.—As early as the year 1806 the Gospel was carried over the Orange river into Great Namaqualand by the agents of the London Missionary Society. Their zealous labours were not without fruit; but, in consequence of the sterile character of the country and the wandering and warlike habits of the people, they were induced, after a while, to remove to the remote interior where there was a more promising prospect of success. The place was next occupied by the Wesleyans, who persevered amid many difficulties, the first Missionary who entered the country being murdered by a party of savage bushmen. At length, however, a pleasing measure of success was realised, and hundreds of natives belonging to the respective tribes of Bondel Zwarts and Africaners in the neighbourhood of Nisbet Bath and Hoole's Fountain were brought to a saving knowledge of the truth, and united in church fellowship. In 1856, the Wesleyans, wishing to concentrate their labours in other places, gave over this section of the vast field to the Rhenish Missionary Society by whom the work is now carried on. When we consider the deeply-degraded character of the people of Great Namaqualand before the introduction of the Gospel among them, and the physical difficulties with which the Missionaries have had to contend from the wild and desert character of the country over which they have had to roam, and other hindrances to the progress of their work, the results of their labours are actually astonishing. Hundreds of children and young people have learned to

read the Word of God; a native church has been organised, some of the members of which have been remarkable for simple piety and Christian zeal; and an entire change has passed upon the inhabitants at large, their warlike passions being in a great measure subdued by the ameliorating and benign influence of Christianity.

409. Conversion of Africaner.—When the Rev. R. Moffat had laboured for nearly nine years in Great Namaqualand with scarcely any visible results, he was favoured to behold the first fruits of his toil in the conversion of Africaner the notorious Hottentot Chief and free-booter. This savage and warlike chieftain had for many years been the scourge and the terror of the whole country; but when he came under the influence of the Gospel he was convinced of sin, wept like a child, and sought and found the pardoning mercy of God through the precious blood of Christ. So thorough was the change which passed upon this renowned heathen convert that the lion became a lamb. "During the whole period I lived there," says Mr. Moffat, "I do not remember having occasion to be grieved with him, or to complain of any part of his conduct; his very faults seemed to 'lean to virtue's side.'" His attachment to his teacher was great, and when Mr. Moffat went to Cape Town, Africaner requested permission to accompany him. The Missionary consented, although he knew the experiment would involve some risk, as several parts of the country through which they would have to pass had been frequently laid waste by the robber chieftain and his retainers before he was converted. The distance to be travelled was six hundred miles, and at various stages of their progress the greatest surprise was expressed by the Dutch boers at seeing Mr. Moffat once more, as they had long since heard that he had been murdered by Africaner. At one place the Missionary ventured to mention the fact of Africaner's conversion, when a Dutch farmer answered, "I can believe almost anything you say; but that I cannot credit. There are seven wonders in the world; that would be the eighth!" Mr. Moffat assured the farmer that the desperado had become a changed man. "Well," said he, "if what you say is true, I have only one wish, and that is to see Africaner before I die; and when you return, as sure as the sun is over our heads, I will go with you to see him, though he killed my own uncle." At this announcement the Missionary was somewhat embarrassed; but at length he resolved to reveal the secret, and conducting the farmer to the waggon, pointed to the chief, and said, "This is Africaner." The farmer was astounded. Starting back, he exclaimed, "Are you Africaner?" The chief doffed his old hat, made a respectful bow, and said, "I am," at the same time testifying to the truth of the Missionary's statement. Then exclaimed the farmer, "O God, what a miracle of Thy power! what cannot Thy grace accomplish?" and he invited the whole party to partake of his hospitality.

410. Africaner's Dream.—The conversion of Africaner, the notorious marauding Hottentot chief, was accelerated by a remarkable dream, which is worthy of a passing notice. In reference to this, the Rev. R. Moffat says:—"I heard Africaner relate his dream only once, and it seemed then to have been revived in his mind by looking at a mountain opposite to which we sat, and along the steep sides of which ran a nar-

row path to the top. He supposed, in his dream, that he was at the base of a steep and rugged mountain, over which he must pass by a path leading along an almost perpendicular precipice to the summit. On the left of the path, the fearful declivity presented one furnace of fire and smoke, mingled with lightning. As he looked round to flee from a sight which made his whole frame tremble, one appeared out of those murky regions, whose voice, like thunder, said there was no escape but by the narrow path. He attempted to ascend thereby, but felt the reflected heat from the precipice (to which he was obliged to cling) more intense than that from the burning pit beneath. When ready to sink with mental and physical agony, he cast his eyes upwards beyond the burning gulf, and saw a person standing on a green mount, on which the sun appeared to shine with peculiar brilliancy. This individual drew near to the ridge of the precipice and beckoned him to advance. Shielding the side of his face with his hands, he ascended, through heat and smoke such as he would have thought no human frame could endure. He at last reached the long-desired spot, which became increasingly bright, and when about to address the stranger he awoke." On being asked what was his interpretation of the dream, Africaner replied that he thought the path was the narrow road leading from destruction to safety, from hell to heaven. "The stranger," he said, "I supposed to be that Saviour of whom I have heard, and long were my thoughts occupied in trying to discover when and how I was to pass along the burning path;" then, with tears in his eyes, he added, "Thank God, I have passed."

411. Africaner's Death.—After his conversion, Africaner continued steadfast in the faith, and was a great comfort and help to the Missionary, and a blessing to his people. The Rev. J. Archbell, in a letter to Dr. Philip, gives the following account of the closing scene in the life of this remarkable man:—"Africaner was a man of sound judgment and undaunted courage; and although he himself was one of the first and severest persecutors of the Christian cause, he would, had he lived, have spilled his blood if necessary for his Missionary. When he found his end approaching, he called all the people together, after the example of Joshua, and gave them directions as to their future conduct. 'We are not now,' said he, 'what we once were, *savages*, but men professing to be taught according to the Gospel. Let us then do accordingly. Live peaceably with all men, if possible, and if impossible, consult those who are placed over you before you engage in anything. Remain together as you have done since I knew you. Then when the directors think fit to send you a Missionary, you may be ready to receive him. Behave to any teacher you may have sent as one sent of God, as I have great hope that God will bless you in this respect when I am gone to heaven. I feel that I love God, and that He has done much for me, of which I am totally unworthy. My former life is stained with blood; but Jesus Christ has pardoned me, and I am going to heaven. Oh, beware of falling into the same evils into which I have led you frequently; but seek God, and He will be found of you, to direct you.'" Soon afterwards he passed away to his eternal rest, a remarkable instance of the saving power of the Gospel.

412. Enemies made Friends.—In the year 1840, the Wesleyan

mission stations in Great Namaqualand were visited by James Backhouse and George W. Walker, two worthy ministers of the Society of Friends. Among other incidents in testimony of the beneficial influence of the Gospel, Mr. Backhouse records the following:—"Here also a scene of no common kind of interest took place in the meeting of Jan Ortman and Titus Africaner, who had not seen each other since many years ago they led forth the warriors of their respective tribes in battle against each other, and the Bondel Zwarts, under Jan Ortman, overcame the previously victorious Africaners, under Titus Africaner. In the interval they had both become Christians, and Africaner's kraal being now an out-station of the Nisbett Bath mission, both were now members of the same church. For a moment they both looked upon each other, as if with distrust, but they nevertheless extended their hands, and these being cordially received, the barrier raised by former heart-burnings vanished like a shadow, and they sat down together under a tree, and conversed on that mercy which had been shown to them as unworthy sinners, and which had opened a fountain of love in their hearts, and by which they now found themselves not only members of the same Christian church, but brothers in Christ, the Prince of peace." In 1853, the writer himself visited these distant stations, when he witnessed with gratitude and joy the wonderful triumphs of the Gospel. Some of the most delightful religious meetings he ever held were around the evening camp-fire with members of these same tribes of Bondel Zwarts and Africaners, old Jan Ortman being still alive, and testifying with other aged converts to the fact that Christianity had changed enemies to friends, and united them all in the bonds of brotherly love.

413. The Dying Namaqua.—Gert Links was one of the earliest converts at Lily Fountain, on Khamiesberg, in Little Namaqualand, the first station established in South Africa, by the Wesleyan Missionary Society. By his upright conduct and general excellence of character he endeared himself to all who knew him, and he enjoyed the special confidence of the Revs. Messrs. Shaw, Edwards, Jackson, and Bailie, the devoted Missionaries who successfully laboured in that interesting part of the wide field. The writer first became acquainted with him in 1853, and he will never forget the fervour of his prayers, and the earnestness of his testimony, as to the great change which had passed upon himself and his brethren of the Hottentot race, since the Missionaries came amongst them. In 1860, this old disciple began to sink beneath the weight of years and his numerous infirmities. He was confined to his hut for a length of time, during which he was frequently visited by the Rev. J. A. Bailie, the Missionary then in charge of the station. Mr. Bailie always found the aged pilgrim trusting in the merits of the Redeemer, and calmly waiting his final change. When Gert Links found that his end was approaching, he sent for the Missionary, stating that he had something particular to say to him before he died. Mr. Bailie hastened to the hut of the dying Namaqua, which was about four miles from the mission-house. On reaching the place, poor old Gert was very glad to see his beloved pastor once more, but he was almost too late, as his speech had nearly left him. His friends then raised him up on his mat in a sitting posture, when he proceeded

to relate, in a faint but distinct tone of voice, his views and feelings with regard to a future state of being. In his own native language he expressed himself in substance as follows:—"I have at this moment *a particular impression of the immortality of the soul*, for my body is already half-dead; I have lost the use of both legs and one arm, and if my soul were not immortal, it would be half-dead also; but instead of that I am constantly thinking of God and heaven, and I can think with great ease and freedom. I have also *a special conviction that the Bible is God's book*, and its blessed truths are constantly running through my mind, and afford me great comfort in my affliction. I wish to say further that *I now see more clearly than ever that the Missionaries are not common men*, but the servants of God sent to declare to us His Holy Word." The dying saint now looked round upon the many friends who had assembled to hear his last words, and addressing them particularly, he said, with all the earnestness which his failing strength would permit, "Pay great attention to the word of your teachers, and remember that they speak to you in the name of the Lord." Being faint, he said, "I have done." He was then laid down again, and an hour afterwards his redeemed spirit departed in the full assurance of faith to a brighter and better world above.

414. Light in the Valley.—On the last station occupied by the writer in Southern Africa, about four miles from Cape Town, he was for several years favoured with the assistance of a pious native teacher and his wife, of Hottentot descent, who had been brought to a saving knowledge of the truth at an early period of the mission. They occupied a cottage near the chapel at Rondebosch, and being patterns of piety, they were much respected by all who knew them. After several years of useful labour in the humble department of work assigned to them, they both sickened and died within a short time of each other, but through mercy they were found prepared for their final change. They were frequently visited during their last illness by the writer and other Missionaries and friends, and they were always found exemplifying their Christian profession by unwavering confidence in the Redeemer. At length John passed away to his reward in heaven in a calm and placid manner, without saying much to his surviving friends; but the death of Sophia, his wife, was remarkably happy and triumphant. Having been commended to God in prayer by her beloved pastor, and addressed in words of encouragement and comfort, she looked up with heavenly radiance beaming in her bronze countenance, and replied in her own sweet native language, "*Ja Mynheer gy spreckt de waarheid; ik ben nu in het dal der schaduwe des doods; maar Gode zy dank, het is niet donker. Aan het ende daarvan, schynt, hamelsche licht; en binnen kort zal ik met den Heer voor eevwig zyn*," which may be thus rendered, "Yes, Sir, you speak the truth; I am now in the valley of the shadow of death, but thank God it is not dark. I see heavenly light shining in at the other end, and I shall soon be forever with the Lord." Shortly afterwards she passed away to her eternal rest—one of the large number of natives of South Africa who have been gathered into the fold of Christ by the labours of the Missionaries.

"O may I triumph so,
When all my warfare's past;
And, dying, find my latest foe
Under my feet at last."

415. The Water of Life.—The Rev. R. Moffat relates the following incident which occurred on his journey from Namaqualand to the Griqua country:—"We had travelled far, and were hungry, thirsty, and fatigued. From the fear of being exposed to the lions, we preferred remaining at the village to proceeding during the night. The people at the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons which still remained on my jacket for milk, this also was refused. We had the prospect of another hungry night at a distance from water, though within sight of the river. We found it difficult to reconcile ourselves to our lot, for in addition to repeated rebuffs, the manner of the villagers excited suspicion. When twilight drew on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached with a cooking vessel on her head, and a leg of mutton in one hand and water in the other. We asked her again and again who she was. She remained silent till affectionately intreated to give us a reason for such unlooked-for kindness to strangers. The solitary tear stole down her sable cheek when she replied, 'I love Him whose servants ye are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place.' On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the life of God in her soul in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from Mr. Helm the missionary, when in his school some years previously, before she had been compelled by her connections to retire to her present seclusion. 'This,' she said, 'is the fountain whence I drink; this is the oil which makes my lamp to burn.' I looked upon the precious relic, printed by the British and Foreign Bible Society, and the reader may conceive how I felt, and my believing companions with me, when we met with this disciple, and mingled our sympathies and our prayers together at the throne of our heavenly Father."

416. In the Bechuana Country. — The Missionaries laboured for several years in the Bechuana country with but little fruit, but at length showers of blessing descended from on high, and a great change was produced by the faithful preaching of the Gospel in regard both to temporal and spiritual things. The testimony of Mr. Moffat on this subject is very emphatic. He states that not very long since it was considered dangerous to travel in the interior, cruel murders having been very common; now the natives can be depended upon, and it is quite common for traders to travel through their midst without the least fear of plunder or interruption. Once the natives could not be induced to buy anything of consequence beyond a few brass buttons or other useless trinkets; now it is not so. Since they received the Gospel, the natives have learned to value articles of real worth, and no less than £60 worth of British manufactures pass yearly into the hands of the native tribes round about Kuruman. The advancement of the people in civilisation is very observable. They have

adopted improved methods of cultivating the ground, they build better houses, clothe themselves and their children decently, and exhibit other pleasing evidences of social progress. The moral and spiritual results of Christianity among the people are not less remarkable. Those who have embraced the Gospel exhibit an entire reformation of character, and specimens of experimental and practical religion have presented themselves among the native converts which would compare favourably with those of any age or nation.

417. The Contrast.—One Sabbath-day the native Christians at a station occupied by the Rev. R. Moffat in South Africa, were together in the house of God, quietly seated at the Lord's table. It was a solemn and a happy season both to the Missionary and his flock; remembering the former times of their ignorance and misery, and thinking of the grace and sufferings of that Saviour whose love and death they called to mind. The tears of joy which rolled down the sable cheeks of several of the communicants gave evidence of their emotion when they called to mind the fact that they were once as vile as those who were still fighting against God. While the Christians were thus engaged, a party of heathens had gathered together near the chapel. They were arrayed in their war dresses, and spent the time in dancing, shouting, croaking, grunting, and uttering such sounds as are heard only in pagan lands. Just as they were making the air ring with this horrible noise, the little Christian band within the sanctuary were singing a translation of Watts' hymn:—

"Why was I made to hear His voice,
And enter while there's room,
When thousands make a wretched choice,
And rather starve than come?"

"The scene," says the Missionary, "was as animated as it was new. In one place, hymns of holy joy were ascending to mingle with the hallelujahs of the heavenly world; at about 200 yards' distance, Satan's motley group were vociferating their discordant, grating sounds." Just at this time thick clouds covered the sky, the thunder roared, the lightning flashed, and the rain descended in torrents, compelling the heathen to take shelter in their huts. Meanwhile the Christians sat still around the table of the Lord, and prayed that soon their heathen brethren might be brought to share in these feasts of joy and love. When the service was ended, a young chief exclaimed, "These poor sinners thought to have disturbed and silenced us with their dances and songs, and in this way to do us evil; but instead of that they have really done us good." "How so?" asked the Missionary. "It made me," said the young chief, "more thankful than I otherwise should have been, for it brought forcibly to my mind what I once was, and what God has in mercy done for me by the power of His Gospel."

418. In Basutoland.—That part of the interior of Southern Africa known as Basutoland was visited at an early period by the agents of the Wesleyan and Paris Evangelical Missionary Societies, and the results have been very gratifying. Traders and travellers can not only pass through the country in safety, but at many a smiling mission station they meet with unmistakable evidences of the elevating influence of Christianity. Since they received the Gospel, the Basutos have, to say the least, become a semi-civilised nation, and there is a fair prospect of their becoming ere long altogether a Christian people by profession. In

the meantime, congregations have been gathered, schools organised, and Christian sanctuaries erected in several important centres of population, and a goodly number of converted natives have been united in Church fellowship, whose consistent lives give pleasing evidence of the genuineness of their religion. Many of the more intelligent natives have, moreover, rapidly risen in the social scale, some as enterprising traders and others as prosperous farmers, possessing extensive flocks and herds of cattle. For several years the work of evangelisation was seriously retarded by the wars which were carried on between the Basutos and the Orange Free State. But now, as peace is once more restored to the country, and England has very properly taken Basutoland and the Missionaries under her protection, there is every reason to believe that, with the blessing of God upon the means employed, the future of this people, both in a temporal and spiritual sense, will be prosperous and happy.

419. The Story of Motete.—In the year 1839, a zealous native teacher belonging to the Wesleyan mission station at Thaba Unchu, visited a Basuto hamlet in the neighbourhood of Plaatberg, where he embraced the opportunity of preaching Christ to the people. Among his auditors was a heathen young man of an unusually savage aspect, named Motete. His career up to this time had been marked by cruelty and blood, and he appeared the most unlikely man in the group to be affected by the truth. The word spoken nevertheless found its way to the man's heart. He was convinced of sin, trembled, and cried out under a fearful apprehension of the wrath of God. He proceeded at once to the Missionary at Plaatberg to inquire what he must do to be saved. There he heard the Word of God more fully explained, and he was pointed to Christ as the only Saviour of sinners. A general awakening occurred on the station at the same time, and Motete and other penitents went out to hold a prayer-meeting on the hill-side above the chapel. As the Missionary moved about among the people, praying with them and giving them words of counsel and encouragement, two heads were raised above separate rocks, presenting sable faces which for days had been distorted by mental agony on account of sin, but which were now radiant with joy and holy exultation. Motete and another Basuto had been simultaneously brought into the glorious liberty of the children of God, and gave unmistakable evidence that they had found the pearl of great price. Motete went down to his house justified, "a new creature in Christ Jesus." Nor did he fail to tell his friends and acquaintances what the Lord had done for him, exhorting them also to flee from the wrath to come. Some of these received his testimony, and became concerned about the salvation of their souls, which he no sooner perceived, than he led them to the same place among the rocks where he had found peace with God, and there he encouraged them to continue instant in prayer, till they also should be made the partakers of the grace of life. According to his and their faith, it was done unto them. Eight or ten Basutos were thus brought into a state of salvation, and their subsequent lives afforded evident proof of the reality of the change which they had experienced.

Unavoidable circumstances caused the baptism of Motete to be delayed till the 3rd of January, 1841. On that day he and his wife, who

had also embraced Christianity, were publicly baptized at Plaatberg by the Rev. James Cameron. They chose for their Christian names David and Maria, and they both gave a noble testimony of their faith in Christ Jesus. From this time, David Motete's progress in the Divine life was rapid and manifest to all. He exhibited the most ardent thirst for knowledge, and with commendable zeal and diligence, he applied himself to study. He soon learnt to read and write, and great was his joy when he was able to read for himself the sacred Scripture, which had been translated into his native tongue by the Missionaries. He now became increasingly useful to his fellow-countrymen, and in the course of the following year a native class was committed to his care. The responsibility of the work of teaching others was keenly felt by him, and in reference to it he remarked, "I am like a man travelling in a beautiful smooth path, who suddenly comes to the bank of a deep river; on the further side he sees the continuation of the path, and knows he must proceed, but is afraid to leap, lest, falling short of the opposite bank, he should plunge into the arms of death." Notwithstanding the timidity with which Motete entered upon his new sphere of labour, as indicated by this striking and beautiful figure, he persevered, and by his diligence and fidelity, he amply justified the confidence placed in him by his minister, and became one of a large number of native teachers who had been raised up in Africa and other places, as the fruit of Missionary labour, to help forward the work of the Lord.

420. Conversion and Death of Moshesh. — Moshesh was the paramount chief of the Basuto tribe or nation, and his name has been frequently before the public in connection with the wars which have existed at different times between him and the Orange Free State. He was a man of remarkable natural ability; and had he been favoured with education, he would have shone as a statesman in any country. A good work was commenced among the Basutos several years ago by the agents of the Paris Evangelical Missionary Society; but Moshesh and several of his minor chiefs and councillors, although not openly opposed to Christianity, continued in their pagan state till a comparatively recent period. At length, however, in the early part of the year 1870, when the old chief was seized with fatal illness, a wonderful change took place, concerning which the Rev. F. Coillard has communicated the following particulars:—

"You may have heard that our annual conference was convened for the 12th of March. The baptism of Moshesh was to take place on the 20th, before the brethren parted, but the Lord ordered it otherwise. The old chief breathed his last on the 11th. The rains and swollen rivers prevented me and some of my colleagues from being at Thababosiga in time, but I could fill volumes in relating all I have heard of interest about his conversion. We knew that, for a long time, Moshesh had been anxious about his soul, and that for a long time the advice of one of his renegade sons had appeared to hinder the work of the Spirit of God. But grace had at last the victory. One day a native Christian named Meretta was reading to him the 32nd Psalm—'Blessed is the man whose transgressions are forgiven.' 'Stop, read that again,' said the chief, and it was repeated over and over again. 'How is it possible that I never heard that before? Why did you hide from me

such comforting news? "Blessed is the man whose transgressions are forgiven." A few days after, M. Jousse went to see him, and opened the New Testament at the 14th chapter of John—'In my Father's house are many mansions.' 'What,' cried the chief, enraptured, 'do repeat that again;' and he followed the Missionary's voice. 'Ah, what wonderful news! How is it that I never heard that before? Why did you keep it from me? And yet I was nearly lost! O, what a king is Jesus! Such a good loving king! He has prepared a mansion for *me*. What astonishing love! How hard for a rich man to enter into the kingdom of God! How hard for those who have entrammelled themselves with many wives, and set their hearts on the things of this world!' From that time light had burst upon his dark mind, and the work of conversion was complete. All was peace and joy. The people who attended him say his sick room was so happy, that they forgot Moshesh was ill. He never complained, but his heart was so full of joy, that he constantly spoke. Sometimes in the middle of the night he would burst into laughter. At first his attendants thought he was dreaming, but his mind was still pondering on the mansion prepared for *him* in his Father's house above.

"As the end drew near he called all his children together, and had for each some special message. His heart was weeping over his renegade sons, and he entreated them with tears, calling them by name, to come to God. He ordered all his people to attend his baptism, and to bring provisions for a month that they might sit together, and that he might tell them all the great things the Lord had done. He did not wish to be baptized till all the nation were together, for 'they never would believe that he was converted,' he said. 'They would think it was an invention of the Missionaries, and I must confess my Saviour before them all.' But, feeling his end near, he said, 'I must now be baptized. My people, and the Missionaries have delayed coming, and I cannot wait. But it is all right; I go to my Father's house; I leave on Friday, but you must not weep for me. My departure will be a time of rejoicing to all.' During Thursday night, after giving his last orders and messages, he slept soundly. On Friday morning, at nine o'clock, he coughed, and suddenly cried out, 'Help me, that I may fly! Help me, that I may fly!' Abraham, one of his apostate sons, rushed to his bed and raised him in his arms, but the spirit had fled, and nothing was left but its earthly envelope. The funeral of the old chief was an imposing one, thousands of his people having assembled together on the occasion, and it is hoped that his conversion will accelerate the evangelisation of the whole Basuto nation."

421. In Kaffirland.—But little had been done towards the evangelisation of Kaffirland when the Rev. William Shaw, of the Wesleyan Missionary Society, crossed the Colonial boundary and entered that region in 1823. On seeing the necessity for Missionary labour among a savage and warlike people, deeply involved in ignorance and sin, Mr. Shaw conceived the noble design of forming a chain of mission stations along the coast of South-eastern Africa, between the Cape Colony and Natal. After many years of faithful and persevering labour, the venerable Missionary has been spared to see his long-cherished wish fully realised. The Christian traveller may

now prosecute his journey from Graham's Town to Natal in safety, and receive a welcome greeting and the rites of hospitality at many a peaceful mission station in the wilderness through which he is obliged to pass, which was not the case in former times. The Wesleyan stations alluded to are Wesleyville, Mount Coke, Butterworth, Morley, Clarkbury, Buntingville, and Palmerston, not far from the sea, and a few others farther inland among the mountains. Several stations in this part of the wide field are also occupied by Missionaries of the Scotch and English churches, who have of late years taken a prominent and honourable part in the work of evangelising the degraded Kaffirs. The results of many years of hallowed toil on the part of the devoted Missionaries and their native assistants are such as to call forth the gratitude of every true friend of the mission cause. The difficult Kaffir language has been reduced to a written grammatical form; the Holy Scriptures have been translated into the vernacular tongue of the people; Christian schools have been established for the training of the rising generation; native churches have been organised which contain thousands of hopeful converts to the faith of the Gospel; and a work has been inaugurated which bids fair to Christianise the whole country.

422. Church Missions.—At a meeting held in London on the 4th of July, 1871, the Rev. A. Maggs gave an interesting account of his labours in Kaffirland, where he had been engaged for upwards of eleven years as a Missionary of the Gospel Propagation Society. He was first placed at All Saints' station with only a single European companion, where he came into contact with the half-nude, red-clay-bedaubed Kaffirs. The church he found to be built of a kind of wicker-work, on a timber frame, covered with mud and grass. The kraal schools he described as productive of much good, but at first, when the parents perceived that their children were likely to become Christians, they removed them to a distance, fearing that, should their girls become converts, they would be lost to them. It was the practice of the Kaffirs to sell their daughters in marriage for cattle. They had no thorough belief in the future state of the soul; no definite form of worship, and had almost lost the idea of a God. They were sunk to the lowest depths of heathenism. A great change had taken place, however, and not only had prejudice been overcome, but he had left there 57 communicants, 70 children attending the school, and 8 candidates preparing for baptism. At the next station to which Mr. Maggs was attached, which was St. Peter's, on the Quichu river, he also witnessed the beneficial influence of his labours. When he went to St. Luke's, the station which he last occupied, he found the natives in a similarly low state as to religion, but now there are a number of persons who have been brought under the influence of Christianity, many of whom had been baptized. There were 67 communicants residing within two miles of the station, besides 11 at a distant out-station, and the people chanted and joined in the responses remarkably well. He said he had often felt as if he might have been preaching to so many stones; the people seemed to be quite unmoved; but he had been encouraged by afterwards hearing of circumstances which showed that deep and lasting good had been done. As such results had followed the preaching of the Gospel, he

thought they might hope for still further success.

423. In Natal.—When that part of South-eastern Africa known as Natal became a British colony in 1841, it was found to be inhabited by about 100,000 Zulu Kaffirs, who had taken refuge in the territory when the regions beyond had been laid waste by the notorious warrior Dingaan and his associates. This large mass of heathen natives, and the tens of thousands who inhabited the neighbouring countries, soon attracted the notice of Christian philanthropists in Europe and America, and means were promptly adopted to promote their evangelisation so soon as they were rendered accessible by the establishment of British rule. Wesleyan Missionaries were the first to enter the field, they having stations at no great distance in Kaffirland. They were followed at an early period by agents of the English and Scotch Churches, and by Missionaries from America. More recently an establishment has been formed by the Norwegian Missionary Society for the purpose of teaching the natives the arts of civilised life, as well as for their instruction in the principles of Christianity. All these devoted labourers have prosecuted their work with more or less of success; and, although the enterprise is comparatively young, there is no doubt of its final triumph, if prosecuted in future with the vigour and perseverance which have marked its early history.

424. Coolie Mission.—Populous as was the district of Natal when first settled by the English, the enterprising colonial planters and others found some difficulty in procuring continuous labour, and a few years ago six or seven thousand Coolies were imported from India, of different tribes and speaking different languages, to work on the plantations. With a view to promote the spiritual welfare of these Asiatic strangers, the Wesleyan Missionary Society engaged the services of the Rev. Ralph Stott, an experienced Indian Missionary, who understood several of the dialects spoken by them. Mr. Stott is constantly engaged in itinerating among the estates where the Coolies are employed, and in preaching to them Christ and Him crucified, at eighty different places, and the results are so far encouraging.

425. Fruit at Last. — After twelve years' labour amongst the Wanika, the Missionaries of the Church Society were compelled to leave the station and retire, one to Zanzibar, there to engage himself in the study of the languages of that part of South-eastern Africa, and the other to Bombay. The result of their labours, after twelve years, seemed to be small indeed. Two converts, one of whom had been transferred to heaven, were all that they had gained. But when the Missionaries had left the coast, the Lord gave the word, and the seed sprang up. In June, 1859, Mr. Rebmann, the Missionary, proceeded from Zanzibar on a short visit to his old sphere of labour, the Wanika country, and instead of meeting with the accustomed indifference, the people warmly welcomed him saying joyfully, "You have done well to come back to us." This decided him to resume his labours among this people, the political circumstances which compelled him to leave having been removed. On making inquiry as to the reason of the change which he had observed in the manners and disposition of the people, the Missionary was gratified to learn that the solitary

convert on returning to his friends from Zanzibar, whither he had gone with his Minister, had effectually exerted himself to arouse his countrymen from their slumber. Through his instrumentality a good work was commenced, two or three hopeful converts having been won to Christ. One of these died happy in God soon afterwards, and his funeral having been conducted in a Christian manner, without those heathen rites generally observed on such occasions, the Missionary says: "On that day Christianity celebrated its first public victory over heathenism in East Africa, for instead of the hellish sounds of lamentation and mirth mixed together, amidst which the heathen Monika are carried to the grave, the sounds which were heard over the grave of Mua Muamba, 'the man of the rock,' were those of the Word of God." According to the last accounts from this place the people were confessing that heathenism was a plague from which they could only be delivered by "entering the book;" and on every hand they were saying, "We shall all lay hold on the book."

IN MADAGASCAR AND MAURITIUS.

426. Mission to Madagascar.—The Gospel was first carried to the island of Madagascar in 1818 by some Missionaries of the London Missionary Society. The king, Radama I., protected and encouraged them on account of the secular advantages which he saw that his country would derive from their instructions. Schools were therefore established, the Bible translated, a few hopeful converts made, and a considerable amount of preparatory work was done, when, in 1828, Radama died. He was succeeded by the eldest of his twelve wives, who usurped the throne, and, after a few years, madly determined to put a stop to the good work which was begun. The Missionaries were obliged to leave the island, and a dreadful persecution of the Christians began, which lasted till the death of the Queen in 1861. But the work was of God, and it was not His will that it should die out. The seed of the kingdom germinated, sprang up, and under the genial influence of the rain and sunshine of heaven, with very little of human instrumentality, a rich harvest was produced to the honour and glory of God. The written Word, which many of the natives had learned to read before the expulsion of the Missionaries, was wonderfully blessed, and a number of native teachers were raised up by the providence and grace of God to instruct their fellow-countrymen, so that when, on the accession of Radama II., the island was once more open to the heralds of the Gospel, the converts who came forth from their hiding-places were numbered by thousands. The incidents of that dark and gloomy period, during which the timid native converts were left to themselves as sheep having no shepherd, and surrounded by persecuting and devouring wolves, form one of the most interesting chapters in the history of modern missions. The steadfastness and fidelity of the native converts command our admiration, and beautifully illustrate the power and excellency of the Christian religion.

427. Midnight Meetings.—To evade the vigilance of their persecutors, the native converts in Madagascar were wont to hold their religious meetings as privately as possible, often at the midnight hour.

When the inhabitants generally were asleep, a few timid Christians might have been seen bending their steps towards one point, the house of prayer. A smile of recognition, tempered with a shade of sadness and anxiety, would glance from face to face as they entered, and they would then, in subdued tones, whisper their devotions. On one occasion, when a few of them were bowed in prayer, a stranger entered. He was an officer of high rank in the army, an honourable and friendly man, but not hitherto known as a Christian. Filled with surprise, not unmixed with apprehension, the brethren suspended their service and waited in silence for an explanation. This was frankly given. The officer declared himself to be one of their number, and added that he had been constrained to join them in this their hour of weakness and peril, because he abhorred the injustice with which they had been treated by the Queen. That was a memorable night in the history of the persecuted flock, as it encouraged them more firmly to endure "as seeing Him who is invisible," and who was by His providence thus raising them up friends in the hour of trial. He who thus, when others shrank away, came bravely forward to share their perils, proved subsequently one of their wisest counsellors and best protectors. Soon his wife followed his example, and she, with her husband, succoured very many.

428. The Word of God Precious.—When the Rev. W. Ellis was at Mauritius, he received a letter from a native Christian who had nearly lost his sight, in consequence of having devoted years in copying portions of Scripture for his brethren. And one evening, while he was at Tamatave, on the east coast of Madagascar, two men called at the house where he was staying. They had heard that he had brought the Bible to their land, and had travelled a long distance to get a copy. Fearing, however, that they might be spies, the Missionary put them off until the next day, in order that he might make inquiries about them. But some Christians of the place knew them to be excellent men, who had travelled more than a hundred miles to secure the sacred treasure. Of course he was delighted to see them the next day and to give them what they wanted. But before doing so he entered into conversation with them, and found that they were members of a large and scattered family, and that all were Christians. They had seen the Scriptures and heard them, they said; and also themselves as a family possessed "some of the words of David," which they were in the habit of reading, and passing on from one to another. He then inquired if they had these "words of David" with them? This was a question they were at first unwilling to answer, but at length they confessed that they had. Mr. Ellis having requested to see the book, they looked one at another, and appeared as if they knew not what to do. At length one of them thrust his hand deep into his bosom, and from beneath the folds of his lamba drew forth a parcel. This he very slowly and carefully opened. One piece of cloth after another having been gently unrolled, at length there appeared a few leaves of the Book of Psalms, which the good man cautiously handed to the Missionary. Though it was evident that the greatest care had been taken of them, their soiled appearance and worn edges, and other marks of frequent use, showed plainly enough how much they had been read.

Desiring to possess these precious

fragments, Mr. Ellis asked the men whether they had not seen other words of David besides those which they now possessed, and also the words of Jesus, of Paul, of Peter, and of John. Yes, they replied, they had heard and seen some of them, but did not possess them. "Well, then," said Mr. Ellis, holding out the tattered leaves, "if you will give me these few words of David, I will give you all his words, and I will give you besides the words of Jesus, and of John, and of Paul, and of Peter." Upon this he handed them a copy of the New Testament and the Psalms, bound together, and said, "You shall have all these if you will give me this." The men were at first amazed. Then they compared the psalms they had with those in the book, and, having satisfied themselves that all their own words of David were in it, with many more, and that, besides these, there were other Scriptures which they greatly desired, light beamed in their faces, they took Mr. Ellis at his word, gave him their leaves of the Book of Psalms which had so long yielded them comfort, seized the volume he offered in exchange, bade him farewell, and hastily left the house. In the course of the day the Missionary enquired after the strangers, wishing to speak to them again, when the Christians of Tamatave told him that as soon as they left his house they set out upon their long journey homeward, "rejoicing as one that findeth great spoil."

429. Morning of Joy.—After a long and gloomy night of sorrow, during which the native Christians of Madagascar endured untold miseries, the morning of joy came at last. The favourable change in the circumstances of the people was brought about by the death of the cruel, persecuting Queen Ranavalona, and the accession of her son, Radama II., to the throne, in 1862. The young prince had long been a friend to the Christians, and he had no sooner been raised to regal authority than hundreds of poor exiles hastened home from their distant places of banishment, and men and women, worn with suffering and want, reappeared in the city, to the astonishment of their neighbours, who had long believed them to be dead. The way being now open, the London Missionary Society hastened to reoccupy the ground; and the Rev. W. Ellis embarked on his fourth visit to Madagascar. On his arrival at Antanarivo, the capital, he was received with courtesy and respect by the King and his councillors, and a commodious house was appropriated to his use during his stay. The day after his arrival was the Sabbath, but to him it was not a day of rest. At an early hour his house was invaded by Christian friends, and from nine o'clock until two he was led from one congregation to another, that he might, through the medium of an interpreter, utter some words of prayer to God, and exhortations to the people. During the morning he took part in five services. "Wherever I went," he says, "I was saluted with tears and expressions of joy; and wherever I pronounced the blessed name of Jesus Christ, it was truly affecting to witness the utterance of deep emotion by which they testified their faith and gratitude.

430. Memorial Churches.—In commemoration of the Divine goodness, and the faithfulness unto death of many native Christians in Madagascar who sealed their testimony to the truth of the Gospel with their blood, it was arranged to erect me-

morial churches at several of the most prominent places where the martyrs suffered in the neighbourhood of the capital. The opening of these Christian sanctuaries, which were built chiefly by the benevolence of the friends of missions in England, were occasions of great joy to the people; and, a noble band of zealous Missionaries having been sent out by the London Society to enter the openings which were everywhere presenting themselves, the good work advanced in a most delightful manner.

431. Idols Destroyed.—The 8th of September, 1869, was a day which will be memorable in the history of Madagascar. On that day idolatry was formally abolished, and the royal idols were publicly destroyed, by order of the Queen and Government. This was not done without some indications of opposition on the part of those who still adhered to the long-established system of heathenism. The keepers and others connected with the great national idol came to the capital to claim their supposed rights as nobles. On their arrival a Council of State was called, and while the protectors of the idols were detained in the city, an express was sent off to end the imposture for ever. No opposition was now made to the Queen's commands. The people gathered around while the idol and his temple were burned with a fire made of the materials of the fence with which the premises were surrounded, and which had been pulled down on the day the Queen laid the foundation of the Chapel Royal. The appurtenances of the idol were first consumed. His long cane, the bullock's horns, from which the sacred sprinklings were made; his three scarlet umbrellas, and his silk gown; then his case; and, lastly, the formidable deity himself, who rendered the sovereign invincible—preserved from fire, from crocodiles, from infection, and in battle—the great god of Madagascar, worshipped for generations, and the object of fear to thousands of people, was brought out. Scarcely anybody but his keepers had seen him till now, and as he proved to be a bit of shapeless wood, about as big as a man's thumb, with a couple of scarlet silk wings, "all seemed astonished at his insignificance." The crowd, however, exclaimed, "You cannot burn him; he is a god;" to which the reply was, "We are going to try;" and while the sham deity was enveloped in flames, he was held up on a stick, that all might see him consumed. Other idols were burned afterwards. One consisted of a small quantity of sand tied in a cloth, and another of three round pieces of wood fastened together by a silver chain. One was "the avenger," another was the god of traders; others were the Queen's private teraphim. The inhabitants of villages, seeing that they had no longer any gods to worship, sent to the Queen to ask what their religion was to be for the future, and who was to teach them the knowledge of the true God. The Missionaries and native pastors were summoned to the Prime Minister's house, and he himself suggested that the responsibility of supplying them with teachers should be devolved on the churches already existing, and that the Government should have nothing to do with the matter; the native churches should make collections, in which the Chapel Royal should share, and thus the expense of sending native teachers be defrayed. A list of two hundred and eighty villages in Imerina, the province in which the capital itself is comprised, was made out, and of those it was found that one hundred and twenty were

already supplied with pastors. Native teachers were selected from the churches in Antanarivo for the one hundred and sixty others; and thus the whole district was brought at once under Christian instruction.

432. Pleasing Progress.—Adverting to the progress made in intellectual development and religious knowledge by the native converts of Madagascar, the Rev. J. Pearse says, in a recent communication,—"When the mission was re-opened about eight years ago the number of those who could read was very limited. Now there are multitudes in and around the capital, and scattered in various parts of the island, whose joy it is to be able to read for themselves in the New Testament and in those other books which we have been able to place within their reach. We have just received the edition of 20,000 hymn-books, printed for us by the Religious Tract Society, and part of the edition of 20,000 Testaments; also part of 200,000 volumes of various parts of the Bible which the magnificent liberality of the Bible Society has secured for us. Nothwithstanding these large numbers, in anticipation of our future wants, we have written urging them to send us another edition of 50,000 Testaments as early as possible next year! These things are evidences of the progress of the people in Madagascar." He, moreover, thus speaks of the moral condition of the people: "While among those who have recently joined the ranks of the nominal Christians there are still many imperfections, and not a little that is unbecoming and unsatisfactory to the Missionaries, yet the great majority of the people in our congregations are making unmistakable advancement in that which is good and true, and not a few are marked by the simplicity of their faith, the fervour of their devotion, and the sincerity and earnestness of their lives." He also bears a noble testimony concerning the native teachers who have been raised up to take a part in the good work: "The evangelists who have been appointed by the churches in this city, and stationed in the more important villages around, are, as far as my observation extends, labouring with earnestness, acceptance, and success. We hold monthly communication with them, and visit them as frequently as possible. Some of them are simple-minded Christian men, and their conscious insufficiency for the work, leading them to childlike dependence upon God, is very interesting."

433. Christian Concord.—When the way was once more open for evangelical labours in Madagascar, the Church Missionary Society and the Society for the Propagation of the Gospel in Foreign Parts each sent out two Missionaries to take part in the good work. To this the London Missionary Society had no objection so long as attention was first directed to those parts of the island which were still heathen, as in those districts there was room for all. Stations were accordingly commenced by the new Missionaries in the neighbourhood of Tamatave. On one occasion Mr. Hey proposed to his colleague to accompany him on a visit to some villages on the sea-coast to the north of the town. At Mahavelona they held two services, and after the second, went out to visit the people. The house in which the congregation of the London Missionary Society met being pointed out to them, they entered it, and found it well filled with men and women. "The leaders of the congregation made way for us," says Mr. Campbell, "and accommodated us with seats.

We asked if prayers were over, and being answered in the negative, we expressed our willingness to join with them. We were at once asked to take the service; and at their and Mr. Hey's request I took it. I gave out a hymn, and then asked the chief man to pray. After this I preached from Matt. v. 13—16. The congregation was most attentive throughout. I then gave out another hymn and asked the second in command to offer up prayer, which he did in a quiet, earnest manner. We then sang, 'Lord dismiss us with Thy blessing,' and departed, receiving several warm shakes of the hand as we left." "Behold how good and how pleasant it is for brethren to dwell together in unity."

434. A Bishop not wanted.—Not satisfied with merely occupying mission stations in Madagascar in common with other religious bodies, certain parties connected with the Church of England were anxious to have the island formed into a diocese and an Anglican bishop sent out to superintend the work. To this the directors of the London Missionary Society objected, believing it would be the means of producing discord as in some other places. And to their honour, be it said, the Church Missionary Society objected also, and declared their intention not to place their agents under the jurisdiction of the bishop, if one were sent, as they did not wish to interfere with the labours of a kindred institution. The bishop designate having, under the circumstances, declined to undertake the work, the scheme for the time was relinquished. It was, nevertheless, alleged that an English bishop to reside at the capital was desired by the Queen and government authorities of Madagascar, and that the Prayer-book was already used at the palace. On hearing of this the Prime Minister addressed a letter to the Rev. W. Ellis, from which the following is an extract:—"I have heard the report concerning a bishop to come to Madagascar; also a report that the Prayer-book is used within the precincts of the palace; also that the Queen desires that a bishop may come, and was disappointed when he did not come. These reports are not true, for the Prayer-book has never been used in the worship which the Queen attends. She was not at all disappointed because a bishop did not come. But the work which you, the Missionaries of the London Missionary Society, have done here in Madagascar we indeed know, for a work of blessing to our country truly it has been, and you have never forsaken us from the very beginning unto the present time. The Queen is well and visits you. May you live! May the blessings of God be with you, saith your friend truly,—RAINIAIARIVON.

435. Mission Work in Mauritius.—As early as the year 1814, the Rev. Mr. Le Brun was sent out to the Mauritius by the London Missionary Society, with a view to promote the religious intruction of the long-neglected slave population and others. He arrived in Port Louis in the month of June, and immediately commenced his important work. Governor Farquhar, in addition to placing at the disposal of the Missionary a spacious building well adapted to the purposes of education, wrote to the directors in terms of high approbation of the benevolent undertaking. The difficulties which had to be encountered, from the prevalence of Roman Catholicism and the prejudice against negro instruction, were numerous; but the blessing of God rested upon the work, and in the course of two or three years, twenty-five persons

were reported as united in Church fellowship. In 1821 these had increased to forty-three, and the congregations that assembled to hear the Word preached were increasingly large and attentive. Christian schools were also organised, in which there were nearly two hundred children under instruction. In 1827, Mr. Le Brun is reported to have extended his labours to two or three estates in the country, where schools were eventually established, and places of worship erected as well as in the capital. For many years Mr. Le Brun was spared to prosecute his beloved work, and the result of his persevering labours, as well as of those of the Rev. Messrs. Forgette, Jones, and others, his colleagues and successors, will be seen after many days.

436. —— In 1830, at the earnest request of several of the inhabitants, the Wesleyan Missionary Society was induced to appoint two Missionaries to the Mauritius. The Revs. Henry D. Lowe and John Sarj nt arrived in good health and spirits, and commenced their labours with a pleasing prospect of success. But before long Mr. Sarjant was smitten down with fever, Mr. Lowe returned to England, and the mission was relinquished. The grave of Mr. Sarjant may be seen in the beautiful cemetery of Port Louis, in close proximity to that of Harriet Newell, a Missionary's wife, who was interred there about eighteen years previously. A plain stone marks the spot, erected by a few pious soldiers who had been benefited by Mr. Sarjant's labours. The Church of England has for many years had several congregations and clergymen in the Mauritius. The island has recently been formed into a diocese under the government of an earnest Christian bishop; and, although the work has in a measure lost its Missionary character, it is nevertheless carried on with great advantage to the English residents.

IN AUSTRALIA AND POLYNESIA.

437. The Australian Colonies.—The religious life and vigour which now characterise the flourishing colonies of Australia and Tasmania may be fairly regarded as the results of the Missionary enterprise. Grand and imposing as the work of God in the southern world may now appear, it may be traced to very small beginnings, which had their origin in British Christian philanthropy. Soon after the commencement of the first English settlement in New South Wales, in 1788, the Rev. Samuel Marsden was sent out as senior chaplain, and he proved a worthy representative of the Church to which he belonged. What a change has taken place in the aspect and position of the Church of England in that part of the world since then! Now the Australian colonies are six in number, with a population of about a million. There are now ten Protestant bishops—five in New South Wales, and one in each of the other colonies—with 400 clergymen usefully employed in various parts of the country. It is a pleasing fact, moreover, that the Rev. Samuel Marsden, Bishop of Bathurst, is the grandson of the first Missionary or chaplain stationed there, already mentioned. The Rev. Samuel Leigh, the first Wesleyan Missionary sent out to New South Wales, commenced his labours in Sydney in 1815, but in the course of fifty-six years the work has expanded into a separate Conference, with 11 districts, 150 circuits, 280 ministers, 23,000 church

members, and 60,000 in the Sabbath and day-school. Other branches of the Christian Church, as the Presbyterians, Congregationalists, Baptists, Primitive Methodists, and the sect calling themselves Bible Christians, have also made rapid progress in most of the Australian colonies of late years. Some of these religious bodies, like the Wesleyans, are entirely self-supported, whilst others still receive aid from the mother country. Commodious places of worship have been erected in most of the towns and villages, and the religious activity displayed by almost every section of the Christian Church augurs well for the future of the new and rising Empire.

438. In New Zealand.—The important work of attempting to civilise and evangelise the aborigines of New Zealand was commenced in 1814 under the auspices of the apostolic Samuel Marsden, who himself repeatedly visited the islands in the interests of the Church Missionary Society. In 1818, the Rev. S. Leigh paid his first visit to the country; but it was not till some time afterwards that a Wesleyan Mission was regularly organised. The agents of both Societies laboured for several years without any marked and visible results; but when the native language was acquired by the Missionaries, Christian schools were established, and other preparatory work accomplished, and the progress of the people in religious knowledge was very rapid. Nor was the moral and religious revolution which followed the introduction of the Gospel less remarkable. Hundreds and thousands of once degraded savages were brought to a saving knowledge of the truth, and united in Church fellowship. It is true that the good work among the aborigines received a serious check when the country was colonised by Europeans; but it was nevertheless real, and the Missionaries endeavoured to adapt themselves to the change of circumstance as best they could. Henceforth they had to labour for the benefit of their countrymen who were constantly arriving, while at the same time they faithfully ministered to the spiritual necessities of the natives as they had opportunity. Churches and chapels were erected in the towns, villages, and hamlets, which were rapidly springing up and being populated by British settlers; and at the Fifth General Synod of the English Episcopal Church in New Zealand, which met at Dunedin in the early part of 1871, encouraging reports were presented of the progress of religion throughout the colony. In addition to the parochial work carried on among the colonists, it was stated that the number of native clergymen in connection with the Church was fourteen, whilst about 600 Maories were reported as communicants. From the last Report of the Wesleyan Missionary Society, we learn that in the three districts into which the islands are divided, the number of principal stations or circuits is thirty-two, in connection with which forty-three ordained ministers are employed, with 2,587 Church members under their pastoral care, and 5,000 scholars in the Sabbath and day-schools. Several other religious bodies have been organised in New Zealand under their respective pastors since it became a British colony, and, if peace continue, the religious, as well as agricultural and commercial prospects of this important part of the British Empire may be regarded as promising.

439. In the Friendly Islands.—When the London Missionary Society

sent a large party of Christian artizans as Missionaries to the South Seas in 1797, ten of them were allotted to the Friendly Islands. They had not been there long, however, when three of them were murdered by the natives, and the rest had to flee for their lives. Twenty-two years afterwards the Wesleyan Missionary Society commenced a mission at Tonga, and after the devoted men who were stationed there had laboured for a length of time with scarcely any visible results, the tide turned in their favour, showers of blessings descended from on high, and a work of grace commenced which has scarcely had a parallel in the history of the Church since the days of the Apostles. In a short time the good work spread from Tonga to Haabai, Vavau, and other islands, till the whole group was brought under the renovating influence of the Gospel. In the course of time every idol temple was demolished, kings and queens became nursing fathers and mothers to the infant Church of Christ, and the whole population became at least nominally Christian, whilst hundreds and thousands gave pleasing evidence of the fact that they had experienced a change of heart, and were indeed the children of God. The rapid progress which the people made in learning to read, and in religious knowledge generally, was truly astonishing, and a goodly number of native teachers and preachers were raised up, as the fruit of the mission, to take a part in the good work, or it could never have been carried on so successfully. As the result of this enterprise, there are now in the Friendly Islands and Samoa district 23 Missionaries, 177 chapels, 8,262 church members, and 7,201 scholars receiving instruction in the mission-schools which have been established for their benefit.

440. King George.—One of the most remarkable illustrations of the power of Divine grace, and of the elevating influence of Christianity ever witnessed in Polynesia was seen in the conversion and subsequent career of George Tubou, the chief of Haabai, who afterwards became king of the whole of the Friendly Islands. In early life he was fierce, savage, and warlike, and devoted to the idolatry and superstitions of his country. Soon after the commencement of the mission he was deeply impressed by what he saw and heard on his visits to Tonga, and he was at length thoroughly convinced of the truth of Christianity. He consequently put away his idols, erected a sanctuary for the worship of the true and living God, and earnestly requested a Missionary to instruct him and his people. When his request could not be granted, he engaged an English sailor to read prayers in his chapel at Lifuka till a Missionary should arrive. It was when on a visit to Vavau, during a gracious revival of religion, that George Tubou experienced a saving change of heart, and became a new man in Christ Jesus. His wife Charlotte was brought to God on the same occasion, and from that time their course was marked by humble piety and entire devotedness to the service of their Divine Master. George made rapid progress in religious knowledge, and soon became an acceptable and useful local preacher, and his wife was equally successful as a class-leader and teacher of female inquirers. When by the death of Finau, in 1833, George became king of Vavau as well as Haabai, and when shortly afterwards, by the addition of Tonga to his dominions, he became supreme ruler of all the Friendly Islands, he retained the simplicity of his Christian character, governed his kingdom

according to the laws of God, and displayed amazing mental ability as well as unquenchable zeal in the advancement of the cause of Christ, which was ever dear to his heart. In 1853 King George sailed in the Mission-ship *John Wesley* on a visit to Australia, in company with the Rev. Robert Young, who had been sent out as a deputation to inspect the missions in the southern world by the British Wesleyan Conference. On taking leave of his royal companion in travel, Mr. Young thus expresses himself:—"I had now spent several weeks in the company of the King, and during that period I had not observed an act contrary to the strictest Christian propriety, nor had I heard a foolish word from his lips. In all my intercourse with him I was deeply impressed with his mental power, and his genuine piety, and felt persuaded that had he possessed European advantages, he would have been one of the greatest men of the age."

441. A Sabbath at Tonga.—The Sabbath which the Rev. Robert Young spent at Tonga in 1853 was a day long to be remembered. At half-past five in the morning the chapel bell was rung to call the people to the prayer-meeting, and in a few minutes about three hundred persons assembled together. The whole of the exercises were characterised by much fervour and animation; but none prayed with greater power and unction than the King and Queen, whose devout pleadings made a most favourable impression upon the mind of the distinguished visitor. At eight o'clock the Sunday-school commenced; and in addition to other exercises the children were examined in the Conference catechism with satisfactory results. At nine o'clock the chapel bell was again heard, and in every part of the town the beating of the native drum also announced the hour for the commencement of the public worship of God. The people repaired with joyful hearts to their beloved Mount Zion, and the chapel, which was without pews or benches, but with its floor neatly matted to seat six or seven hundred persons, was crowded. After the reading of the liturgy in the native language by one of the Missionaries, Mr. Young preached, and Mr. Amos interpreted. At the close of the service several of the members, among whom were the King and Queen, engaged in fervent prayer for God's blessing upon the word preached. At two o'clock in the afternoon the school re-assembled, and thirteen classes were seen squatted on the floor in so many circles around their respective teachers. The principal class was taught by the Queen, who takes a lively interest in the rising generation. At three o'clock public worship again commenced, when the tribes of the Lord once more crowded His sanctuary. On this occasion Mr. Turner preached to the people in their own language, and many tears were shed when he feelingly referred to the wonderful change which had taken place in their condition since the time when he commenced his labours among them in the days of their heathen darkness. Such was the impression made upon the mind of Mr. Young by the services of this memorable Sabbath that he declared it to be "a day of light, and power, and glory never to be forgotten in time or in eternity."

442. Burning of Idols.—When Christianity had been fairly established at Tonga and Haabai, the good news was conveyed to Vavau by the devoted George Tubou and a party of converted natives who accompanied him on a special mission

to try to induce Finau the chief to give up his heathenism. After a long debate on the merits of the *lotu*, and the most earnest persuasion on the part of his royal guest, Finau at length exclaimed, "Well, I will, and I will spend the next Sabbath with you in worshipping your God." He kept his word, and was joined by others. Two of his wives, as well as himself, many of his servants, another influential chief and his sister, Halaevu, and many more, joined the Christians from Haabai in prayer and songs of praise, on the following Sunday. On the Monday morning after this memorable Sabbath, when Finau, and many of his people publicly bowed before the Lord, the chief gave orders that seven of the principal idols should be brought out and placed in a row. He then addressed them as follows, with a view to convince those who still remained heathens: "I have brought you here to prove you; and I will tell you beforehand what I am about to do, that you may be without excuse." Then commencing with the first he said, "If you are a god run away, or you shall be burned in the fire which I have prepared!" The god made no attempt to escape. He then spoke to the next in the same way, and so on, till he came to the last. As none of them ran, the chief gave orders that all the sacred houses should be set on fire and consumed, together with the idols. His commands were promptly obeyed, and eighteen temples, with their gods, were burned to ashes. The weather was damp, and it took three days to complete the work of destruction. When the remaining heathen saw no evil follow this daring act, they were encouraged to imitate their chief, and others who had declared their adoption of the new religion, and the cause of Christianity triumphed.

443. Great Revival.—When the Missionaries had laboured in the Friendly Islands about eight years, and had successfully performed a considerable amount of preparatory work of various kinds, they were favoured to witness one of the most remarkable revivals of religion which have been known in modern times. This wonderful movement had its origin in the deep convictions, united prayers, and earnest efforts of the Missionaries and a few of their devoted people, who saw the danger of settling down in a mere profession of religion when they had abandoned their idols and embraced the *lotu*, as they called Christianity, and who earnestly desired a richer baptism of the Spirit. It commenced in the Island of Vavau, where Messrs. Turner and Cargill, and a little band of faithful leaders, had agreed together to enter into their closets every day at noon to plead with God for this "one thing." Their prayers were soon and suddenly answered. A native local preacher was preaching at a village called Utui, on Tuesday, the 23rd of July, 1834, on Christ's compassion towards Jerusalem, when the word came with power to the whole congregation. They wept and prayed, and earnestly sought mercy, and refused to leave the place till they obtained a blessing. They continued together all night, and before morning many found peace in believing. On the following Sabbath similar results followed the ordinary services at another village. Five hundred persons, the whole of the inhabitants of the place, from the least to the greatest, joined in earnestly seeking salvation, and a large proportion of them soon realised a blessed sense of the pardoning mercy of God in Christ Jesus. The work spread from Vavau to Haabai and from there to Tonga, and for weeks together nothing was to be

heard but cries to God for mercy or songs of praise from those who had found salvation.

Concerning one of these remarkable occasions, Mr. Turner says: "As soon as the service began, the cries of the people began. They were melted into tears on every hand, and many of them cried aloud by reason of the disquietude of their souls. Oh, what a solemn but joyful sight! One thousand or more bowed before the Lord, weeping at the feet of Jesus, and praying in an agony of soul. I never saw such distress: I never neard such cries for mercy, or such confession of sin before. These things were universal, from the greatest chief in the land to the meanest of the people. The Lord heard the sighing of the prisoners. He bound up many a broken-hearted sinner in that meeting, and proclaimed liberty to many a captive. We were filled with wonder and gratitude, and lost in praise, on witnessing the Lord making bare His arm so gloriously in the sight of the heathen. We met again at nine o'clock, and had a similar scene; hundreds wept aloud, and many trembled from head to foot, as they thought they were about to be judged at the bar of God. We were engaged the whole day in this blessed work. I attended five services, and saw hundreds of precious souls made happy by a sense of the Saviour's love. There never was such a Sabbath in Haabai before; it was indeed one of the days of the Son of man. Many will remember it with pleasure throughout eternity, as the day of their adoption into the heavenly family. During the following week, the concern of the people was so great, that they laid aside their work. We had service twice every day but one, and the chapel was always full. It was a week of Sabbaths and of much prayer and praise. Not a day nor a night passed but several were disburthened of their load of guilt and sin, by believing with their hearts unto righteousness." So extensive was this remarkable work of grace that it was estimated that more than two thousand conversions took place in the Haabai Islands alone in the course of two or three weeks, and they gave evidence of the reality of the change they had experienced by their upright walk and conversation.

444. In Fiji.—In no part of the mission-field have greater victories been won for Christ than in Fiji. Thirty-six years have not yet passed away since the first Missionaries landed in Lakemba, the principal island in the windward part of the group, where the work was commenced, and yet the contrast between the Fiji of to-day and the Fiji of that time is "marvellous in our eyes." On their arrival they found a population of at least two hundred thousand, living in heathen darkness, and without any knowledge of the true God. Cannibalism was a thing of almost daily occurrence, and was both sanctioned and required by their religion. Infanticide was practised to an alarming extent. Widows were strangled on the death of their husbands, and tribal wars, attended with the most horrible atrocities, were constantly occurring. In the name of their master, and relying upon His promised help, the Missionaries commenced to make known "the living God, the Saviour of all men, especially of them that believe." For many years they laboured amid the greatest difficulties, in constant danger, and with little success. At length the tide turned in their favour, a general awakening took place, and by the blessing of God upon the persevering efforts of His servants results were realised which have scarcely a parallel in the

history of the Church. Hundreds and thousands of the natives were converted to the faith of the Gospel, idolatry was generally abolished, Christian sanctuaries erected, schools organised, and a general reformation witnessed most delightful to contemplate. There are now connected with the numerous Wesleyan mission stations in Fiji, 22,799 church members, and 104,223 attendants on public worship, many of whom were once cannibals. The Sabbath is sacredly regarded, family worship regularly conducted, and schools established in 922 Christian towns, in which 47,240 scholars are brought under religious instruction.

445. Joel Bulu.—As a specimen of the conversion and career of a large number of devoted native teachers and Missionaries who have been raised up in the Friendly and Fiji Islands to take a part in the diffusion of the Gospel, we may give the case of Joel Bulu, as stated by himself and translated by one of the Missionaries: — "I was born in Vavau in the heathen days, nor was it till I was a big lad that the *lotu* came to our land. When I heard the report of it, I was full of anger, and my soul burned with hatred against it. 'And shall our gods be forsaken?' I cried, in great wrath. 'As for me, I will never forsake them.' One day I heard a man talking of the *lotu*, who said it promised a land of the dead different from the *bulotu* of which our fathers spoke—even a home in the sky for the good, while evil men were cast into a dreadful place, wherein there burned a fire which none could quench. On that very night I went forth with the lads of the town. It was a fine night; and looking up to the heavens, where the stars were shining, this thought suddenly smote me: 'Oh, the beautiful land! If the words be true which were told us to-day, then are these *lotu* people happy indeed; and my soul longed with a great longing to reach that beautiful land. I could not rest, so I went to another town where dwelt a Christian chief, to tell him I wished to *lotu*. 'Good is your coming,' cried the chief, for great was his joy. 'But why do you want to *lotu*?' 'I have heard,' was my reply, 'of the good land whither you go after death; wherefore do I wish to *lotu*, that I also may be a dweller in the sky.' So they prayed over me, and thus it was that I turned to Christianity; but of its meaning I knew nothing. Then came Mr. Thomas to Vavau; and standing under a tree in the public square, he preached to us from the parable of the tares among the wheat. It was this sermon that pierced my soul; for I had thought that I was one of the wheat, but now I found I was among the tares. As I heard I wept and trembled, for I thought, 'I shall never see the good land.' When the sermon was over, and the people rose to go, I sat in my place, quaking for fear, and weeping in great anguish, for all the strength had gone out of my body. 'What is the matter with you?' they asked. I said, 'Pray for me, pray for me, I beseech you.' So they knelt down and prayed for me, first one and then another, till they were tired; but I found no comfort, so I rose, and, going into an empty outhouse, I knelt down there by myself, weeping and praying before the Lord, for now I felt that I was a sinner: the wrath of God lay heavy upon my soul, and I hated myself because of my evil ways. 'Oh, what is that repentance whereof the preacher told us?' I cried. 'Lord, let me find it that I may live;' for so dark was my mind that I did not know that this

sorrow and fear of mine were marks of repentance. Thus I continued, for a long while seeking the Lord in prayer with many tears.

"At last there came a day in 1834 whereon the Missionaries (of whom Mr. Turner was one) assembled us together to hold a love-feast; and when we had sung a hymn and prayed, then Mr. Turner stood up to declare the work of God in his soul. My heart burned within me as I listened to his words; for, in speaking of himself, he told all I had felt, and I said to myself, 'We are like two canoes sailing bow and bow, neither being swifter nor slower than the other.' Thus it was with me when he told of his repentance; but when he went on to speak of his faith in Christ, the forgiveness of his sins, and the peace and joy which he found in believing, then said I, 'My mast is broken, my sail is blown away; he is gone clean out of my sight, and I am left here drifting helplessly over the waves.' But while I listened eagerly to his words, telling of the love of Christ to him, my eyes were opened. I saw the way; and I, even I, also believed and lived. I was like a man fleeing for his life from an enemy behind him, and groping along the wall of a house in the dark to find the door, that he may enter in and escape, when, lo! a door is suddenly opened before his face, and straightway, with one bound, he leaps within. Thus it was with me as I listened to the words of Mr. Turner; my heart was full of joy and love, and the tears streamed down my cheeks. Often had I wept before; but not like my former weeping were the tears which I now shed. Then I wept out of sorrow and fear, but now for very joy and gladness, and because my heart was full of love to Him who had loved me, and given Himself for me, and Mr. Turner seeing the tears raining heavily down from my eyes, called upon me to speak. 'Stand up, Joel,' said he, 'stand up and tell us how it is with you.' So I stood up; but it seemed to me as if my soul were parted from my body, and I remember nothing more until I found myself lying on the mat, and the Missionaries weeping over me, and saying, 'What is this?' 'I live!' said I, 'I live! Let me rise that I may declare the mercies of God.' And even while I spoke there arose a great cry in our midst, and a burst of weeping, for the hearts of all were strangely moved. Oh, what a day was that! Never can I forget it. The prayers, the praises, and the tears of joy. There were many like myself who had long been seeking the Lord, and who now found Him to the joy of their souls." For nearly forty years Joel Bulu has been a faithful labourer in the Lord's vineyard, and has been instrumental of much spiritual good in the Friendly and Fiji Islands.

446. Temperance in Fiji.—The following is the substance of a petition from the teachers in the Rewa Circuit, presented to the Fiji District Meeting of 1869, by James Havea, a native Wesleyan Missionary, who has done good and faithful service in the islands for many years, and who is held in high esteem both by ministers and people. The original document, which has been faithfully translated, was the composition of the bearer himself, no one helping him therein; and it strikingly illustrates the ability of the writer and the triumphs of Christianity over heathen degradation and sin:—"This is the result of our consultation concerning strong drink. We have taken counsel together about this matter, all of us who are fellow-workers in the Rewa Circuit. Having held counsel as to strong drink, we are of

opinion that it has become a weighty matter, in that many of our Christian people are perishing soul and body thereby. We see that drink is being continually brought to Fiji, and we are afraid: nor is this alarm of ours groundless, for we plainly see that a very great evil is springing up in our midst. This being the root of our fear, we are of one mind, in this our quarterly meeting of the Rewa Circuit, to beg of you, the assembly of ministers and native Missionaries, that the strong drink of the white man may be utterly forbidden to all, whether they be full members of society or on trial only. We do not ask that it may be forbidden in this circuit of Rewa only, but that it may be forbidden to our people throughout all the land; for in this matter we are mindful, not only of our own circuit, but of all Fiji. If it be forbidden here at Rewa, while it is allowed at Bau and elsewhere, evil will ensue; for there is much going to and fro between Bau and Rewa, and other places, whence members of society in a circuit where it is forbidden, going on a visit to a circuit where it is allowed, will easily be led away into drinking. Wherefore it is our mind that it may be forbidden throughout Fiji, that the whole land may be alike. We pray you, sirs, to rule in this matter, and we will be obedient to the decision of your Assembly. I, James Havea, wrote this letter by appointment of the Rewa Quarterly Meeting."

447. Pleasing Disappointment.—A sea captain belonging to Boston, in the United States of America, recently related the following incident, at a meeting held in that city. He said that when he commanded a ship in the Pacific he had occasion to call at one of the Fiji Islands, supposed to be inhabited by cannibals, and he visited the shore in a boat thoroughly armed, for fear of an attack by the natives, when, to his surprise, he was met and addressed in English by the chief of the island, who told him that he and his people were all Christians. The chief gave a pleasing account of the labours of the Missionaries, and of the conversion of himself and his tribe to the faith of the Gospel. He, moreover, invited the captain to go to his hut and remain till the next day. He went, and at the close of the day the Fijian told his guest that it was his custom every evening to thank his heavenly Father for the day's blessings, and to implore His protection during the ensuing night, and asked the Boston man to pray. The narrator said he had never prayed in his life, and *could not pray*, and was obliged to tell his host so, and the Fijian knelt down and prayed for him. It seemed a strange reversal of the order of things—the Fijian praying for the American; and that prayer, the captain said, was the means of his subsequent conversion to God, and ultimately brought him to the foot of the cross. That sea-captain is now a Missionary to the heathen.

448. In Tahiti.—For several years after the agents of the London Missionary Society commenced their labours in the South Seas in 1797, Tahiti was the headquarters of the mission; but it was not till after a long and gloomy night of toil and suffering, that a morning of light and joy appeared, to encourage the patient labourers. In addition to the ordinary trials arising from heathen darkness and sin, the Missionaries were repeatedly doomed to witness the horrors of war. They had more than once to flee for their lives, and to take refuge in neighbouring islands. It was during one

of these intervals of absence from the principal stations that fruit began to appear. Two native servants, who, unknown to their teachers, had received spiritual good, began to unite in prayer to the true God. Others soon joined them; so that, when the Missionaries returned, after the war, they found a considerable number of "*pure atua*," or praying people, and ere long even the King placed himself under instruction, and sought for baptism. Meantime, the directors at home, knowing nothing of this (for communication with distant lands was slow in those days), were consulting on the advisability of abandoning a mission on which fifteen years of useless toil had been expended. A few only opposed the measure, but their counsel and proposals for renewed contributions prevailed, and, instead of the order to withdraw, letters of encouragement were forwarded to the Missionaries. Strange to say, the very ship which carried these letters was crossed by another vessel conveying to England, not only the news of the entire overthrow of idolatry in Tahiti, but also the rejected idols of the people, as tangible proofs of the commencement of a great and glorious work in that part of Polynesia. This pleasing intelligence reached England in the month of October, 1813, from which period the rapid and extensive spread of the Gospel was truly astonishing.

449. In Eimeo.—From Tahiti the Gospel was carried to the adjacent island of Eimeo, where the Word swiftly ran and was glorified. On the 17th of February, 1813, King Pomare addressed the following characteristic letter to the Missionaries who were labouring there:—"My dear Friends,—May Jehovah and Jesus Christ bless you, and me also, *this evil man*, whose crimes are accumulated. I perfectly agree to your request lately wrote to me, my dear friends, in which you desire my permission to cut down the *Tamanu* and the *Amai* (sacred trees). Cut them down without regard to consequences for a keel to your vessel. What will be the consequence? Shall we be destroyed by the evil spirits? We cannot be destroyed by them; we have a great Saviour, Jesus Christ. Where *you* lead, I, *this evil man*, will follow. The Three-One can make me good. I venture with my guilt to Jesus Christ, though I am not equalled in obstinate disobedience and rejection of the truth, that this wicked man may be saved by Jehovah and Jesus Christ. May the Three-One bless you, and us also. May we all be saved by Jesus Christ, our only Saviour.—Pomare."

The sacred trees were accordingly cut down; the idols were utterly abolished, places of worship erected, Christian schools established, and a Missionary schooner built, appropriately called the *Olive Branch*, to convey the glad tidings of salvation to other islands of the vast Pacific which were waiting for the law of God.

450. In the Hervey and Navigator's Islands.—When the good work was well established in Tahiti, and the neighbouring islands, the attention of the Missionaries was directed to the regions beyond, where, they heard, there were numerous islands and populations who had never heard the name of Jesus. In order to reach the Hervey and Navigator's groups, the celebrated John Williams actually himself constructed a vessel, after having first made the tools with which to work. This done, his plan was to leave native teachers in the various islands that he visited, to tell to others the good

news which they themselves had learnt. These he himself superintended as he had opportunity, and to use his own words, after referring to the long waiting time which his predecessors had to pass through at Tahiti and other places, we have the result given. "From that time to this," he says, writing several years after, "one continued series of successes has attended our labours, so that group after group have in rapid succession been brought under the influence of the Gospel,—so much so, indeed, that at the present time we do not know of any group, or any single island of importance within 2000 miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed."

451. In Raratonga.—At Aitutaki Mr. Williams found six Raratongans, who had there embraced Christianity, and these he carried back to their own land, with some teachers from Raiatea and their wives. It was some time before the island could be found, and this being the first visit paid to it by Europeans, they were in doubt as to what kind of a reception they would meet with. A hearty welcome, however awaited them. The Raratongans were not only glad to see their countrymen back, but expressed themselves as anxious to hear more about the white man's religion, having heard something of it from a woman who had been conveyed thither from Tahiti. Notwithstanding these fair prospects, they saw sufficient in the manners of the people to suggest caution, and the enterprise would probably have failed had not Papeiha, a devoted native evangelist, offered to remain alone. Feeling that his little property would not be safe among such barbarous people, he returned to the island from the vessel with nothing but the clothes he wore, his New Testament, and a bundle of elementary books. By the blessing of God upon the labours of this heroic servant of Christ, and others who afterwards joined him, an entire moral revolution was effected. When Messrs. Tyerman and Bennet visited Raratonga twelve months afterwards, they found idolatry entirely abolished, and the people engaged in building a commodious sanctuary in which to worship the true and living God.

452. The Contrast.—In describing the results of Christian missions in the island of Raratonga, in the South Sea, the Rev. John Williams says:—"I cannot forbear drawing a contrast between the state of the inhabitants when I first visited them in 1823, and that in which I left them in 1834. In 1823 I found them all heathens; in 1834 they were all professing Christians. At the former period I found them with idols and maraes; these, in 1834, were all destroyed, and in their stead there were three spacious and substantial places of Christian worship, in which congregations amounting to six thousand persons assembled every Sabbath day. I found them without a written language, and left them reading in their own tongue the 'wonderful works of God.' I found them without a knowledge of the Sabbath, and when I left them no manner of work was done during the sacred day. When I found them in 1823, they were ignorant of the nature of Christian worship, and when I left them in 1834 I am not aware that there was a house in the island where family prayer was not observed every morning and every evening. I speak this not boastingly; for our satisfaction arises not from receiving honours, but

in casting them at the Saviour's feet, for 'His arm hath gotten Him the victory,' and '*He shall bear the glory.*' What has been said of Raratonga is equally applicable to the whole Hervey Island group, for, with the exception of a few at Mangaia, I believe there does not remain a single idolator in any one of the islands. I do not assert, nor would I intimate, that all the people are real Christians, but I merely state the delightful fact that the inhabitants of this entire group, in the short space of ten years, abandoned a dark, debasing, and sanguinary idolatry, with all its horrid rites; and it does appear to me that if nothing more had been effected this alone would compensate for all the privations, and labour, and expense, by which it has been accomplished." Voyagers of every description who have visited the South Sea Islands of late years have been unanimous in their testimony as to the great change which has passed upon the inhabitants since they received the Gospel. Captain Gambier says:—"The silence, the order preserved, the devotion and attention paid to the subject when they are assembled together to worship are astonishing. I was much struck, also, with the regularity and good order observed in the Sabbath-school. The children were ushered in by their teachers in the different classes, with as much uniformity as we see in public schools in London." Naval and military officers, and others who have visited the islands at different times have with one voice expressed their surprise and delight to find the natives so far advanced in religious knowledge and civilisation during the comparatively short time which has elapsed since the Missionaries first went to labour among them.

453. In the New Hebrides.—The Rev. John Williams was the first Missionary who attempted to evangelise the wild and savage natives of the various islands in the Pacific, included in the New Hebrides and New Caledonian groups. In the latter part of 1839 he set sail in the Missionary vessel *Camden* with great anxiety as to the efforts about to be made; but in the name and strength of the Lord he went forward, not knowing the melancholy fate that awaited him. On the 19th November native teachers were landed at Tanna, and on the 20th Mr. Williams and his companion, Mr. Harris, were massacred at Eromanga while attempting to communicate with the natives preparatory to introducing the Gospel among them. From that day the New Hebrides possessed a deeper interest to the friends of missions than ever they had done before, and British Christians longed to win these islands to the cross. In the course of the following year the Missionaries stationed at Samoa succeeded in landing teachers at Eromanga, Fortuna, and Fatê; but it was not till after many years of earnest labour and patient suffering that the good work was fairly established in these and other islands of the group. When a few of the natives at each place had been converted to the faith of the Gospel, however, idolatry was speedily abolished, and the progress of the people in learning to read, and in religious knowledge generally, was as rapid as it had been in other parts of Polynesia. Nor was the revolution which took place in the moral and social condition of the people less remarkable. The natives generally relinquished their former savage and warlike habits, conformed to the requirements of the Christian religion, as explained by the Missionaries, and a goodly number of them gave pleasing

evidence of a change of heart, and were united together in Church fellowship. The progress of the good work was greatly accelerated in these, as it had been in other parts of the southern world, by the zealous efforts of native teachers, who were from time to time raised up as the fruit of Missionary labour, and who were everywhere successful in winning souls for Christ.

454. In Aneityum.—In the year 1848, the Rev. Messrs. Geddie and Powell made the first attempt at Missionary work in the Island of Aneityum. After a year's residence there, Mr. Powell returned to his former sphere of labour at Samoa, and his associate was left alone till the mission was reinforced by the church to which he belonged. Mr. Geddie was a Presbyterian Missionary from the church in Nova Scotia, and thus began the work of missions by the Presbyterians in the New Hebrides which has proved so successful. After many trials and difficulties, Mr. Geddie and his heroic wife, who had been left to toil alone for three years, were favoured to see the result of their labours in the conversion of sinners to God. On the 18th of May, 1852, thirteen native converts were baptized into the Christian faith, and the Sacrament of the Lord's Supper was administered for the first time to the small company of believers who had been united in Christian fellowship. About this time the lonely Missionary had the pleasure of receiving as a fellow-labourer the Rev. John Inglis, who was kindly brought to the island by the Bishop of New Zealand in his Missionary schooner called the *Border Maid*. Messrs. Geddie and Inglis have continued to labour at Aneityum to the present time with much success. The island is now entirely Christian, at least in name, and the whole population is under religious instruction. Portions of the Scriptures have been translated into the native language of the people, including the whole of the New Testament, which was put into the hands of the people in 1863. The infant Church has, moreover, sent forth several native evangelists to other islands. There are sixty mission schools in active operation, under the care of native teachers; and 320 communicants are reported in connection with the stations under the care of Mr. Inglis. The effects of Christianity upon their moral and social condition are described as very striking. War has ceased among the people, so have the vices and cruelties of their heathen state. Marriage is sacred, and infant life is precious. Widows are held in honour, and the needy are supported. The voice of prayer and praise arises from almost every home, and the house of God is filled by devout and decorous worshippers. Although Aneityum is a small island it consumes more British manufactures than the other New Hebrides. We are sorry to be obliged to add that, notwithstanding the conservative influence of Christianity, the population is rapidly decreasing, and what is done for the people must be done quickly or it will be too late.

455. Mr. Watson's Testimony.—Writing from Queensland in 1871, Mr. H. B. Watson says:—"I was appointed to the schooner *Harriet King* as Government agent to see that the "Polynesian Labour Act" was carried out as settled by Act of Parliament. We sailed from Moreton Island on the 8th of March, for the South Sea Islands. We sighted the Isle of Pines on the 17th, and anchored the next day in a small bay at Mera. The boat was sent on shore for the king, who came on board with his two sons. He expressed

himself satisfied that the men should go if they liked; but would not interfere one way or another. The agreements were explained to him through his sons, who had been to Sydney, and could speak English. We sailed round the island and engaged twenty-one men, all Christians, fine, strong, healthy fellows; most of them could sign their agreements. I may as well pay a tribute of respect to the Missionaries, and say that through their devoted kindness and teaching, the natives of Mera have become a civilised and intelligent people. The Murray Islanders are also Christians, and far better Christians than many whites. On their own land they will divide and help a stranger, and are honest to a degree. Men who know nothing about missions are in the habit of talking against them; I say and maintain it, that they have done and are doing a world of good. The privations of Missionaries are great at the start off, but their enthusiasm and duty carry them through the good work; and I for one wish them every happiness and success in their perilous enterprise."

456. In the Sandwich Islands.—In the year 1819, the Revs. H. Bigham and A. Thurston, of the Andover Seminary, in the United States of America, offered their services to the Board of Missions, were accepted, ordained, and appointed to the Sandwich Islands, as the first Christian Missionaries to that country. They were accompanied by a farmer, a physician, a mechanic, a catechist, and a printer, and their wives. The band in all amounted to seventeen souls, including three native youths, who had been sent to America for education, and were now returning home. On their arrival at Hawaii, after a voyage of about four months, they found that Kamehameha, the king, had formed the many petty States which were formerly often at war with each other into one empire; that he had just died, leaving the throne to his son, and that the national idols and sacred symbols had been utterly destroyed. Never was the arrival of a party of Missionaries in any country more opportune than this. They set to work in good earnest, and in the course of a few years the results of their united labours were truly marvellous. In 1824, after a public examination of the schools, the Queen appointed several of the best scholars as teachers in other districts, so that by the end of that year there were 50 native teachers and 2,000 scholars under instruction. The work of education thenceforth advanced with amazing rapidity, and in 1801 we read of 1,100 schools, and 53,000 scholars, of whom 1,700 had made considerable progress in learning. Within the first ten years of the mission in the Sandwich Islands, the language was reduced to a written form, portions of the Scriptures were translated, and the printing-press at Honolulu had produced 10,287,800 pages. Places of worship were erected in various places, one of which, at Lahaina, would accommodate 3,000 persons, and the number of church members was reported as amounting to nearly 200. In 1834 the first native newspaper was published, and in the course of the three following years a great religious movement was in progress. Multitudes of sinners were convinced of sin, cried to God for mercy, and found peace in believing. The result of this revival was the addition of 10,000 converts to church fellowship, making the total number of members 19,000, in nineteen churches. In 1853, the church members amounted to 22,000, or about one-fourth of the entire population.

From this time the mission of the American Board was in a sense dissolved in the Sandwich Islands, the object which they had in view, to plant churches, having been accomplished, and the work became entirely self-supporting. At the period of the transfer, the mission staff consisted of twenty-seven Missionaries, three physicians, nine male and forty-two female assistants, in four districts, comprising twenty-two stations. The work of evangelization has steadily advanced up to the present time, and the nation has made rapid progress in every respect, under the fostering influence of Christianity; but, unfortunately, we have similar accounts of the decrease of the population as those which have reached us from other islands of the vast Pacific.

457. In Micronesia.—On the 22nd of July, 1871, the new Missionary vessel, called the *Morning Star*, sailed from Honolulu on her first voyage to Micronesia, as the Marshal and Gilbert Islands have recently been called. She was freighted with the richest cargo that ever left that port. There were on board old and veteran Missionaries returning to their former fields of labour, and new Missionaries going forth for the first time, full of hope and buoyant with fond anticipations of success. The day before the sailing of the vessel most opportunely there was an arrival from Sydney, which brought letters from Micronesia announcing the most cheering intelligence respecting the progress of Missionary work in that part of the Pacific, where it was first commenced in 1852. The old King of Apaiang had died; but his son, as his successor, had come out boldly on the side of the mission. The number of readers was rapidly increasing, and there was a loud call for more books. Fortunately, the *Morning Star* went out freighted with a large supply of books for all the islands. As the result of the mission to Micronesia, during the nineteen years since its commencement, it would appear that a wonderful change has been produced in the social and moral condition of the once wild and savage inhabitants. Formerly vessels were frequently cut off, and their crews murdered; but now it is as safe for ships to cruise among the islands where Missionaries are located as among the islands of the Caribean Sea. And, what is better still, a goodly number of the natives have been brought to a saving knowledge of the truth; and, according to the last report, 668 converts are united in church fellowship, who give evidence of the genuineness of their Christian profession by their holy walk and conversation.

458. The Dying Polynesian.—When one of the native converts in Polynesia was dying a short time ago, he said to his dear Missionary, the Rev. Dr. Turner, who visited him:—"I am going, but you are to remain a little longer. When I get to heaven I shall first of all praise and thank Jesus for having saved a poor creature like me; and then I'll tell him about you, for it was you who first told me the way to heaven. And then I'll look about and see where the door is through which the spirits go up, and if I find such a place, that will be where I will sit and wait for you. And when you come, oh, what a happy day that will be!—and after our joyful meeting, I'll take you by the hand and lead you to Jesus, and say to Him, 'Jesus! Jesus! this is the man—this is the man I told you about. This is the man you sent to

tell me about your own love—this is the man.'"

IN INDIA AND BURMAH.

459. Continental India.—India has long been the most distinguished seat of the Missionary enterprise. From the commencement of the century it attracted the eyes of Christian men; and in spite of restrictions a few "interlopers" managed to secure a settlement in which they were undisturbed. It was only in Calcutta, in 1807, that the Government opposition, fomented by a small clique, gave the new arrivals so much trouble. By the time the great victory was gained in 1812, on the granting of the new charter, a goodly band had found their way thither, and had settled down to steady toil. After that time the number of Missionaries continued rapidly to increase. The old Tanquebar Mission was slowly dying away; only five or six of the last Missionaries were left, whose places were not again filled from the old quarter. But the new societies were full of vigour, and many great cities were occupied even in those early days. The Tinnevelly and Travancore Missions had begun to exhibit the character for which they have been so greatly distinguished; and the various agencies which the missions required were soon in full operation. No great events of religious importance, no special circumstances in the life of the people drew the attention of the Church to India. It was evidently the vastness of the field itself, the magnitude of its population, their great spiritual need, the security of the labourers, and the ever-widening opportunities of their usefulness, which impressed the managers of Missionary societies, and secured for the empire an increasing number of Missionaries. No element of claim was wanting; every kind of appeal to Christian hearts was available to draw forth their compassion and their efforts; and it is clear that from an early period the special necessities of India took a deep hold upon the hearts of zealous men.—Dr. Mullens.

460. In the South.—At the Anniversary of the Church Missionary Society, held in London in 1871, the Bishop of Madras gave a luminous account of Missionary work in Southern India. Among other things he said:—"The Society has been labouring in that diocese for somewhat more than fifty years. Its earliest mission was in 1814, and within the next three or four years, it had planted missions in Travancore and Cochin, among the Malayalim-speaking and the Tamil-speaking people. More recently the Society entered upon another important mission in South India. I mean the mission among the Telugus. Not fifty years ago, so far as can be ascertained, there were about 10,000 native Christians connected with our own Church in South India, and these were the only Protestant native Christians in that part of India. It is a pleasing fact that the number now amounts to 55,000, and if you take into account all the converts that have become converts under the evangelising efforts of the different Protestant societies, who send Missionaries from Europe, you will find that there are about double that number, or above 130,000. Various Missionaries from Germany, America, England, and Scotland, are now labouring in South India. In one sense it may be said that the whole field is now occupied, but the occupation is very scanty. Even in

Tinnevelly, where the number of Missionaries is the greatest, and the results of Missionary work are the most numerous, the whole number gathered out from among the heathen is only three per cent. of the entire population; being about 40,000, among a million and a quarter. I think it should always be kept in mind; when we are viewing the great work which God has wrought through the preaching of Missionaries in heathen countries, that the population which still remains to be evangelised is unspeakably greater than that which has received the Gospel." These encouraging results of Missionary enterprise have proceeded, in most instances, from very small beginnings. The Baptist Mission to the Telugus was for many years so unfruitful that it was often seriously proposed to abandon it. But when the tide turned, the change was most remarkable. It is now one of the most prosperous missions of the Society. During the year 1870, more than 600 native converts were baptized, and more than 300 villages were visited by one of the Missionaries and his assistants, for the purpose of preaching the Gospel to the heathen.

461. In the North.—In the north of India, the agents of several Missionary Societies, both American and European, Episcopalians, Presbyterians, Baptists, and others have for several years been labouring with very pleasing results. There are 112 congregations of native Christians connected with the Calcutta Committee of the Church Missionary Society. These stretch all the way from Calcutta to Peshawur. Eighteen of them are in the Santal country, and forty-six in the Kishnaghur district. The total number of communicants is 2,324. The work is still progressing in a very satisfactory manner, 115 adults having been baptized last year. The report of the Irish Presbyterian Mission in Gujarat and Kattiawar for 1870, is also very encouraging. It shows that eight Missionaries were in the field, viz.: at Surat, three; Ahmedabad, two; and one each at Rajkote, Gogo, and Borsud. Besides the Christian villages near Borsud and Ahmedabad, another is to be established near Gogo. In connection with the several churches are 126 communicants. Ten adults were baptized last year, and 1,500 scholars are receiving education in schools, two of these being Anglo-vernacular. The fees of these schools exceed the amount of grants-in-aid. A class to train young men for work as Christian teachers has been formed at Ahmedabad, and already numbers nine, with a prospect of increase.

462. Happy Deaths.—The direct spiritual results of Christian missions in India, if not as yet so numerous and so marked as in some other countries, are nevertheless such as to encourage the Missionaries in their arduous work. Many happy deaths have occurred on the respective stations of which the following is a specimen:—A Missionary was called to visit a native female convert as she lay on her death-bed. He commended her to God in prayer, and spoke to her words of encouragement and comfort. On inquiring how she felt, she replied in a faint whisper, "Happy! happy!" Then, stretching out her attenuated hand, and placing it on the Bible, she said, "I have Christ *here*;" pressing it to her heart, she exclaimed, "I have Christ *here*;" and at last, pointing to heaven, she added, "I have Christ *there*." She soon afterwards entered into the joy of her Lord.

463. Preparatory Work. — A large amount of preparatory work has been done in India by the Missionaries of different denominations who have toiled there during the last sixty or seventy years. The Holy Scriptures have been translated into almost every language of the vast empire; grammars, dictionaries, and vocabularies have been prepared for the press and published, which now render the acquisition of the multifarious languages of the country comparatively easy for newcomers; schools and seminaries of learning have been established in various places for the training of the rising generation; sound and wholesome western literature has been widely diffused; and the Gospel of Christ has been faithfully preached, not merely in the places of worship which have been erected in numerous centres of population, but also in the streets, bazaars, highways, and principal thoroughfares of the land. These various agencies have made a powerful impression on the Hindu mind at large,—an impression which can scarcely fail to tell in favour of Christianity in time to come. Already there have appeared unmistakable indications of an approaching crisis. The Brahmin caste and the Hindu priesthood generally have lost much of their former influence; the foundations of ancient and time honoured systems of idolatry and superstition have been undermined and sapped to their fall, and the minds of the people have been awakened from their long night of slumber to an attitude of expectancy and inquiry never known before. Thus has a highway been prepared for the King of kings and Lord of lords; and every true friend of Christian missions will earnestly pray that He may go up at once and take possession of the land now becoming His by right of conquest.

464. Unreported Success.— There is one point in connection with the success of missions which has often struck me. There is a part of our work and success for which we have no column in our schedules: it cannot be tabulated. We are accustomed to think there is little progress in missions unless we can calculate upon chapels built, schools erected, congregations brought together and numbers reported. But there is a blessed work going on quietly and secretly—something like one of the mighty influences of heaven. Nobody can weigh a sunbeam. You may concentrate the intensest heat of the sun upon the nicest balance, but you cannot make that balance quiver at all, and yet there is immense power and influence in that sunbeam. And many of our successes are of this class. They are hardly appreciable; we cannot put them into the schedule; we cannot talk much about them. Who can tell the amount of light that has been circulating through India, for instance, quietly circulating and changing the gloom of midnight into the brightness of morn? Who can tell the vast amount of curiosity which has been excited in many minds there? Who can tell us what are the deep convictions which have been impressed on many minds which pride often conceals, and which men are ingenious enough to smother. But these convictions will by-and-by break out in conversions to God. We cannot tell, I say, what secret influence is going on as the result of Missionaries living and labouring among these people. The fact is, there is a great deal we have to be thankful to Almighty God for which can never be seen in the Society's Reports. The Secretaries cannot find figures and language to express it in the annual statements.—FARRAR.

465. Lord Lawrence's Testimony.—At a Wesleyan Missionary meeting, held in London, in December, 1870, the Right Hon. Lord Lawrence gave expression to some noble sentiments in reference to the character and results of Christian missions in India. He is reported to have said that "he believed, notwithstanding all that English people had done to benefit that country, the Missionaries had done more than all other agencies combined. They had had arduous and uphill work, often received no encouragement, and sometimes a great deal of discouragement from their own countrymen, and had to bear the taunts and obloquy of those who despised their preaching; but such had been the effect of their earnest zeal, untiring devotion, and of the excellent example which they had universally shown to the people, that he had no doubt whatever that, as a body, they were now remarkably popular in the country. In a few words he would endeavour to give some slight idea of the work of different Missionary bodies who had come across his path during a career of something like forty years in India. In North-Western India, and more particularly in the Punjaub, he met with Missionaries of the Church of England, Presbyterian Missionaries from America, Missionaries from Germany, Baptist Missionaries, and others of various denominations; and he found them all aiming at the one great object of converting the people, and spreading the Gospel of our Lord and Saviour Jesus Christ. He need not say that a very considerable and remarkable progress had been made in influencing the minds of the people. If he ran his mind's eye down the Himalaya range, to the eastward, he came to the great mountain tract in the neighbourhood of Thibet. In that part of the country there was a Missionary establishment of the Germans, which, in the midst of many difficulties, had been instrumental of much good. In the city of Lahore the American Missionaries had established themselves, and he must say that they vied in all matters, in all toils and labours which had distinguished Missionaries from our own country. Missionaries in India had come from all countries—from Denmark, Germany, France, and all parts of England and Scotland, from all denominations of Protestant Christianity, and they all vied in doing good to the people, and in trying to instruct them in the essentials of the Christian religion. It was perfectly wonderful to see what an extraordinary love of learning great numbers of the youth of India manifested; and the time might be expected to come when large masses of the people would be converted, and profess the Christian religion."

466. Sir Bartle Frere's Testimony.—Speaking at the anniversary of the London Missionary Society, in Exeter Hall, in 1871, Sir Bartle Frere expressed himself as follows with reference to the change which has passed upon the public mind with regard to mission work in India:—"It was a very few years ago, comparatively—as men speak—it was only the time when, as a young man, I went out to India, less than forty years ago, when—I will answer for it—there was not one thoughtful politician, not one statesman, however much he might be imbued with the spirit of Christianity, who did not feel that the preaching of the Gospel was attended with political dangers, of which no man could measure the intensity, or the possible results. It was not merely cold and formal

officials who felt this, but the feeling of fear and distrust was shared by men who, above all things, valued the Gospel of Christ, and who sincerely and from their hearts believed that nothing better could be given by England to India than the knowledge of that Gospel. And now, my brethren, how are things changed in that Empire? At this present moment—I do not speak of possible results; God forbid that I should attempt anything in the shape of foretelling what may happen to-morrow—but I do say that the Indian people themselves have come to regard the Gospel which we bear among them, the Gospel which has sent us there—for, after all, we have been sent by the Christianity we profess, and by the Christian nation to which we belong—they feel that that Gospel is the greatest of all boons that England can confer upon India, and that, whether it be for weal or for woe, whether it be for war or for peace, as things appear to the temporal eye, that there is nothing in all our arts, in all our civilisation, in all our legislation, in all our military domination, in all the protection we afford to life, and property, and opinion, there is nothing that compares with that which is the great secret of all our success—the truth of the Gospel as it is in Christ."

467. In Ceylon.—When the Portuguese arrived in Ceylon in the beginning of the sixteenth century, and established their rule over a considerable part of the island, they zealously propagated the dogmas and institutions of Roman Catholicism, but this did little good, as the pompous ceremonies, picture-worship, and moral influence of that corrupt form of Christianity were little, if any, better than paganism, which they found prevailing in the land. This first race of settlers in Ceylon was superseded by the Dutch, in 1556, when a certain kind of religious reformation was introduced among the natives. As an inducement to embrace Lutheranism in preference to Roman Catholicism or Paganism, offices under Government were offered only to such as were baptized in the national faith. This well-meant but mistaken policy brought hosts of nominal Christians within the pale of the Church and to attend the commodious places of worship which were almost everywhere erected for them; but it did little for the cause of true religion, as it is well-known that many of these professed converts never relinquished their idolatrous rites and ceremonies, but were in fact the most accomplished hypocrites. It was not till the early part of the present century, when the agents of the Baptist and Wesleyan Societies appeared on the stage of action, that real Missionary work was commenced in Ceylon. When the first party of Wesleyan Missionaries arrived at Colombo in 1814 they found all classes of the inhabitants in a fearful state of spiritual destitution. Many of the old Dutch churches were in ruins, but some others, which were capable of being repaired, were placed at their disposal, and they commenced their labours with commendable zeal and diligence, and with a pleasing prospect of success. Nor were their hopes disappointed. Notwithstanding numerous difficulties which had to be encountered, a considerable amount of success has been realised during the fifty-seven years which have elapsed since the commencement of the mission. A goodly number of genuine converts to the faith of the Gospel have been gathered into the fold of Christ, many of whom have themselves been called of God to

labour in His vineyard. There are now thirty-one Wesleyan Missionaries, native and European, labouring in Ceylon. They have about two thousand church members under their pastoral care, with nearly four thousand scholars in the mission schools. Zealous Missionaries from the United States of America have also laboured in Ceylon for many years with a cheering measure of success. From the amount of preparatory and other work done in the way of translation, education, and direct evangelical labours by Missionaries of different denominations in Ceylon, there is reason to anticipate the entire overthrow of Buddhism, and every other form of error, and the permanent establishment of Christianity throughout the country at no distant period.

468. Recent Revival.—A very remarkable revival of religion occurred in the island of Ceylon in the year 1870. For some time the Missionaries had been encouraged by the increased attention of the people to the means of grace, and other tokens of good, but on the occasion referred to there was a gracious out-pouring of the Holy Spirit, the Word preached was brought home to the hearts and consciences of the people with convincing and soul-saving power. Many were constrained to cry aloud for mercy, and they continued in earnest supplication at the throne of the Heavenly Grace till they found peace in believing, and were enabled, from a clear sense of the pardoning love of God shed abroad in their hearts, to go on their way rejoicing. In this blessed religious movement not only were multitudes of nominal Christians brought under the renewing influence of Divine grace, but many benighted pagans were also led to abandon their dumb idols and bow down at the footstool of the true and living God. Buddhist priest and people were numbered among the converts, and, from among the Singhalese in the south, and the Tamils in the north, hundreds of natives were brought, not only to the profession of Christianity, but also to the experience of its saving power. Among the numerical results of this gracious visitation from on high was an increase of about three hundred church members in the various stations occupied by the Wesleyan Missionaries, with seven hundred received on trial for membership. Nor was the beneficial influence of this revival confined to any one denomination. Many were added to the different Christian churches of the island that year such as it was hoped would be eternally saved, and well-grounded anticipations were cherished of still greater good in time to come.

469. That's the Man.—Although clear and distinct conversions to God may not as yet have been so numerous and so remarkable in India as in some other parts of the mission-field, the Missionaries have occasionally been encouraged by cases of more than ordinary interest. A few years ago a poor deluded Hindu set out on a weary pilgrimage of several hundreds of miles to a celebrated shrine at the city of Benares, with a view to obtain relief to his troubled heart. To make the journey more effectual, and more pleasing to his cruel imaginary God, he had undertaken to walk the whole distance on sandals thickly set with sharp spikes, which gave great pain and made the blood flow from his lacerated feet at every step. When he had thus walked about half the distance, and had been several months on the road, at a certain halting place he fell in

with another pilgrim who was performing similar penance for his soul's welfare. This native told his fellow-sufferer that, as he travelled along a few days before, he heard a certain pader (Missionary) telling a nnmber of people about a certain man who was so kind and good that he actually suffered and died for others, that their sins might be pardoned, and that they might be made happy for ever. Whilst talking of this wonderful story, the two wretched pilgrims moved forward together, each heaving a sigh and expressing a wish to know something more about the good man whom they had now come to regard in some sort as the Friend and Saviour of sinners. They had not proceeded many miles when their attention was attracted by a crowd of natives surrounding a Missionary who was holding forth to them the Word of Life. They drew near with curiosity and expectation already awakened, and, as they stood in the outskirts of the congregation, they heard the Missionary proclaim in their own tongue, "This is a faithful saying and worthy of all acceptation, that CHRIST JESUS came into the world to save sinners." Elated beyond measure, one of the pilgrims said to the other, "*That's the man!*" They both of them now listened with eager attention to the good news of salvation. Their minds were opened to receive the truth, and they found peace in believing. Long before the sermon was finished, the two weary Hindu pilgrims put down their hands, took off their spiked sandals, and threw them away, having heard of the true atonement for sin through the precious blood of Christ. They returned to their homes without completing their pilgrimage, and from that day "they went on their way rejoicing."

470. Brindelbund.—A few years ago there died at one of the mission stations in India, a native named Brindelbund. He had spent sixty or seventy years in the service of Satan. He was a *byraggee*,—that is, one who professes to have subdued his passions, and who was, as they express it, *seeking some one who is worthy*. He went to Outwa, where he attended Mr. Chamberlain's preaching and instructions. "I have been," said he, "many years going from one sacred place to another, seeking some one who is worthy, and to *offer my flower*." (The sweetest flower, they say, is the human heart; this is their figurative way of talking.) "I have been seeking some one to whom to offer my flower who is worthy; but never have I found one till now. I have heard of Jesus; I give it Him." The old man was faithful to his surrender—he never took his heart from Jesus. Talking to his Hindu brethren, he would say, "And whom do you need but Him whom I have found?" He would take his wallet of books and travel two or three hundred miles to distribute them; and this he did for fourteen or fifteen years. Mrs. Chamberlain, in his last days, would go to his bedside and say, "Brindelbund, shall I get you some tea? Can you eat bread?" He would lay his hand upon the New Testament and say, "This is my tea—this is my bread; man was not made to live by bread alone, but by every word that proceedeth out of the mouth of God." Thus he continued reading the sacred Scriptures, and looking to Jesus till, sinking beneath the weight of years and infirmity, he resigned his spirit into the hands of his Redeemer—one of a large number of poor heathens who have been rescued from the darkness of idolatry and sin by the regenerative power of the Gospel as preached by the Missionaries.

471. Magnitude of the Work.—Like the vast Empire in which it is carried on, Missionary work in India has assumed a magnitude and importance which can no longer be ignored by merchants and politicians, and it is gratifying to be able to state that it has of late years received a measure of respectful attention unknown in former times. An enlightened Christian government, which contains a large number of officers, both civil and military, not only wise and just, as governors, but Christian men of large sympathies, now looks more favourably upon the Missionary enterprise than at any former period. Under these favourable circumstances, the number of agencies employed by different Societies for the evangelisation of the natives has greatly increased during the past few years. There are now in British India, 580 Missionaries from Europe and America, faithfully preaching the Gospel to old and young, and earnestly testifying against the prevailing system of idolatry with all its moral evils. In this they are joined by more than 2,000 native helpers; and thus the power of Christ's Gospel is, in some small degree, brought to bear upon the household life, the individual vices, the moral opinion, and the religious beliefs of the nations and peoples which the Empire contains, to an extent never known before. And, as Dr. Mullens justly remarks, "These efforts are of value; they have a manifest blessing; they are bringing forth fruit, but 'WHAT ARE THEY AMONG SO MANY?'" Still we must not despair of the final issue. "If," said the venerable Bishop of Calcutta, preaching before the Church Missionary Society, "the succeeding ten years should be blessed at the same ratio as the last ten, half a million of souls would be brought under Christian instruction in India alone, and at the end of forty years more, the whole population of British Hindustan would be the Lord's. God is at work. I firmly believe that, from the first promulgation of the Gospel, a crisis of such importance as the present, for the salvation of such a population as India, has not occurred. Occupy it then. Not a moment is to be lost. Eternity presses on. Souls are perishing." Let the spirit which animated this powerful appeal everywhere prevail, and the whole of British India will be won for Christ, and the design of the Almighty in bringing it under the rule of a Christian nation will be apparent to all."

472. In Burmah.—The mission to the Burman Empire was commenced in 1816, soon after the Revs. Messrs. Judson and Rice discontinued their connection with the American Board of Foreign Missions, in consequence of having adopted the views of the Baptist denomination. The work in that part of the wide field has been carried on mainly under the direction of the American Baptist Missionary Society. The first station was established at Rangoon, but the Missionaries subsequently penetrated to the very heart of the Empire, and persevered, amid persecutions, imprisonments, and sufferings, which nothing but the grace of God could have enabled them to endure, till they were favoured to witness results such as have scarcely a parallel in the history of missions. By the blessing of God upon the labours of the Missionaries, large congregations were gathered, places of worship erected, native churches were organised, and a measure of success realised which far exceeded the most sanguine expectations of the friends and patrons of the undertaking.

473. Among the Karens.—In the last report of the state of the work in Burmah we find the following statement:—Of all the missions, that among the Karens has been the most prosperous, numbering 276 churches, with 14,403 members, and 335 preachers. The self-supporting plan is in successful operation. The people are poor; yet for the last two years not one of the fifty-eight pastors of the Toungso Association has received any outside help, a comfortable support having come for the most part from the respective churches. The Bassein Karens have built their own chapels without any aid from the mission funds, and are doing nobly in the cause of education. The Sagu Karens have fifty-two students in the Karen Theological Seminary, twenty ordained pastors, thirty-eight unordained pastors, and fifty licensed preachers."

474. Native Church Meeting.—The late annual meeting of the Squa Karen Association, held in Rangoon, Burmah, was continued four days. Twelve hundred native Christians and forty-four pastors were present. Fifty-six churches were represented by letters, and five new churches were received. Six evangelists presented reports exceedingly favourable of their work among the heathen, and eight additional ones were appointed. In the Moulmain district a remarkable religious interest had prevailed for some months past, and twenty-eight candidates had recently been baptized.

IN CHINA AND JAPAN.

475. Small Beginning.—When Dr. Morrison went forth as the first Protestant Missionary to China, 1807, the teeming population of the vast Empire presented to the view a mournful picture of heathen darkness and degradation. Roman Catholic Missionaries had been at work for many years, but no good moral results were apparent. On arriving at Canton the Doctor addressed himself to his great work of acquiring the language, forming a grammar and dictionary, and translating the Holy Scriptures, with commendable zeal and diligence; and notwithstanding numerous difficulties, he succeeded to an extent far beyond what might have been expected. The foundation of a great and good work was thus securely laid, and the way was prepared for future Missionaries to follow him in the arduous path on which he had entered. The lonely labourer was joined in 1813 by the Rev. Mr. and Mrs. Milne, who were sent out by the London Missionary Society to strengthen the mission, and a new impulse was given to the noble enterprise. From this date more attention was paid to evangelistic work; but the Missionaries patiently toiled for several years with but little or no visible fruit of their labours. At length the tide turned in their favour, and a few zealous converts were gathered into the fold of Christ, some of whom were called of God to preach the Gospel to their fellow-countrymen. When the country became more accessible to foreigners by the opening of five ports in 1842, additional Missionaries were sent out by the London Society, and several new stations were established. In after years the Wesleyans, Presbyterians, Baptists, and other religious bodies of Europe and America sent out Missionaries to China. The societies whose agents are now labouring there are twenty-two in number,

and the ordained Missionaries are estimated at about one hundred. These are assisted in their work by about one hundred and eighty native Catechists and teachers, and the results of their united labours are such as to call for sincere gratitude to God, and to inspire hopes of greater success in time to come.

476. In Amoy.—A recent number of the *Chinese Recorder* gives an interesting account of the progress made in Christian missions during the past ten years in Amoy and vicinity. When the five ports were first opened to foreigners, Amoy was occupied as a station by the American Board, the mission being one of those transferred in 1857 to the Dutch Reformed Church, and almost immediately after by the London Missionary Society, followed after the lapse of a few years by the English Presbyterians. These three missions have continued to work together with the utmost harmony and good-will. In 1860, considerable success had been realised. There were on the island of Amoy two large congregations, under the Reformed Church and the London Society's Missions, with 400 communicants. On the mainland a beginning had also been made. Four small churches had been planted in a cluster to the south-west, the most distant being thirty miles from the city. They were divided between the three Missionary societies already named. In 1870, the aspect of things had greatly changed. Instead of being mainly a city work, it had extended to various parts of the country. There are now in the city four large congregations, two of them with native pastors, entirely supported by native contributions, and the other two with pastors elect. There are two other congregations on the island, and on the mainland Christian churches may be seen in every direction. On the north-east there are nine stations, the most distant being seventy miles from the city, and the work almost touches that of Fuh-chau.

477. In Formosa.—The mission stations in the island of Formosa and neighbourhood may be regarded as off-shoots from Amoy. A considerable number of converted natives have been united in Church fellowship during the past ten years, and the good work is still progressing in the most delightful manner. Northward, in the Tong-an district, there are nine stations, all of which have been established within the period mentioned. To the west there are six more, one of which is seventy miles distant, and in the south and south-west there are eleven, reaching a distance of sixty miles. Exclusive of Formosa, these churches have over 1,300 adults in full communion, who contributed last year upwards of £300 for religious purposes.

478. Presbyterian Synod of China.—The *New York Independent* contains an interesting account of the first Synod held by the Presbyterian Church in China. The session continued ten days, twenty-four members being present, namely, nine foreign Missionaries, seven native pastors, seven native elders, and one foreign, and representing three presbyteries, those of Canton. Two others were constituted; but these three comprise nearly all the churches and members of Presbyterian missions in China. These churches, eleven in number, comprise over six hundred members; and it is stated that about twenty native candidates are preparing for the ministry. A great variety of subjects occupied the attention of the brethren during the session, which were discussed in four different

dialects with a freedom and harmony which promise useful results. The minutes of the meeting were duly recorded, and were ordered to be printed both in English and Chinese.

479. New Church Organised.—Dr. Nevius of the American Presbyterian Mission reports the continued progress of religious inquiry in the neighbourhood of Ping-tu. He and his colleague, Mr. Capp, had spent two weeks in visiting this region, during which they organised a church in a village called Tich-Lien-Chioang, about one hundred and twenty miles from Tungchow. Twenty-two of the members of the Tungchow church, who resided in the Ping-tu district, together with fourteen additional converts, were united in this new church. An elder and a deacon were chosen with great harmony, and an amount of money was subscribed nearly sufficient to support a minister were one to be had. The church receives no pecuniary support from the mission, nor is there anyone supported by the mission who is labouring for it. It is mentioned as worthy of note that four of the members are women. The Christians living in this vicinity have met with much opposition and persecution, and not long ago there were rumours that all of them were to be put to death. But not one church member or inquirer has renounced Christianity, and the religious interest is spreading into other villages, and it is hoped that the whole country will become permeated with the leaven of the Gospel, and that this part of China will be taken possession of for Christ.

480. Methodist Conference in China.—The tenth Annual Conference of the American Methodist Episcopal Church Mission in China was held at Foochow, in the month of November, 1870. The session lasted ten days. There were present *four* American Missionaries, and about *sixty* native assistants or preachers. The evangelistic operations represented in the Conference extended over an area of about 20,000 square miles, containing a population estimated at six millions. In some parts of this extensive region the Methodist Episcopal Church Mission is the only organised Protestant evangelizing agency at work, whilst in other places it operates in harmony with the very efficient missions of the American Board and the Church of England. Much interesting and important business was transacted at this Conference; but nothing could more clearly illustrate the remarkable progress of the good work than the character and results of the examination of the native assistant Missionaries. They were classed according to their literary attainments, and their examination was conducted chiefly by their own brethren and countrymen who had been previously ordained to the work of the ministry, and not by the American Missionaries as formerly. All the candidates gave evidence of considerable advancement in Biblical and general knowledge, whilst a few exhibited indications of remarkable ability both natural and acquired. From the report presented of the numerical progress and state of the work it appeared that there were in connection with the Methodist Episcopal Mission Church in China 5 Missionaries from America, 81 native preachers and teachers, 931 church members in full communion, and 969 probationers or inquirers. Of these 402 had been baptized during the year, whilst considerable progress had been made in the educational and other departments of the work of the mission.

481. Wesleyan Mission to China. —It was not until the year 1845 that the Wesleyan Missionary Society was in circumstances to organise a mission to China. But although the work is comparatively young, a good beginning has been made, and some fruit has already appeared, which has gladdened the hearts of the Missionaries, and excited hopes of still larger success in time to come. In addition to the usual preparatory work of learning the language, organising schools, and building places of worship, stations have been formed in two important centres of population, namely at Canton and its vicinity in the south, and at Hankow and some other important places in the north. In the city last named, a medical mission was also commenced in 1863, under the able management of Dr. Porter, who has recently been succeeded by Dr. Hardey. The temporal and spiritual results of this department of the work have been very gratifying, many of the patients having not only found relief for their physical ailments, but also experienced the healing influence of the precious blood of Christ, as applied by faith to their sin-sick souls. The Missionaries have been indefatigable in their efforts to circulate the Word of God and to proclaim to the people, in their chapels and in the open air, the good news of salvation by faith in our Lord Jesus Christ, and a goodly number have relinquished their former superstitious practices, and believe with their hearts unto righteousness. The number of Wesleyan Missionaries, European and native, now employed in China is 10. They have 132 church members under their pastoral care. There are also 10 day-schools in active operation, with 348 scholars under Christian instruction.

482. Chinese Converts. — Not only has a large amount of preparatory work been done by the Missionaries of different denominations in China, but there have occurred instances of real conversion to the faith of the Gospel, which have gladdened the hearts of the Missionaries, and proved to a demonstration that Christianity is as well adapted for the Chinese as for any other people. But, perhaps, the largest amount of tangible fruit has been reaped in the distant countries to which of late years the Chinese have emigrated in large numbers, especially in California and Australia. In the place first-named, the Missionaries of the Methodist Episcopal Church have laboured with much success among this class of emigrants. Several of their Chinese converts have, moreover, been called of God to preach the Gospel, and a number of the most intelligent of them have been trained and set apart for Missionary work in their native land, to which they are returning under the direction of the American Missionaries. And in Australia a Wesleyan Chinese Mission has been in successful operation for several years. The principal agent in this work, under the direction of the English Mission, is a native convert, named Leong-on-Tong. On the 7th of June, 1868, an interesting service was held in connection with this Mission, when six additional converts were presented for baptism. On this occasion their zealous teacher, Leong-on-Tong, made a noble speech. In the course of his address he said:—"I have found some sheep which were going astray in the wilderness, and I wish you to rejoice with me and the angels in heaven. Their hearts were dark and hard; but God has shined into their hearts. They have sorrowed for their sins, and believed in Jesus, and now they are forgiven," &c.

The candidates also witnessed a good confession before a large congregation. After the baptismal service the Sacrament of the Lord's Supper was administered, when sixteen Chinese Christians joined their English brethren in commemorating the Saviour's dying love, and sincere thanksgivings ascended to heaven from many hearts and lips for the manifestation of God's saving power and grace on behalf of this interesting people. Writing under date of the 3rd of November, 1871, the Rev. Josiah Cox, who paid a visit to the Chinese converts in Melbourne at the request of the British Conference and Missionary Committee in London, says:—"I have had the satisfaction of resuming my Chinese preaching. The Chinese class here numbers twenty members, and it has rejoiced me to hear from nearly all of them a clear testimony of the converting power of the Gospel."

483. Missionary Work in Japan.—For ages Japan, like China, was entirely closed to foreigners, and consequently to Missionary effort and influence. Of late years, however, there has been some relaxation in this attitude of dogged exclusivism. A desire on the part of the Japanese for Western arts and sciences has opened the door for the entrance of the Missionary enterprise. Our American brethren were the first to avail themselves of this new opening in the East; and a few years ago, the Rev. Mr. and Mrs. Goble arrived in Japan from the United States to commence a Christian Mission. They had scarcely commenced their evangelical labours, however, when the breaking out of the civil war in America so seriously affected the income of the Society as to render necessary the recall of the Missionary from Japan. But Mr. and Mrs. Goble "were not made of returnable stuff. Go home? not he. He had come there to do the Lord's work, and he would trust to the Lord for support. He went to work like a man at whatever he found to do to earn his living. He mended shoes, managed to get a small piece of land, engaged in house building, and built a house for himself. Finally, with some little help from home, they had a property free from debt." This, however, was not Missionary work, and Mr. Goble was resolved to be a thorough Missionary as soon as possible. While he was mending shoes he had had a Chinese translator sitting beside him reading translations into the Japanese from the Chinese. In this way, during one summer, they translated the Gospel of Matthew three times. In the midst of these labours Mr. Goble was overtaken by affliction and bereavement. His wife was taken ill, a child died, and on her partial recovery the bereaved mother was obliged to embark for America with her surviving children. Still the lonely Missionary toiled on. He made himself a little room for printing and type-casting, and over it he had another room in which he eat, slept, and studied. While he was providing all this, he often went to bed, he says, without knowing where he was to find a breakfast for himself and his family in the morning. He had been hard at work translating, but scarcely knowing how to print what he had translated, when all at once it came into his mind that the English Society might, perhaps, be able and willing to help him. He accordingly made an appeal, when a printing press, with type, and £100 in cash, were sent out to him by the Bible Society. According to the last accounts this devoted Missionary was persevering in these preparatory labours, whilst at the same time he was endeavouring to diffuse a few

rays of divine light on the darkness around him, and notwithstanding many difficulties and much opposition also, he had reason to believe that his labours were not altogether in vain in the Lord.

484. Gradual but certain Progress.—You remember the little tree which was planted by your cottage-door in your early childhood, and whose top you could easily touch with your infant hand. You returned lately, after many years of absence, and found the same tree overshadowing the cottage, its tallest points reaching above the chimney-tops, and many a fowl of heaven lodging in its branches. But those who had never left the cottage had, meanwhile, scarcely marked the silent growth. From year to year it had looked to them as almost an unchanged tree. This simple illustration represents the state of mind with which many regard the steady and silent progress of the kingdom of God in our modern Christian missions. We may discern little change from year to year; for still the law pronounced by Christ at the beginning of the kingdom holds good, that "it cometh not with ostentation or empty parade." But could those who planted and watered the infant sapling now return from their tombs, or rather descend from their thrones; could Watts and Doddridge, for example, revisit the world for which they so often prayed; could even the venerable founders of the London, Wesleyan, or the Church Missionary Society once more stand on the earth and compare their recollection of the state of things as they left it, with the progress of the last fifty years, as well as wisely read and interpret the signs of the times, they would speak, we may be assured, in no desponding tone, but rather utter their feelings in the delightful language of the psalm—"The Lord gave the Word, and great was the company of them that published it."—*Thompson.*

485. The Retrospect. — It is almost impossible to take a retrospective view of the results of the Missionary enterprise, so far as they can be traced, without feelings of sincere gratitude to God for what has been accomplished in various parts of the world by the regenerating and sanctifying power of His Gospel. Verily the agents of the various Missionary societies have not laboured in vain or spent their strength for nought. Tribes of savage natives have been civilised, reclaimed from their wanderings, and collected into Christian villages with schools, and places of worship for the religious instruction of all classes. The Gospel of Christ has been faithfully preached, and in many instances attended with "soul-saving power." Christian churches have, moreover, been organised, and prayer and songs of praise ascended to heaven in places which were formerly the scenes of debasing idolatry, war, cruelty, and blood. Thus has the Divine origin of Christianity been demonstrated by its legitimate fruits, and the Gospel of Christ has in thousands of instances been proved to be "the power of God unto salvation to every one that believeth." At the same time the fact must not be overlooked that there remains yet much more to be done. It is only the outworks of the enemy's stronghold which have been taken. The citadel, or centre of his power, remains yet to be attacked and conquered. Tens of thousands and millions of our fellow-men are still in rebellion against the King of heaven, and must be won to their allegiance by the ministry of reconciliation which Missionary

Societies are sending forth. Past success must only be regarded as an encouragement to perseverance, and as an incentive to renewed efforts on the part of all who love the Saviour, till the happy time shall come when "all shall know the Lord, from the least to the greatest." Let us, in view of the past, and in prospect of the future, "Thank God and take courage."

486. Comparative Results of Protestant and Roman Catholic Missions.—Dr. Butler, in his recent work, "The Land of the Veda," shows conclusively that there is no foundation for the allegations that Protestant missions have been less successful than those of the Roman Catholics. The only ground for this assumption is that, according to their own reports, they have more converts. But their methods of working are altogether different from those of Protestants. All that they baptize, whether children or adults, they reckon as converts. And the majority of their adult converts are almost as ignorant and as superstitious as they were before they became nominally Christian. According to the most reliable statistics of last year, Protestants had 9,111 ordained agents in the foreign mission-field; Romanists, 6,276. Besides, Protestants had 20,279 native pastors and agents. The Romanists report 22,657 scholars; Protestants, 626,378. The total Roman Catholic Missionary income for 1871 was £194,249; that of the Protestant Missionary Societies, £1,493,763. This gives Protestantism 2,835 ordained agents, 20,279 native agents, 603,721 mission scholars, and £502,514 income more than the Romanists for the last year, though the methods adopted by the Jesuit Missionaries to swell the reported number of their baptized children and alleged converts are notorious.

IV.—MEANS OF SUPPORTING THE WORK.

HUMAN INSTRUMENTALITY.

487. What God could have done.—As a Being of Almighty power and independent action the great Jehovah, having given His only-begotten Son to redeem a lost and ruined world to Himself, was at liberty to adopt whatever means He thought proper to make known to perishing sinners the good news of salvation. He might have given to mankind, by the inspiration of His Spirit, a written revelation of His mind and will, as He has done, and left the matter there. Or He might have commissioned, from the courts of heaven, holy angels to wing their way to different parts of the world as messengers of His mercy to the fallen and the lost, to tell them of His redeeming love, and to beseech the rebellious sons of men to be reconciled to Him. But it is evident, from the manner in which the Bible has been treated, that if it had been left to itself, its silent testimony would have been in many instances disregarded. And if the proclamation of the Gospel had been committed to heavenly angels, winging their way through the air from place to place, feelings of alarm might have been excited by their sudden and unexpected appearance, which would probably have thwarted the object of their benevolent visits, and neutralised the effect of their message of mercy. Such supernatural methods of Divine communication between heaven and earth as these, and others which might have been adopted, would, moreover, have deprived mortal men of the privilege of participating in one of the noblest undertakings in which they can possibly be engaged, and thus have robbed them of the blessedness and the rich reward invariably attached to faithful service for the "King of kings and Lord of lords."

488. The Plan adopted.—In His infinite wisdom God has been pleased to employ human instrumentality in carrying into effect the purposes of His mercy for the salvation and reconciliation of a guilty world. As the Son of God honoured human nature in becoming the Son of Man, so redeemed and pardoned men are further honoured by being qualified, called, and sent by Christ Himself "into all the world to preach the Gospel to every creature." Christian ministers are ambassadors from the courts of heaven, sent forth by Divine authority to offer terms of peace to rebel sinners. "Now then are we ambassadors for Christ," says the Apostle; "we beseech you in Christ's

stead, be ye reconciled to God." "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." Ministers and Missionaries being men of like passions with ourselves, they need sustenance and ships, or other means to convey them to their stations, which heavenly angels would not have done, and thus are brought into play the duty and privilege of Christian benevolence. As all the disciples of Christ are required to take a part in the propagation of His Gospel throughout the world, those who remain at home are bound to sustain and minister to the necessities of those who go abroad, just as much as citizens in civil life are bound to support their fellow countrymen, who go forth as soldiers to fight their country's battles. And when each party—those who give themselves to the work of God as Missionaries of the Cross, and those who give of their substance to sustain them in their arduous labours—perform their respective duties with a single eye to the glory of God, they will have their reward. Therefore, let every servant of Christ cheerfully and heartily perform that part of the work which may be assigned to him in the providence and grace of God, that they who sow and they who reap may rejoice together.

489. Scripture Testimonies.—On no subject is the testimony of the Holy Scriptures more clear and explicit than on the Christian duty of giving of our substance, as the Lord has prospered us, to support the Gospel and to extend the interests of the Redeemer's kingdom in the world. Under both the former and latter dispensations, the moral obligation of God's people to open their hearts and their hands to the claims of genuine charity are clearly set forth, and the blessedness of conscientiously attending to it is explicitly stated. "Honour the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty and thy presses shall burst out with new wine" (Prov. iii. 9, 10). "Give unto the Lord the glory due to His name: bring an offering and come before Him: worship the Lord in the beauty of holiness" (1 Chron. xvi. 29). "They shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee" (Deut. xvi. 16, 17). "Who goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock" (1 Cor. ix. 7)? "If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" (1 Cor. ix. 11)? "Do ye not know, that they who minister about holy things live of the sacrifice, and they that wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel" (1 Cor. ix. 13, 14). "Let him that is taught in the word minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap" (Gal. vi. 6, 7). "Charge them that are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life" (1 Tim. vi. 17—19). "To do good and to distribute forget not, for with such sacrifice God is well pleased" (Heb. xiii. 16). "Whoso hath this world's good and seeth his brother have need, and shutteth up his compassion

from him, how dwelleth the love of God in him?" (1 John iii. 17.)

490. Christ's Instructions.—The instructions which Christ gave to His disciples, when He sent them forth to proclaim His truth to the people, were in perfect harmony with the teaching of Scripture on human instrumentality and general benevolence. Their first mission was to the "lost sheep of the house of Israel;" and in connection with multifarious counsels for their guidance and encouragement, they were distinctly told by their Divine Lord and Master that they were not to incumber themselves with purse, or scrip, or changes of raiment, but to trust entirely to the hospitality of those to whom they should minister, as the "labourer was worthy of his meat." And to clothe His servants with the dignity and authority which were justly due to their important Mission, and to show the honour and responsibility attached to their proper reception and entertainment, Jesus further said unto them: "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward" (Matt. x. 40-42). This teaching, so applicable to a people who know the true God, and who are thus so emphatically required to entertain and support the messengers of His mercy, perfectly harmonizes with the higher duty of *sending* the Gospel to the regions beyond; so soon as they have themselves realised its truth and blessedness.

491. Paul's Example.—At the very commencement of the Missionary enterprise Paul, the great apostle of the Gentiles, gave, in his teaching and conduct, a beautiful exemplification of genuine Christian charity, and of the relative duties of pastors and people in the matter of giving and receiving, of sustaining and carrying on the work of God. On going forth to preach the Gospel and to plant churches in heathen lands, he occasionally laboured with his own hands as a tent-maker for his support, lest he should be burdensome to people not as yet indoctrinated on the subject of Christian benevolence, or to set an example of patient industry where it was particularly required. But to prevent any one drawing a wrong inference from this condescension of his under peculiar circumstances, he fully explains his motives and reiterates the obligation of those who receive the Gospel to sustain it by their willing offerings, and to the utmost of their power to make it known to others, claiming for himself and his brethren the privileges of exemption from secular care and of reasonable support. "We wrought," says he, writing to the Thessalonians, "with labour, and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an example unto you to follow us. For when we were with you we commanded you, that if any would not work neither should he eat" (2 Thess. iii. 8—10). Again, when writing to the Corinthians, he says of himself and Barnabas, "Have we not power to forbear working? Who goeth a warfare at his own charges? &c. If others be partakers of this power over you, are not we rather? Never-

theless we have not used this power lest we should hinder the Gospel of Christ." "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor. ix. 6—14). This great principle he carried into effect as soon as circumstances would admit of it. When his beloved people at Philippi were established in the truth they supplied him with the means of carrying the good news to other lands, for which he highly commends them. In his beautiful letter to that church he says, "Even in Thessalonica ye sent unto me once and again. Not because I desire a gift; but I desire fruit that may abound to your account" (Phil. iv. 16, 17).

492. Principles acted upon.—Modern Missions and Missionary Societies are organised and conducted on the principles set forth in Scripture, and exemplified in the conduct of both ministers and people in the early and purest ages of the Christian Church. As an eminent writer has beautifully said, "It is the glory of the Gospel that it was calculated and arranged on the principle of restoring to the world the lost spirit of benevolence. To realise this enterprise of boundless mercy Jehovah resolved on first presenting to mankind an unparalleled exhibition of grace. The ocean of Divine love was stirred to its utmost depths. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He could not give us more; and the vast proportions of His grace could not be satisfied by bestowing less. He would not leave it possible to be said that He could give us more; He resolved to pour out the whole treasury of heaven, to give us His all at once. "Herein is love!"—love defying all computation; the very mention of which should surcharge our hearts with gratitude, give us an idea of infinity, and replace our selfishness with a sentiment of generous and diffusive benevolence. Jesus Christ came into the world as the embodied love of God. He came and stood before the world with the hoarded love of eternity in His heart, offering to make us the heirs of all His wealth. He assumed our nature expressly that He might be able to suffer in our stead; for the distinct and deliberate object of pouring out His blood and of making His soul an offering for sin." It is the design of Christ that every member of His Church should be like Him, animated by a spirit of quenchless love and zeal for the salvation of souls and the glory of God. The primitive Christians, to a large extent, were so, and the results of their united efforts for the propagation of the Gospel were astonishing. To all human appearance, if the Church of Christ had been faithful to her high vocation, and the same spirit of Missionary zeal and Christian benevolence had continued to manifest itself, that was displayed in the age of the Apostles, the world might have been long since won to Christ, and the empire of Satan entirely demolished. The Missionary enterprise aims at the accomplishment of this grand and glorious object, by calling forth and employing in the service of the Lord the sanctified genius and the enlarged liberality of every branch of the Christian Church.

HINDRANCES.

493. Inquiry.—We would now ask the question,—and we would ask it slowly, solemnly, and with a desire to receive the full impression of the

only answer which can be given to it,—what has prevented the Gospel from fulfilling its first promise, and completely taking effect? what has hindered it from filling every heart, every province, the whole world, the entire mass of humanity, with the one spirit of Divine benevolence? Why, on the contrary, has the Gospel, the great instrument of Divine love, been threatened, age after age, with failure? *Owing solely to the treachery of those who have had the administration of it, owing entirely to the selfishness of the Church.* No element essential to success has been left out of its arrangements; all these elements have always been in the possession of the Church; no new form of evil has arisen in the world; no antagonist has appeared there which the Gospel did not encounter and subdue in its first onset; yet at this advanced stage of its existence, when it ought to be reposing from the conquest of the world, the Church listens to an account of its early triumphs, as if they were meant only for wonder and not for imitation; as if they partook too much of the romance of benevolence to be again attempted; now, when it ought to be holding the world in fee, it is barely occupying a few scattered provinces as if by sufferance, and has to begin its conflicts again. And, we repeat, the only adequate explanation of this appalling fact is, that *selfishness, the sin of the world, has become the prevailing sin of the Church.* This statement may indeed, at first sight, appear inconsistent with the truth, that the Church is the only depository of Divine benevolence. But to reconcile the two it is only necessary to remember that every component part of the Church, each Christian heart taken individually, is only an epitome of the state of the world—partly sanctified and partly depraved—containing in it, indeed, a principle of renovation, and a principle which is destined finally to triumph, but which has, meanwhile, to maintain its ground by perpetual conflict, and at times to struggle even for existence.—*Harris.*

494. Selfishness.—Of selfishness it may be said, as of its archetype, Satan, that it "takes all shapes that serve its dark designs." One of the most frequent forms in which it appears is that of party spirit; and which, for the sake of distinction, may be denominated *the selfishness of the sect.* Circumstances, perhaps inevitable to humanity in its present probationary state, have distributed the Christian Church into various sections. The points on which they agree are far more numerous than those on which they differ. Hence they might live and labour for the conversion of the world in harmony and love; but this the demon of selfishness forbids. It erects the points of difference into tests of party. When Christians should be making common cause against the world, selfishness is calling upon its followers to arm, not against the common foe, but against each other. And thus Christianity is made to present to the eye of an indiscriminating world the unamiable spectacle of a system which is ever at war with itself. Nearly akin to this is *the selfishness of the pulpit:* that fearful spirit which presumes to limit what God meant to be universal—the overtures of redemption to a ruined world. Selfishness, indeed, in this repulsive form is of comparatively limited existence, but wherever it does appear, it is an inevitable barrier to the free course of the Gospel. Its ministers, faithful to their creed, stand before the cross and hide it lest men should see it who are not

intended or entitled to behold it—a danger which they would jealously avoid, a responsibility they would tremble to incur. The Gospel charters redemption to the world; but they have heard that there are Divine decrees, and until they can logically reconcile their views of the Divine inflexibility with the universality of Divine compassion, the charter must stand over, and souls perish unwept, and the Gospel of Christ, God's great gift, the adequate image of the infinitude of His love, be branded with the stigma of exclusiveness. Then there is *the selfishness of the pew;* much less pernicious, indeed, than the evil last named, but far more extensive in its existence. This is that modification of selfish piety which lives only to receive personal comfort. The Divine Redeemer describes the faithful shepherd as leaving the ninety and nine sheep for a time to traverse the wilderness in quest of the one wanderer. But this unlovely spirit, reversing the touching picture, would have Him neglect the ninety and nine wanderers to attend exclusively to the one folded sheep. It will consent to listen just once a year to the claims of the perishing heathen; but it feels as if more than that were too much, were pressing the subject unnecessarily on its attention. Consistent with itself, the same spirit, if followed from public into private, is found to become *the selfishness of the closet.* It penetrates even to the throne of God, and there where, if anywhere, a man should give himself up to what is Godlike, it banishes from his thoughts every interest but his own, rendering him a suppliant for himself only. But the form under which this Protean evil works more insidiously and extensively, perhaps, than in any which we have specified is that of a worldly spirit, which we will venture to call *the selfishness of the purse.* In this form selfishness effectually shuts up the means of doing good, and henceforth merits the name of *covetousness,* a sin so severely condemned in the Word of God.

495. Covetousness.—If selfishness be the prevailing form of sin, as hindering the progress of the kingdom of Christ, covetousness may be regarded as the prevailing form of selfishness. This is strikingly intimated by the Apostle Paul, when describing the "perilous times" of the final apostacy; he represents selfishness as the prolific root of all the evils which will then prevail, and covetousness as its first fruit. "For men shall be lovers of their ownselves, covetous." In passing, therefore, from the consideration of selfishness in general, to this form of it in particular, we need not labour to magnify its importance. A very little reflection will suffice to show that, while the other forms of selfishness are partial in their existence, this is universal; that it lies in our daily path, and surrounds us like the atmosphere; that it exceeds all others in the plausibility of its pretences and the insidiousness of its operations; that it is, commonly, the last form of selfishness that leaves the heart; and that Christians who have comparatively escaped all the others, may still be unconsciously enslaved by this. It is the expressed opinion of a celebrated writer that "covetousness will, in all probability, prove the eternal overthrow of more characters among professing Christians than any other sin, because it is almost the only crime which can be indulged and a profession of religion at the same time supported." It is also alleged that "it operates more than any other sin to hold the Church in apparent league with the world, and to

defeat its design, and rob it of its honours, as the instrument of the world's conversion." Covetousness is most frequently manifested in an inordinate craving after earthly good, and especially after money as its general representative. This passion for money exists in various degrees, and exhibits itself in different aspects. The most obvious and general distinction, perhaps, is that which divides it into the desire for *getting*, as contradistinguished from *keeping* that which is already possessed. But each of these divisions is capable of subdivisions. Worldliness, rapacity, and an ever-craving all-consuming prodigality may belong to the one, and parsimony, niggardliness, and avarice to the other. The word *covetousness*, however, is popularly employed as synonymous with each of these terms, and is comprehensive of them all, as is strikingly set forth by Dr. Harris in his excellent work entitled *Mammon, or Covetousness the sin of the Christian Church.*

496. Scripture Representation.—The Bible not only condemns covetousness, selfishness, and worldliness in all their varied forms, as inconsistent with the Christian character, but it also abounds with the most touching representations of their injurious influence on the cause and people of God. The account given of the sin and punishment of *Achan* is full of warning and admonition. (Joshua vii. 16—26.) And so is the affecting story of *Ananias and Sapphira.* (Acts v. 1—11.) The leprosy of *Gehazi* (Josh. vii. 25) and the fate of *Judas* (Acts i. 18) are also left upon record for our warning. The secret of their punishment is explained by the word of the Lord, "For the iniquity of his covetousness was I wroth, and smote him." In the course of His personal ministry Christ bore His emphatic testimony against the worldly spirit which met Him at every turn. "Entering the mart of the busy world, where nothing is heard but the monotonous hum of the traders in vanity, He lifts up His voice like the trump of God, and seeks to break the spell which infatuates them, while He exclaims, 'What is a man profited, if he shall gain the whole world and lose his own soul.' (Matt. xvi. 26.) Proceeding to the mansion of Dives, He shows selfishness there, clothed in purple and fine linen, and faring sumptuously every day,—a spectacle at which the multitude stand in admiring gaze, as if it drew in happiness at the sight,—but Lazarus perishes unheeded at the gate. (Luke xvi. 19—31.) Approaching the house of prosperity, He bids us listen to the soliloquy of its worldly inhabitant, "I will pull down my barns and build greater." A resolution which the world applauds. "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But there comes a voice from heaven, saying, "This night shall thy soul be required of thee, and then whose shall these things be?" (Luke xii. 20.) Passing into the circle of devotion, He pointed out the principle of covetousness there, mingling in the worship of God, choking the Word, and rendering it unfruitful. Penetrating the heart, He unveiled its hateful presence there, as the leaven of hypocrisy and the seed of theft. Nor can we wonder at the energy and the frequency with which He denounced it, when we remember how frequently it came into direct personal contact with Himself, defeating His tenderest solicitudes, and robbing Him of souls He yearned to save. It was

covetousness which rendered unfruitful so large a portion of that heavenly seed which He had come to sow. It was this which begrudged Him of the anointing for His burial. It was this which robbed His kingdom of a subject, just at the moment when "the young man" appeared to be about to fall into His train, and which drew from Him the affecting exclamation, "How hardly shall they that have riches enter into the kingdom of heaven!" This it was which left the Gospel feast so thinly attended, and sent excuses instead of guests. Wherever He looked, He beheld the principle in active, manifold, ruinous operation; devouring widows' houses, drinking orphan's tears, luxuriating in the spoils of defenceless childhood and innocence. Did He turn from this sickening spectacle to seek relief in the temple? There He beheld nothing but a den of thieves. Mammon was there enshrined; the solemn Passover itself turned into gain; the priests trafficking in the blood of human souls. Like their forefathers, "from the least of them even to the greatest of them, every one was given to covetousness." The last triumph of covetousness remained to be achieved, and even this was done. Christ Himself was betrayed and sold by one of His apostles for thirty pieces of silver! How often has the same spirit manifested itself in the Christian Church since that day! No wonder, then, that the sacred writings abound with warnings and exhortations on the subject, assuring us that "the love of money is the root of all evil."

497. Extravagance.—The selfishness which is such a serious hindrance to the development of true religion in the heart, and to the spread of the Gospel throughout the world, manifests itself not only in a disposition to hoard up and withhold from the claims of Christian charity, but also in reckless extravagance and absolute waste. Multitudes of professing Christians spend more over personal luxuries and the gratification of their carnal appetites and desires,—some of which are absolutely injurious,—than they give to the cause of the Saviour who bought them with His blood. If all the money which is now spent in intoxicating drink, tobacco, snuff, useless ornaments in dress, furniture, or equipage, were devoted to the cause of suffering humanity, and the extension of the Redeemer's kingdom, it would go far to meet the wants of the world, without any special self-denial or real sacrifice on the part of the givers. From a careful calculation it has been ascertained that this great Christian nation actually spends £108,000,000 in alcoholic drinks, and only £2,000,000 in objects of charity, as Tract, Bible, and Missionary Societies, and other benevolent institutions. Such a fact alone, to say nothing about other matters which might be mentioned, and which reflect no credit upon our boasted civilization and Christian profession, may well cause a blush of shame for our highly-favoured country, and prompt us to examine our own hearts, and individually to deny ourselves, take up our cross, and follow Christ more closely than we have ever yet done.

498. Bigotry.—Another form of selfishness, which proves a serious hindrance to Christian work and the spread of the Gospel throughout the world, is bigotry, or that system of religious exclusivism which cannot for a moment tolerate the slight-

est deviation in faith or practice from the standard which it has thought proper to set up for the guidance of all. Under a pretence of zeal for God, bigotry violates the sanctuary of conscience, and creates an inquisition in the midst of the Church. Regarding its own creed as the only true and proper one, it would fain call down fire from heaven to consume all who dare to differ from it, justifying the world in representing the *odium theologicum* as a concentration of all that is fierce, bitter, and destructive in the human heart. Persons who are thus narrow-minded, neither work for Christ themselves, nor suffer others to do so, only in their own particular way. The Lord whom they profess to obey would have them to embrace, with a comprehensive affection, all who exhibit the least traces of His image; but the strongest trait, the most marked conformity to His likeness, is a very uncertain introduction to their hearts compared with conformity to their particular creed and modes of action. Hence, however zealous or useful Christian ministers and people may be, unless they belong to their party, and think and work according to their notions of propriety, they are condemned as intruders in the Lord's vineyard, and treated with the utmost contempt. It would be almost impossible to exaggerate the evil consequences of the various forms of selfishness which we have noticed, as hindrances to the progress of the Redeemer's kingdom. They have defrauded millions of the offer of eternal life, the Church of its promised prosperity, and God Himself of the glory which is justly due to His Name. They must be encountered and overthrown, before the millenial glory of Christ can be expected to appear on earth, and genuine Christian charity must reign and rule in every heart.

499.—Counteracting Influences. —Powerful and universal as human selfishness may appear to be, in its opposition to the spread of Christianity, there is in the Gospel itself an efficient remedy, which never fails to take effect when it is brought to bear with full force upon the hearts and consciences of men. Diodorus Siculus relates that the forest of the Pyrenean mountains being set on fire, and the heat penetrating to the soil, a pure stream of silver gushed forth from the bosom of the earth, and revealed, for the first time, the existence of those rich lodes of precious metal afterwards so celebrated. Covetousness yields up its pelf for sacred uses as unwillingly as if it were appointed to succeed the earth in the office of holding and concealing it; but the melting power of Christian love can overcome every obstacle, and bring forth hidden treasures from places least expected. Let the fire of the Gospel be kindled in the Church, and its ample stores shall be ever flowing forth from their hidden recesses, and becoming the "fine gold of the sanctuary." Thus will Christianity conquer by turning its foes into its friends, and by replenishing its army from among those who before their conversion, like Saul of Tarsus, fought against it. Those who are thus won over to the cause of Christ will forthwith go on and try upon others the powers of that principle which subdued their own opposition—the omnipotent power of love. Thus thawing and turning into its own substance the icy selfishness of humanity, the great principle of general benevolence will flow through the world with all the majesty of a river, widening and deepening at every point of its progress, by the accession of a thousand

streams, till it cover the earth as the waters cover the sea. The friends of the Missionary enterprise may, therefore, take encouragement from the assurance that the Gospel is not to suffer a final defeat. The Church of Christ is yet to realise the glorious intentions of its Divine Founder—to refill the world with heavenly light and love. Its final victory is not contingent. The success which has been realised in the past, in opening up fresh sources of strength and support, as well as in the conversion of sinners to God, has clearly demonstrated its vitality. The experience of the present is evincing its elasticity and peculiar adaptation to all nations; and if every Christian does his duty, the future shall bear witness to its universal triumph. Let all who bear the name of Christ promptly and heartily "come up to the help of the Lord against the mighty.

ASSOCIATIONS AND BRANCHES.

500. Advantages of Organisation.—It is a trite but true saying that "union is strength; and we have been taught by the highest authority that "in a multitude of counsellors there is safety." Practical illustrations of the principle alluded to may be seen in the multifarious combinations and arrangements which are constantly being made with a view to carry out important undertakings relating to the affairs of this life. This age of enterprise is emphatically an age of organisation; and "companies" have been formed for the construction and working of railways, lines of telegraph, steam navigation, waterworks, lighting with gas, mining, and numerous other useful purposes. By this union of capital, labour, and skill, great works have been accomplished which never could have been done by individual effort; and when the undertaking was wise and good, and its management energetic and faithful, the result has been advantageous to all parties concerned. The principle of organisation and union is not less important and advantageous when applied to Christian work. The Church of Christ itself, when exhibited in its purest and best form, presents to our view a pattern of harmonious organisation which may safely be imitated by the people of God in those minor associations which it may be found necessary to form with a view to carry out the purposes of His mercy and love. To promote the extension of the Redeemer's kingdom, and to send the Gospel of Christ to dark, benighted heathen nations, each principal Christian denomination has its parent Missionary society, and each parent society has, or should have, its associations, auxiliaries, or branches in the respective towns, villages, and hamlets which come within the range of its influence. When these are carefully organised and well worked, the assistance which they afford to the grand enterprise by the pecuniary aid which they bring to the general fund, and the moral support which they give to the work in all its departments, is more important and valuable than language can express.

501. Formation of Branch Societies.—In those villages or districts where Branch Missionary Societies or Associations have never been formed, and where the way appears open for systematic organisation for the promotion of the mission cause, the minister generally calls the inhabitants together to consider the question in all its bearings. In such a preliminary meeting it may be well for the minister to have

associated with him a few local preachers or other friends who are able and willing to assist in the good work by setting forth the moral obligation which rests upon all Christian people to take an active part in promoting the success of the Missionary enterprise; and, by their contributions, their prayers, and their influence, to help forward the work of God, not only at home, but especially abroad, where there are thousands and millions of human beings perishing from lack of knowledge. The arguments and motives which may be brought to bear upon a people who have not previously given their attention to the claims of the heathen world are numerous and powerful. What would have been the present condition of our highly-favoured land if the Gospel of Christ had never been brought to our shores? It was the command of Christ to His disciples to "go into all the world, and preach the Gospel to every creature"—a command which has never been abrogated, and which is as binding upon us as it was upon those to whom it was at first given. And how numerous the blessings which would flow to the heathen, both temporal and spiritual, in the train of the Gospel! and how glorious the reward of all who take a part in the noble enterprise! When the subject has been fully ventilated, and the people are disposed to take up the matter in right good earnest, promises of contributions are solicited; officers—as treasurer, secretary and collectors, with a managing committee—are appointed by the suffrages of this meeting, and the machinery is at once set in motion. Every town, village, and hamlet in the empire should have an institution of the kind, whether it be called an association, auxiliary, or branch society; and if worked with vigour and fidelity, it will prove a blessing to those who give their time and attention to the undertaking, as well as to those who are the recipients of the blessings it is intended to impart.

502. Ladies' Associations. — In many places of late years Ladies' Missionary Associations have been formed and worked with manifest advantage to all parties concerned. The special object has been in most instances to aid in ameliorating the condition of heathen women, by raising funds to send to them the glorious Gospel of the blessed God; by supporting schools for the secular and religious instruction of girls and young women; and by opening and keeping up a friendly correspondence with Missionaries' wives and female teachers in foreign lands, with a view to encourage them and to hold up their hands in the good work in which they are engaged. No one who is acquainted with the moral degradation to which the female portion of the population is reduced in pagan and Mohammedan countries, can for a moment hesitate as to the importance and necessity of something being done to raise them from their wretched and down-trodden condition. Nor can there be two opinions as to the propriety of their cause being espoused by their fair sisters in this highly favoured land. Who are so likely to sympathise with them in their sorrows? Who are so capable of regarding them with true womanly feeling, and of coming forward to their aid with a mother's or a sister's love? We can testify to the advantages which have resulted from the formation of Ladies' Missionary Associations both in England and America, and we should rejoice to see one attached to every Church and congregation in the kingdom. The organisation and working of these institutions are very simple. It

is only necessary for a few Christian ladies in any given locality to band themselves together in a spirit of harmony and love, and tender sympathy for their heathen sisters in foreign lands, to appoint a treasurer, a secretary, and collectors; and by raising money contributions as they have opportunity, and meeting together in working parties, and in every other way doing all in their power to replenish the funds of the parent Society with which they are connected. All their meetings should be commenced and concluded with prayer, and some one should read aloud for the edification of the party, while the busy nimble fingers are engaged in work, to prevent the conversation degenerating into an unprofitable strain. The more frequently they can get their minister to spend an hour with them in this and similar exercises the better.

503. Young Men's Associations.—On occasions of emergency, and when funds were required for special objects, appeals have sometimes been made by the directors of the respective Missionary societies to the young men of our churches to come up to their help in the time of need. Such appeals have seldom been made in vain; and the result has been the organisation in several of our cities and large towns of Young Men's Missionary Associations for the purpose of affording steady and constant aid to a cause for which their assistance in some special time of need had been solicited in the first instance. And surely no cause on earth can be more deserving of that combined energy and united effort which the Christian young men of England can put forth than the Missionary enterprise. From whatever point of view we look at it, whether in its relation to humanity, science, commerce, civilisation, or the salvation of souls, the cause of missions is worthy of the best services of the best men in the British Empire. We therefore rejoice to see the pious and rising youth of our nation embarking in this good work, and uniting together for the purpose of giving of their substance, or collecting from others to aid in providing the means of sending the Gospel to the ends of the earth. Should any young men, as draper's assistants, clerks, artizans, or others, who have never yet done so, wish to unite together and form a Missionary Association of their own, they will find the organisation very simple. Let them take counsel of their pastor, and under his direction, elect their treasurer, secretary, committee and collectors; and having devoutly implored the Divine blessing upon their undertaking, go straight forward, and "Never stand still till the Master appear."

504. Juvenile Associations.—It was a happy thought that first suggested the idea of embarking the services of little children and very young persons in the great cause of Christian missions. The beneficial influence which it exercises on the youthful mind, and the training which it affords for future service in the cause of Christ, to say nothing of the financial proceeds which are realised, are beyond all human calculation. Many pleasing instances have come under our notice of youths who, having first been trained to give their spare pence, or to collect for missions from others, were afterwards led on step by step till at length they consecrated their lives and their all to the blessed work, and went forth into the high places of the mission field as Missionaries of the cross. Juvenile missionary Associations are of comparatively recent date; but since they have taken their place in many localities

as a part of the machinery of the Church for extending the interests of the Redeemer's kingdom at home and abroad, they have proved valuable auxiliaries to the general cause. They are usually connected with the respective Sabbath-schools of the localities where they are organised, and are worked by the officers or teachers of the said schools, who, under the general supervision of the pastor, occupy the position of treasurer, secretary, or managers of the institution. As children are but children all the world over, the success of Juvenile Missionary Associations depends very largely, if not entirely, upon the attention, punctuality, zeal and perseverance with which they are worked by the officers and senior managers. The little collectors pay in their contributions at stated periods to the secretary or treasurer, who enters them in his book, and in most cases annual or quarterly Juvenile Missionary meetings are held, when the young people themselves take a prominent part in the proceedings, by making simple little speeches, or reciting interesting pieces bearing on Missionary enterprise. Presents of little books are also sometimes made to those collectors who have exerted themselves specially in the good work.

505. Reports of Juvenile Associations.—Many pages might be filled with interesting reports of Juvenile Associations which have been organised in various parts of the kingdom, but we must confine our remarks to a brief notice of two or three of the most prominent. From the beginning of the movement, Bradford has maintained a foremost position. The monthly, quarterly, and annual meetings have been seasons of great interest, and Juvenile branches connected with the respective Wesleyan circuits into which the town is divided, produced last year the noble sum of £271, one half of which was given to the Home and the other to the Foreign Missions. Beverley also occupies a prominent and honourable place in the list. In the second year of their organisation the Juvenile Associations in this circuit raised £43 15s. Other circuits are coming on, and it is generally admitted that the mission cause throughout the world is largely indebted to the efforts of the children and young people connected with our respective Sabbath-schools.

506. The Blake System.—Several years ago the late Mr. Joseph Blake, of Harrow, turned his special attention to the best method of engaging the services of children and young persons in the mission cause, and he originated a plan of Wesleyan Home and Foreign Missionary Associations which has since borne his honoured name, and which has been adopted with good effect in Bradford, Yorkshire, and many other places. The system, as developed by Mr. Blake himself in a little book called *The Day of Small Things*, is best explained by the following avowed principles:—"1. To train the young to cheerful, intelligent, *systematic* service for Christ. 2. To create and foster in *early life* compassion for the ignorant, the guilty, and the perishing. 3. To establish a connecting link between the Sunday-school and the Church of Christ, and thus preserve for holy and happy toil through future years those who too often are lost to religion. Already several have entered the ranks of the Christian ministry whose *first services for Christ* were enlisted by this Society, and many more are doubtless in training. 4. To sustain the interest awakened, and stimulate to self-improvement and activity for

good; monthly meetings are held, in which addresses are delivered on Home and Foreign Missions by thoughtful and godly youths chosen by the committee. 5. To raise, without injurious pressure, or damage to existing funds, large revenues towards maintaining and multiplying Missionary agencies among the *heathen* of our own and other countries, the monies collected being divided equally between the Home and Foreign Mission Funds.

The following rules have been framed for the guidance of juvenile collectors who engage in the work according to the Blake system:— 1. Solicit the members of your own family and friends to become subscribers of one halfpenny per week, until you have eight names. 2. Should more than eight persons wish to subscribe, let your brother, sister, cousin, or friend, have a book also. 3. Collect your subscriptions every week (on Saturday, if possible), and never omit marking them down at the time they are received in the presence of the subscriber. 4. Take your book, with the money you have collected, to the Secretary, at the appointed time of meeting, when he will examine the account, receive the money, and sign the book. 5. Read regularly and thoughtfully the monthly Missionary publication given to all who have eight subscribers, and so far as possible, attend the monthly meeting."

507. Juvenile Christmas Offerings.—Long before the general organisation of Juvenile Missionary Associations, the Wesleyans had adopted the plan of issuing cards in most of their Sunday-schools to boys and girls who volunteered, with the consent of their parents, to collect, among their friends, Christmas and New Year's offerings in aid of the foreign missions. Seven or eight thousand pounds per annum have been collected in this simple way for several years past, to the great advantage of the work. In some circuits the collecting of Christmas and New Year's offerings has been superseded by the adoption of the Blake system of juvenile effort for Home and Foreign Missions; but there appears to us no necessity for this, inasmuch as the two plans are quite compatible with each other, and may be worked together in perfect harmony, as in Ryde, Isle of Wight, and other places. "This ought ye to have done, and not to have left the other undone."

508. Juvenile Missionary Festival.—Not only at home, but also on the foreign mission stations the school children are trained to take an interest in the Missionary enterprise. The Rev. Mr. Hull, when labouring at Gibraltar, in 1847, gave the following pleasing account of the annual Juvenile Missionary Festival which had just been held there:— "On Monday, January 4th, we held the tea-meeting of our juvenile collectors in the spacious room at the South, which was tastefully decorated with flowers and evergreens by our Sunday and day-school teachers. After several interesting speeches had been delivered, sixty-three collectors came forward, on their names being called, and presented their little bags, made expressly for the purpose by the Spanish girls at the mission-school, and with one of which each collector was provided when the cards were issued. Great interest was excited to know the sum total, as some fears were entertained, in consequence of the unusually inclement weather of the Christmas week; but our young people seemed greatly relieved and gratified to find that they had collected as much as last Christmas, and that they had re-

plenished our treasury by the sum of £12 0s. 3d. One hundred and five children and young people then sat down to tea, cake, and bread-and-butter, to the excellency of which they did full justice."

509. The Farthing Movement.—In some places, of late years, a plan has been adopted for the collecting of the smallest of the Queen's coins in aid of the mission cause, and a "farthing movement" has been inaugurated which promises, like everything good, to prove a success. As an illustration, we give the following from the *Primitive Methodist Missionary Magazine*:—"The annual Juvenile Missionary, or 'Farthing Meeting,' as it is generally termed, was recently held in the schoolroom at Newport, Isle of Wight. The bags and boxes brought in by the twenty-three collectors, representing fifteen families, contained 8,624 farthings, being an increase on last year of 1,624. Other amounts brought up the total to £10 14s. 4d., being an increase of £1 16s. 10d. for the year.

510. Missionary Prayer Meetings.—The monthly Missionary prayer meeting is, in theory at least, regarded both by ministers and people as of great importance to the life and vigour and successful working of every kind of local organisation for the promotion of the mission cause. Every place of worship and every Christian congregation in the British Empire should have, not only its Missionary Association of some kind, but also its monthly Missionary prayer-meeting; for a Church and people can only prosper in proportion as they imbibe and exemplify the Missionary spirit. The institution in question might, we think, be made very interesting, profitable, and even popular, if conducted with the care and attention which it demands. We would respectfully submit that the Missionary prayer-meeting should, if possible, be held at every place on some convenient evening in the first week in the month, when the Missionary periodicals have just come to hand. Let brief interesting extracts be read and commented upon at intervals between the singing and the prayers, and let every other possible means be employed to make the exercises attractive and useful. In some places the minister meets the committee and collectors at the close of the monthly Missionary prayer-meeting, when the collectors pay in to the treasurer the monies they have received, and transact any other business which may require attention. On these occasions also the Missionary periodicals are distributed by the secretary to the collectors, to hand to their respective subscribers, and thus the machinery for carrying on the good work is kept bright and in constant motion, which is a point of great importance to ensure success.

511. Systematic Effort.—Whatever organisations may exist, either of adults or juveniles, for aiding the mission cause, they will be of little avail unless they are managed and worked with energy, perseverance, and diligence. It would appear that this is not everywhere the case at the present time. The committee of the Baptist Missionary Society make the following complaint and appeal in the *Missionary Herald* for December, 1871:—"Our most serious hindrance is the lack of systematic or organised effort in our congregations. In the great majority of them there is none at all, and the results we obtain are mainly dependent upon the feeling which may be excited once a year, by the Missionary sermons and the annual meeting.

Should adverse circumstances arise, we are subject to loss, which no intervening work helps to repair. This lack of organisation is all the more remarkable when we consider the well-known fact that, wherever systematic collecting and canvassing have been tried, they have proved eminently successful, and also that other denominations of Christians have used these means with marvellous results. It is in this way, for instance, that the Wesleyans, with aggregate membership of only one-third larger than our own, raise a Missionary income which is more than four times larger than ours. With the obvious exception of the Established Church, we are giving less for Missionary work than any other body of orthodox Christians. We are failing less from want of sympathy than from lack of business-like efforts. Our church-members and seat-holders need to be personally appealed to, and regularly waited upon for the receipt of their contributions, and we want in every church persons who will undertake this duty, and perform it regularly and punctually. Let the weekly, fortnightly, or monthly visit be paid with this end in view, and the increase of our funds will speedily gratify and reward the collectors and the givers. We are thankful for the increased interest in our work which is shown in our Sunday-schools. In scores of churches the children are doing more than the adults. We plead, however, for still more attention to the young. They are a most valuable auxiliary to us, and year by year they are raising more and more money for our funds. Proofs abound that the influence of this Missionary interest is beneficial to the children in many ways, and there can be no doubt but in future years it will react favourably on the churches themselves."

MISSIONARY ANNIVERSARIES.

512. Missionary Sermons. — From the commencement of the Missionary enterprise in modern times and the organisation of local associations and branch societies, it has been customary to have annual sermons preached, and collections made in aid of the funds for carrying on the work. At an early period of the movement, it appears to have been the habit of the preacher engaged for the occasion, to fix upon some topic for discussion bearing directly upon the object in view, as the degraded state of the heathen nations without the Bible; the adaptation of the Gospel to all classes of people; the results already achieved by Christianity; or the importance and necessity of contributing of our substance as the Lord has prospered us, to aid in the dissemination of the light of Divine truth throughout the world. Anecdotes, facts and incidents, illustrative of these matters were sometimes introduced with good effect, and powerful appeals were made urging the claims of the heathen world on the attention of the Christian people. We are free to confess to a fear that of late years there has not been in every instance the same care taken as formerly to make Missionary sermons appropriate and effective, and entirely adapted to the occasion. If this be the case, it is a matter of sincere regret; and we respectfully submit that, however excellent and eloquent a general discourse may be, it cannot be so appropriate to a Missionary anniversary as a sermon prepared expressly for the occasion, and directly bearing on some branch of the Missionary enterprise. We may further add that the Bible is so full of topics and texts relating to Christian missions, and the subject

is altogether so important and interesting, that there is ample scope for variety and attractiveness in the preparation of thorough Missionary sermons.

513. Texts for Missionary Sermons.—The following texts of Scripture, selected from a still larger number which might have been given, are submitted for the consideration of all who are interested in such matters, as suitable for Missionary sermons, and as affording an ample variety of topics for anniversary occasions:—"Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15). "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20). "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). "Ye are the light of the world" (Matt. v. 14). "Through the tender mercy of our God, whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke i. 78, 79). "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified" (Acts xvi. 17, 18). "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. i. 16). "His name shall endure for ever; His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed" (Psalm lxxii. 17). "For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see Thy righteousness, and all kings Thy glory" (Isaiah lxii. 1, 2). "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts xi. 18). "Therefore said He unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest" (Luke x. 2). "Say not ye, There are yet four months, and then cometh harvest: behold I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest" (John iv. 35). "The field is the world" (Matt. xiii. 38). "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 12—15). "No man cared for my soul" (Psalm cxlii. 4). "And I saw another angel flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. xiv. 6). "All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before Thee" (Psalm xxii. 27). "Pilate, therefore, said unto Him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the

world, that I should bear witness unto the truth" (John xviii. 37). "Thy kingdom come" (Matt. vi. 10). "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish, in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount of Jerusalem" (Isaiah xxvii. 13). "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward," &c. (Ezek. xlvii. 1—12). "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon; they shall see the glory of the LORD, and the excellency of our God" (Isaiah xxxv. 1, 2). "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth" (Psalm lxxii. 16). "Blessed be the Lord God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever; and let the whole earth be filled with His glory: Amen and Amen" (Psalm lxxii. 18, 19).

514. Missionary Meetings.—For several years after the first organisation of Missionary societies, their anniversaries consisted only of the preaching of sermons and the making of public collections in the respective places of worship with which they were connected. Public meetings for the purpose of receiving reports of the progress of the work of God in distant lands, of advocating the mission cause, and of stirring up the people to increased liberality towards its support, were introduced at a later period. Nor were they inaugurated without grave doubts being expressed by sedate and experienced church members as to the propriety of their being held in places of divine worship, inasmuch as a freedom of speech and touches of humour were sometimes indulged in, which were, in their opinion, scarcely in accordance with the solemn associations of the Christian sanctuary. At length, however, prejudice gave way; and when it was seen that Missionary meetings might be so conducted as to be made occasions of real interest and profit, they became approved and recognised means of helping forward the good work. Public Missionary meetings are invariably opened with singing and prayer, and sometimes a short portion of Scripture is read. A chairman is then announced, who briefly addresses the audience on the object of the gathering, and then calls upon the secretary to read a brief report, with a list of the contributions which have been received in connection with the association or branch society in the interests of which the meeting is held. Resolutions are then generally moved, seconded, and supported by the respective speakers, setting forth great principles ever to be kept in view by the friends of the Missionary enterprise, or adverting to some passing event of importance relating to the work. Votes of thanks are also sometimes proposed and passed by the meeting for the services of the chairman, deputation, or others who have rendered special aid in connection with the anniversary. The collection having been made on behalf of the funds of the society, the exercises are generally closed with the Doxology, a short prayer, or the benediction, and the people

almost invariably separate interested and quickened in the holy service.

515. First Wesleyan Missionary Meeting.—In connection with the organisation of the first Wesleyan Missionary Society, on the 6th of October, 1813, a public meeting was convened—a strange innovation in those days—in the old Methodist chapel at Leeds. At this meeting, Mr. Thomas Thompson, M.P., presided; and of the thirty-six speakers, exclusive of the chairman, who addressed the assembly, 17 were ministers and 19 laymen. It was then and there resolved to constitute a society to be called "The Methodist Missionary Society for the Leeds District," of which local branches were to be formed in the several circuits, whose duty it should be to collect subscriptions on behalf of the missions, and to remit them to an already existing committee in London. Few days in the history of Methodism have been more fruitful of great results than that on which the first public Missionary meeting was held. The arrangement had been made amid much anxiety, and it was preceded by earnest prayer. At six o'clock in the morning there was a prayer-meeting to invoke the Divine blessing on the proceedings of the day, and at half-past ten in the forenoon Richard Watson preached his memorable sermon on Ezekiel's vision of the valley of dry bones. The public meeting was held in the afternoon, the gallery being wholly occupied by ladies; and in the evening the Rev. Richard Reece preached to a crowded congregation. To us at this day it may appear strange that at none of these services was there a collection made. But if there was no immediate pecuniary result, there was something even more valuable. "The importance of this cause," said the *Leeds Mercury* of that week, "seemed to have an inspiring effect upon every mind; and it was manifest that compassion for the heathen world, and zeal on behalf of missions, were strong and prevailing sentiments." In the large and noble array of speakers at this meeting, there were many great and good men whose eloquence produced a wonderful effect upon the audience, but no one was listened to with more profound attention and deep feeling than the Rev. William Warrener, who had laboured for several years in the West Indies, and who was able to testify, from personal observation, as to the cruelties of slavery, and of the ameliorating and saving influence of the "glorious Gospel of the blessed God."

516. How to secure a Good Missionary Meeting. — Several things go to constitute a good Missionary meeting, all of which may generally be secured by the use of the appropriate means, with the blessing of God. There should be a good attendance, a good chairman, good speeches, a good influence, and a good collection. To secure these points, and everything else necessary to complete success, let ministers and people, church officers and members, and all who take an interest in the mission cause, hail the approach of the Annual Missionary Meeting with joyful anticipations of the presence and blessing of God. Let special prayer be offered up in the closet, the family, and the social meeting, that the occasion may be marked by a gracious effusion of the Holy Spirit. Let the meeting and its arrangements be carefully announced and widely made known, not merely by the circulation of handbills and pulpit notices, but by conversation and invitations in families, places of

business, and wherever people are willing to hear of an occasion of such undoubted interest and importance. Let persons of moderate means be encouraged to lay by in store, as the Lord has prospered them, preparatory to the Missionary meeting, that they may be prepared to sustain the collection in a becoming manner without injury to any other claims upon their benevolence. And when the meeting is actually in progress, let serious attention be given, on the part of the audience, to what may be advanced, and let the speakers have a constant eye upon the object of the gathering, avoiding excessive lightness and trifling when humorous observations are made, and aiming, above all things, to instruct, edify, and profit the audience, that now and henceforth they may be more zealous and liberal than ever in supporting the Missionary enterprise. If these important matters be attended to, and the Divine blessing be realised, the Annual Missionary Meeting will seldom fail to be a means of grace to those who participate in it, as well as a source of help and strength to the cause which it is intended to promote.

517. Enthusiastic Missionary Meetings.—At some public Missionary meetings which we have attended, the audience have been worked up to a high pitch of excitement by the powerful appeals of eloquent speakers, or the touching statements of returned Missionaries of what they had actually witnessed in foreign lands. And whilst we should be sorry to see a cause of such magnitude and importance left to depend, for its main support, on the impulse of the moment, however benevolent that impulse might be, we freely admit the wholesome influence of a genuine enthusiastic Missionary meeting. One of the most remarkable occasions of this kind which we remember was a Missionary meeting held in the Wesleyan Chapel, Abbey-street, Dublin, in the year 1830. The late Rev. John James, Dr. Newton, and others from England, were present to advocate the cause, and the audience was large and respectable. Just before leaving England, Mr. James had received a letter from the Missionary at St. Mary's, on the River Gambia, Western Africa, stating that a promising young man, a native convert who had been called of God to proclaim the way of salvation to his fellow-countrymen, was a poor slave, and making an appeal for means to purchase his freedom, that his services might be entirely devoted to mission-work. The reading of the letter, and the statement by Mr. James of this touching case, produced such an effect upon the minds of the zealous and susceptible Irish audience, that they at once claimed the privilege of themselves redeeming this young African from bondage. A little boy in the gallery having exclaimed, "I'll give sixpence!" there came such a shower of gold, silver, and copper upon the platform, as had never been seen before. Referring to this remarkable scene in after years, Dr. Newton was wont to say that this shower of money came not only from the gallery above, but, "despite the laws of gravitation, it ascended from below," some of the contributors not waiting even to open their purses, but threw both purses and money on the platform in their zeal and earnestness to do a great and good work. The result was, that in the course of a few minutes the sum of £40 (the amount required) was collected; and to crown the whole, a warm-hearted son of green Erin exclaimed,

"As Pierre Sallah's freedom has been purchased with Irish money, I move that he be an Irishman henceforth and for ever!" Nor will the writer ever forget with what pleasure he himself, as the agent of the parties concerned, paid down the ransom price of this interesting African convert, and how faithfully he laboured for several years afterwards to promote the interests of the Redeemer's kingdom. Many pages might be filled, if space permitted, with accounts of Missionary meetings of uncommon interest which have been held at different times in various parts of the kingdom, the influence of which told powerfully on the best interests of the cause they were intended to promote.

518. Missionary Meetings Abroad.—The Gospel of Christ is no sooner introduced into a heathen land by the agents of the respective Missionary societies, and a mission-station fairly established, than the native converts are taught to do all in their power to extend the good work to the regions beyond, that others may be favoured with the same blessing which they enjoy. Hence the organisation of branch Missionary societies and the holding of public meetings in many of our foreign districts are of common occurrence, and are attended to as carefully as at home, that the parent institutions may as soon as possible be relieved from the burden of supporting the work. In America, the West Indies, and Western and Southern Africa, Missionary meetings are held on a grand scale, and we have a pleasant recollection of some which were never exceeded in interest or enthusiasm in England or any other country. But perhaps the Missionary meetings held in the South Sea Islands, after there had been such a general turning to God among the natives, were the most remarkable. The people had little or no money in circulation among them, but they contributed cocoa-nut oil, native cloths, natural curiosities and such things as they had, which, when sold on behalf of the mission fund, often realised hundreds of pounds. Powerful and effective addresses were also often delivered by converted natives on these interesting occasions. The Rev. John Leggoe, writing from Lakemba on the Fiji Islands, gives a most delightful account of a Missionary meeting held there in March, 1871. Each tribe came led by their chief to the chapel, singing as they came, and passed in, still singing, up to the table, whereon they laid their gifts. "A very affecting scene occurred during the collection, the particulars of which I will briefly give. An old chief was leading his tribe to the chapel; and as soon as he reached the door, he was deeply moved and greatly excited, and with the tears streaming from his eyes, he cried out, 'What shall I give unto the Lord? Oh! that I had something to give Him in return for all He has given me. Oh! that I were rich, that I had gold or land to give. I have only this mite (holding up a sovereign). No! this is not all. I will give myself—my body, my soul, my all.' Who can doubt, that the Lord accepted the offering."

519. Missionary Meeting at Tonga.—When labouring in the Friendly Islands, the Rev. John Thomas sent home to England an interesting account of a Missionary meeting held in Tonga in the year 1844. The King himself was chairman, and many native chiefs made excellent speeches. One said, "Who amongst us ever saw such things as these—the King with his chiefs and people assembled together to advo-

cate the cause of missions?" Another, who was a local preacher, wept as he spoke of the love of God in giving His Son to save a lost and ruined world. Captain Buck, of the Missionary ship *Triton*, was present, and spoke in a very feeling manner. He observed that much had been said, but nothing had been done; and as the end of *saying* was to set the people a *doing*, he stepped towards a Missionary-box which was on the table, and put in a handful of silver, which caused the people to smile. Next came Captain Curry, the master of a London ship which was at the island at the time. He spoke as follows:—"When I first came to this port, I had to keep my boarding-net up, to keep wicked men from coming on deck. You were then dark and savage, but now I see you all Christians; and how, or by what means, has this been brought about? It is the fruit of the labours of the Missionaries. The friends in England are doing much in order to support missions: *even little children go and collect for them.* I have seen this, and I know it; and I hope you will love your Missionaries, and do what you can to help them; and, as Captain Buck has truly said, we must *do* as well as *say*;" and suiting the action to the word, he put some pieces of silver into the box, and then sat down. There was no clapping or cheering, these not being customary in the Friendly Islands; but all the people cheered the good captain in their hearts, and with their sparkling eyes and happy-looking faces. Captain Curry had been in the habit of visiting Tonga for twenty years, this being his sixteenth voyage, and he rejoiced greatly to see the change which the Gospel had effected in the appearance and manners of the natives. After the meeting the King dined with the Missionaries and their friends at the mission-house, and it was a day of great rejoicing. The collection at the meeting amounted to £12 14s. 6d. in money; besides which the natives brought the following articles as Missionary contributions—one turkey, two Muscovy ducks, twenty-five pigs, six hundred and twenty yams, and native cloth for about sixty-six dresses, besides baskets, mats, shells, and numerous other small articles.

520. Missionary Meeting in Namaqualand.—When the Rev. T. L. Hodgson paid a visit of inspection to the Wesleyan mission-stations in Great Namaqualand, South Africa, in the year 1841, it was thought a favourable time to hold the first Missionary meeting, and thus to initiate the people into the habit of contributing, as the Lord had prospered them, towards supporting the Gospel among themselves, and to send it to the regions beyond. Writing under date of the 2nd of April, he says—"In the course of the forenoon, several persons were noticed coming to the village of Nisbet Bath from the outposts, to attend the Missionary meeting which had been announced the preceding Sabbath. At three o'clock the bell was rung; and the people, to the number at least of two hundred and fifty, hastened to the chapel. The meeting was opened by Mr. Cook with singing and prayer. He then addressed the congregation on the subject of missions, and was followed by myself and Mr. Tindall. The state of the heathen world; the benefit arising from Missionary efforts; the extent and importance of the Wesleyan Missionary Society; the desire to send the Gospel to the Damaras, Bushmen, &c.; the readiness of many young men in England to embark in the arduous enterprise; the benefits, temporal

and spiritual, derived from the Gospel in this district and in their own tribe, and the consequent obligation to assist in the great cause, &c., were severally brought before them. The subscription list was then opened; and three cows, ten oxen, one heifer, three calves, sixty sheep, and seven goats were given to commence the Nisbet Bath Wesleyan Auxiliary Missionary Society. The meeting being adjourned till after the evening preaching, one calf, fifty-three sheep, and eighteen goats were added to the number. I was much delighted with the meeting, and especially with the satisfaction and lively interest the people appeared to feel in the cause. No effort was made to move the feelings of the audience; and I was never better satisfied that what was given was given cheerfully, from principle, and under a sense of their obligations as a tribe to the Society under the blessing of the great Head of the Church." When the list of contributions was completed, it was as follows:—

3 Cows	valued at	36	rix dollars.
10 Oxen	,,	200	,,
2 Heifers	,,	14	,,
4 Calves	,,	28	,,
147 Sheep	,,	441	,,
59 Goats	,,	177	,,
1 Bull	,,	7	,,

These 226 head of cattle, when sold, brought to the funds of the Society the sum of £67 14*s.* 6*d.* Missionary Meetings have been frequently held at Nisbet Bath since, when an equal spirit of liberality has been displayed. On these occasions converted natives have sometimes spoken with good effect; and the writer has himself heard testimonies from some of the old men on this station as to the change which has taken place in the country since the Gospel was brought among them, which he can never forget.

521. **Negro Missionary Meetings.**—At a Missionary meeting held among the Negroes in the West Indies, these three resolutions were agreed upon:—"1. We will all give something. 2. We will all give as the Lord has enabled us. 3. We will all give willingly." As soon as the meeting was over, a leading Negro took his seat at the table, with pen and ink to put down, as secretary and treasurer, what each came to give. Many came forward, and gave, some more and some less. Among those who came was a comparatively rich old Negro, almost as wealthy as all the others put together, and threw down upon the table a small silver coin. "Take dat back again," said the secretary; "Dat may be according to de first resolution, but it not according to de second." The rich old man accordingly took it up, and hobbled back again to his seat in a great rage. One after another came forward; and as almost all gave more than him, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "Dar, take dat!" It was a valuable piece of gold; but it was given so ill-temperedly that the sable secretary answered again, "No; dat won't do yet. It may be according to de first and second resolutions, but it is not according to de last;" and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time till nearly all were gone, and then came up to the table with a smile on his face, and very willingly gave a large sum to the treasurer. "Very well," said the courteous but dignified official, "Dat will do; dat according to all de resolutions."

522. **Missionary Deputations.**—At a Baptist Missionary conference

held at Northampton in the autumn of 1871, some observations were made by the Association secretary on the subject of deputations which were deemed of sufficient practical importance to be placed upon permanent record in the *Herald* of the following month, and from which we gather a few sentences. "It is cheering to notice that, almost everywhere, there is happily manifested a desire for Missionary information. It might be supposed that this desire would be easily and sufficiently met by our printed reports—monthly, quarterly, and annual. The fact is, however, that these methods of imparting knowledge meet the want only to a very limited extent. Our churches want and will have Missionary sermons and Missionary meetings. On this there is a growing disposition to insist. Now, between 1,200 and 1,300 of the churches make this claim annually, and the number is increasing. From this fact arises one of our greatest difficulties. Almost everywhere the request is made for Missionaries or officers of the society, or other persons whose knowledge qualifies them for the duty. Obviously the request cannot be fully met. What is required is that all the efforts thus put forth should be supplemented by such help as ministers and lay members of the committee can give. We beg respectfully and earnestly to press the matter upon them. Their knowledge of our work fits them admirably for the task of seeking to inform and stimulate our people. Not *much* is required; a fortnight's work from each member would be a valuable relief. It would be additional help if it could be made known precisely at what time of the year the brethren could give us their aid. One of the greatest difficulties arises from the irregularity in the time at which the meetings are held in each district. Another difficulty arises from the large number of single meetings which have to be provided for. For the sake of the deputations, the districts should not be too large. Few of our brethren could find us more than a fortnight's work at one time; and, practically, this is found by nearly all our societies to be enough. To our brethren who may help us in this work of ours, we would suggest the desirability of holding conferences on the subject of missions where practicable. In country districts the ministers and leading members of a neighbourhood might be invited. In towns, meetings to breakfast and subsequent conference are almost invariably found successful. The object, of course, would be the freest possible interchange of thought and opinion on the various questions which arise in connection with our missions."

523. Wesleyan Plan. — The Wesleyan Missionary Society being part of a great Connexional organisation, the question of Missionary deputations is more easily dealt with, and fewer difficulties are experienced in carrying out the arrangements which are made, from time to time, to afford the assistance necessary in holding the various anniversaries in the kingdom. The appointments of the deputations required for the respective districts of the Connexion in the United Kingdom, are made at the Annual Conference, and at the September district meeting arrangements are made for the circuits, so far as practicable. When two ministers travel together on Missionary deputation work, one is frequently a returned Missionary, and the other a popular minister from a home circuit; thus affording an agreeable variety to the respective meetings which they attend. Of late

years only one minister has been appointed as a deputation to preach Missionary sermons and attend public meetings in the smaller districts of the Connexion, additional aid, where it has been required, having been obtained in the immediate neighbourhood. Thus a considerable saving in travelling expenses has been effected, whilst more ample time and scope have been afforded to the stranger, and a fitting opportunity given to ministers and friends on the spot briefly to advocate a cause which is dear to their hearts. To render the visit of the Missionary deputation pleasant and profitable, let the friends of the good cause where he comes unite their best influence and efforts to secure good congregations and successful meetings; and let the stranger himself do his best to edify and profit the people, always keeping in mind the great *object of his mission*.

SPEAKERS AND SPEECHES.

524. Specimens.—When, some time after the formation of the earlier Missionary societies, the platform was introduced, and permitted to share with the pulpit in advocating the good cause, a great variety of talent became available for public service which might otherwise have been dormant. Some of the advocates of the Missionary enterprise who took a part in the proceedings of the annual public meetings were Christian ministers of commanding eloquence, who attracted and charmed large audiences; others were laymen of position and influence, who looked at the subject from a business point of view, and who did good service to the cause; whilst others, again, were returned Missionaries whose thrilling facts and incidents, relating to what they themselves had witnessed of the degradation of the heathen, or the triumphs of the Gospel in distant lands, held congregations spell-bound with emotion, and did much to give the cause of missions a warm place in the hearts of British Christians. Volumes might be filled with accounts of speakers and speeches that have come under our own notice in the course of the past half century; but all that we can at present attempt is to present our readers with a few specimens, gathered from the different sections of the Christian Church which have been most forward and zealous in this holy enterprise. These may serve to show the importance of this kind of agency in helping to maintain the Missionary spirit and providing the means to carry on the good work in foreign lands.

525. Jabez Bunting.—For generous loving zeal in the cause of Christian missions, the great and good Dr. Bunting, throughout his long and useful career, was second to none; and, perhaps, the noble enterprise, as connected with his own denomination, owes more to him than to any other man. His bold and commanding appearance, his bland and sunny countenance, and his charming voice, won for him a favourable hearing whenever he stood up on the platform. As a specimen of his terse and discriminating manner of address, we may give an extract from his speech at the first Missionary meeting held in Leeds, on the 6th of October, 1813. "For myself, and the friends who surround me, I may say that we most cordially and fervently desire the success of all Missionary institutions among every denomination of Christians; and I hope those who have it in their power will not

be backward to contribute to them all. At the same time, I must be allowed to remind the meeting that there is no *common fund* in existence out of which *all* Missionary establishments may claim and receive pecuniary assistance. The cause is ONE; but it is promoted by several distinct societies, each of which has its distinct and *separate fund.* An impression to the contrary I know has prevailed in some quarters, and I feel it necessary explicitly to state the matter in its true light, in order that the present exertions of the Methodists in this vicinity, on behalf of their own particular departments of the great Missionary service, may appear to be, as they really are, imperiously required. The different Missionary Societies have been compared to ships, which, though sometimes crowded while in harbour together, will have room enough when they go forth into the broad sea. Now, sir, all I mean to say is, that the *Methodist* Missionary ship is one, among others, of the Great Fleet, by which it is intended to carry to the ends of the earth the blessings of the Gospel; that this ship, like the rest, must be manned, freighted, and provisioned for the voyage; and that our most strenuous efforts, and those of our friends, are necessary to fit it for the sea, and to prepare it for the service on which it is destined to proceed. Other denominations are concerned for their own respective ships, and we must particularly care for ours. But our sincere and ardent prayer is,—that God may send them *all* a safe and prosperous voyage."

526. Robert Newton.—For platform as well as pulpit service, the palm of excellence, efficiency, and popularity must undoubtedly be given to the justly celebrated Dr. Robert Newton, whose praise is still in all the churches, and whose widely extended advocacy of the cause of missions, for many years, will be long remembered. During the principal part of his ministerial life, Dr. Newton was almost constantly employed in travelling from place to place, preaching occasional sermons, and attending Missionary and other anniversaries. His noble manly appearance, and his bland and happy manner, together with his charming eloquence, made him a favourite wherever he went, and created a demand for his services which, with all his zeal and diligence, he found it difficult to meet. In addition to a countless number of similar services in the provinces, he delivered excellent speeches at twenty-six annual meetings of the Wesleyan Missionary Society in London, and we give a brief extract from that of 1824, as the one on which we have first opened:—"It is, indeed, Mr. Chairman, no low or unworthy design you contemplate, no frivolous or inglorious object you wish instrumentally to promote. The widest possible diffusion of our common Christianity; the communication of the knowledge of the only true God, and Jesus Christ whom He has sent, to perishing millions of our race, who are sitting in darkness, and in the region of the valley of the shadow of death;—this is the object you wish to realise; a lower object you do not, you cannot contemplate. A design more glorious, more momentous, surely cannot possibly engage the attention, or occupy the thoughts, or interest the feelings, or call forth the energies, of human beings in the present world. Reference has been made to the *difficulties* of the work. That there are formidable *difficulties* connected with our object is most readily admitted; but we

must distinguish between *difficulties* and *impossibilities*. *Difficult* the work may be, *difficult* it will be; but *impossible* it is not. On this subject let it not be forgotten that there is a previous question. We are not to ask what is attended with *difficulty*, but what is *duty*. That duty is determined by law. Sir, we ought never to forget the language of our great Master, which is imperative, and which renders obedience indispensable. 'Go,' is the language He addressed to His disciples under circumstances of peculiar solemnity, when He was about to re-ascend His throne in heaven. 'Go ye into all the world, and preach the Gospel to every creature.' This great command has never been revoked; it is still binding on the ministers and the people of JESUS CHRIST. As His law is express authority, our duty is clear; and were difficulties ten thousand times more numerous than they are, still, because the Great Head of the Church has commanded us to engage in them, it would be our duty to do so with all our might; because the greater the difficulty the greater necessity for diligence, and activity, and zeal. Sir, it is dastardly to desert a cause because there are difficulties in it; true zeal and true courage will always rise with those difficulties which become the occasion of calling them into exercise. Besides, were we left to encounter those difficulties in our own strength, then, indeed, it would be time to pause; then, indeed, we might despair; but, sir, He who calls us to this work engages to be with us in it; He who says, 'Go ye into all the world, and preach the Gospel to every creature,' promises His presence with His servants, 'Lo, I am with you always, even to the end of the world.'"

527. Richard Watson.—The Rev. Richard Watson, for several years one of the general secretaries of the Wesleyan Missionary Society, was pre-eminently the friend of the poor negro slave, and of the dark, benighted heathen generally. From the press, the platform, and the pulpit he pleaded the cause of Christian missions with a pathos and power seldom equalled, and perhaps never excelled. His manner and personal appearance were calm, majestic, and dignified; and when fairly animated with the spirit of his subject, his utterances were uncommonly weighty and powerful. The following extract from one of his platform addresses will give a tolerable idea of his powerful and earnest manner of appeal:—"We meet the case of the pagan fully and effectually by the means adopted by Missionary societies, by sending the Gospel, with all its apparatus of means and ordinances. Among these the Christian ministry is one of the most important. Missions are the means appointed by God; and it lies with us to send them. The instruments are prepared by God: the youth of our country present themselves, and what is wanting to provide a glorious, a large, and increasing supply for millions ready to perish? Nothing, I dare to affirm it, but the stated and liberal contributions of those on whom all these benefits have descended. And shall it be denied? I put it this day to your hearts and consciences; I appeal to your zeal for God, and your benevolence to man. I place you this day among the dead and the dying: you have the means of saving them; the very parings and savings of your luxuries will effect the mighty purpose. Will you set a petty calculation of money against the mighty interest, against the saving of immortal souls? It cannot be. It would be monstrous

to think of it. You cannot balance one against the other—the money in your pockets against the salvation of men and the honour of Christ. You will recruit our exhausted fund. I do not often beg; but I will turn beggar now. I entreat it, then, for the thousands who are in the bondage of sin still; for the poor Hottentots, negroes, and Indians; for those worshippers of demons in Ceylon, whose horrid rites fill the cocoa-groves of that island with their dismal sounds; for every poor wanderer from the fold of peace and safety; from a creation groaning and travailing to be delivered. Will you deny me? Will you deny them? You will not: your hearts and hands are pledged to this cause; and you will neither refrain from giving, nor praying, nor working, till 'the gods which have not made the heavens and the earth' have utterly perished 'from the earth and from under the heavens.'"

528. John James.—There was never a warmer heart beat in human bosom than that of the Rev. John James, for several years one of the general secretaries of the Wesleyan Missionary Society. In early life the labours of Mr. James in the cause of missions were confined chiefly to the provinces, where his burning zeal and glowing eloquence enlisted the sympathy of many at a time when the enterprise was struggling into public notice. He made his first appearance on a London Missionary platform at City-road chapel in 1822, and being called upon at a late hour, his address was consequently brief; but it was earnest and powerful. "This," said he, "has been one of the happiest days of my life. I had seen many of the children of the Wesleyan Missionary Society, but I had never seen the *parent* before. I must declare that she is worthy of her children, many of whom I have recently visited in different parts of the country; and of them also I can testify that they are no disgrace to the parent. There are many of them in Yorkshire from whence I came, and in other parts of the north, and they all look well. It was said to me before I came up to town—'You will not find the London meetings equal to those in Yorkshire;' but I am glad to find that this representation was founded in mistake. There has been a holy influence resting upon this meeting which is most assuredly a token for good. I can bear testimony to the fact that the Missionary spirit is increasing in the country; and the character of this and other meetings which have been held is one of the pledges that this cause will and must succeed. I trust that the coming year will be more prosperous than any former one in the history of the society, and that the God of missions will give us His blessing."

529. James Dixon.—For generous, warm-hearted, earnest service in the cause of Christian missions, the Rev. Dr. Dixon was surpassed by few in the age in which he lived. Having himself spent a short time as a Missionary at Gibraltar, he returned to England in 1825, more deeply impressed than ever with the strong claims of the heathen on the sympathy and efforts of British Christians. His popular pulpit labours, and his powerful platform addresses, soon brought him into public notice, and his sermons were in great demand in various parts of the country. He was pre-eminently *the negro's friend*, and he pleaded for emancipation at a time when the question was exciting great interest, with a pathos and power which are still remembered by those who heard

him. Nor was he less interesting on general Missionary subjects. He made his first appearance at the anniversary of the Wesleyan Missionary Society in London in 1828, and in the course of his speech he made the following observations:—"I never approach this subject without feeling that it is the greatest object on which the human mind can descant, or reason exercise her faculties. I never approach the subject of sending Missionaries to every part of the world without trembling at my own responsibility, and feeling my utter inability to do justice to so great a cause. But, sir, I must do as I generally attempt to do—come to the subject with simplicity, come to it in the fear of God; and if I can do nothing beside, at least give it the warmest sanction of my heart. Sir, I promise you, this cause shall ever be dear to me; I promise you it shall ever have my feeble support; and wherever Providence pleases to cast my lot, if I have the opportunity, it shall have as much of reason, and especially as much of affection, as I have it in my power to give. . . . But I would conclude by asking this meeting whether we shall proceed in our work or whether we shall retire? There is, if I do not mistake, in the character of Englishmen something terribly obstinate when a retreat is sounded. Have we not pledged ourselves to each other, to the Christian Church at large, to the Divine Redeemer, to the adorable and eternal God, that we will be faithful to the task we have undertaken; and, I ask, shall we or shall we not retire? Shall I sound a retreat? Shall I propose that we shall never have another Missionary meeting in this place?—that you shall retire from your respective offices? that our brethren the preachers shall never preach another Missionary sermon? that our Missionary associations shall be broken up, and that our dear young people shall give up their collecting, and their sympathies with a ruined world? If I did so, sir, in reality, I know I should be hooted off this platform; for the Missionary cause has so associated itself with our pleasures as well as with our judgment and our consciences, that I am quite sure the British mind, in this nation, holds it with too firm a grasp ever to give it up. Onward, then, is the word! and onward we will go till we are hailed by the hallelujahs of a converted world, and our Saviour is all in all."

530. Joseph Beaumont. — A celebrated Wesleyan minister and a notable man in his day was the Rev. Joseph Beaumont, M.D. There was a marked peculiarity in his delivery, sometimes amounting to a momentary impediment of speech; but this circumstance, when regarded in connection with his burning zeal and gushing eloquence, seemed to impose no hindrance, but rather to lend a charm to his deliverances. When he was favoured with "a good time" he was very powerful, both in the pulpit and on the platform. The following is a specimen of the manner in which he was wont to plead for Christian missions, in which he always manifested a warm interest:—"It may be asked 'What can you do? What can a handful of Missionaries do? Is it possible that you, with your instrumentality, can accomplish the wonders that you are projecting and dreaming about? As to the Hindus, we were told that they were too high, too polished, too learned, too refined, too sublimated, too far up for us with our gospel. Well, then, as to the Hottentots and the Negroes, we thought, surely, we might go to them. No, no; they were too low, too far down, too

sunken, too devoid of intellect. Then we thought we might take some part or other in the long line of those two extreme points; but wherever we began our operations, we found some objection. However we tried the Hindu, and the yoke is hanging on him now very loosely indeed; and come a few more prayerful efforts, and his yellow robe and his lying vanities are laid aside for ever, and he is clothed with the robe of righteousness and the garment of salvation. And as to the Hottentot, as to the negro, oh, what sweet societies we see of converted negroes! what beautiful churches! what large assemblies of communicants! I allow that much more remains to be done even by the Wesleyan Missionary Society. I call upon you to contribute to this noble society. The principles which led you at first to encourage it, must lead you to uphold it; the darkness which still remains is as dense as ever, as awful as ever; the command to diffuse the light is as imperative as ever; the wages of sin are as hard as ever; the gift of God is as free as ever; and every motive which induced you to begin to support this society must induce you to continue to support and extend it; and I call on you,—it is my privilege once more to call on you,—to show in this place tokens of goodwill towards this institution. It never needed help as much before, because it was never doing so much; and, therefore, I trust you will give as you have opportunity. It is not for me to intimate to any one what he shall give; but think what is the wretchedness of the heathen who are in intellectual, moral, and spiritual darkness; and as you hail the cheerfulness of the natural light, as you love light itself and hate darkness, contribute to the funds of the Missionary Society whose object it is to exterminate darkness, and light up the universe with the glorious Gospel of the blessed God as far as its universality may be permitted to reach. And may the God of missions bless you in your deed and make you instrumental in sending forth the light of His truth to the ends of the earth, that all may know the Lord from the least unto the greatest."

531. John Anderson.—The Rev. John Anderson was for many years a popular and useful preacher in the Wesleyan Methodist connexion. He was a man of quick and lively apprehension, and it was recorded of him by his brethren that "he was richly gifted with imaginative faculties of an order which admirably qualified him to illustrate and adorn any subject to which his attention was seriously directed. The remarkable promptitude with which he could call these powers into action rendered him a valuable and efficient Missionary speaker. On the platform, indeed, it was that he particularly excelled, and almost invariably succeeded in enkindling in the bosoms of multitudes an ardour in that sacred cause which was like unto his own." At the annual Missionary meeting, held in Great Queen-street Chapel, London, on the 28th of April, 1819, in the course of his address Mr. Anderson said:—"Lest my attachment to the Missionary cause should suffer the slightest suspicion, I tremblingly advance to proclaim my most decided and unequivocal approbation of your object, and thus publicly bind myself to renewed exertions in this 'work of faith and labour of love.' Already, sir, I feel the spirit by which this assembly is animated bearing me above myself. I feel that I am standing among persons who have caught the fervour of Missionary zeal! It is not the least valuable effect of these meetings

that the principle of selfishness which has so deeply intrenched itself in our nature is powerfully assailed; and they who would sullenly mutter, 'Am I my brother's keeper?' learn to suppress the unchristian feeling, and yield their hearts to the influence of better principles,—principles of generosity, liberality, and benevolence; principles which lead to the recognition of the habitable globe as our home, and collective man as our brother. Can a more sublime subject be proposed to Christian zeal than the evangelization of the whole world—an object which defies comparison. Parallel it, if you can, I will not say with the airy schemes of political theorists, or the splendid feats of modern heroes, but even with the most extensive plans, and the most substantial arts, of commendable human benevolence. Sir, the motion before the meeting refers to the exertions of females and of our juvenile friends. We all recollect the last memorable signal of our great naval hero, 'England expects every man to do his duty.' In our welfare, it is also expected that every woman will do her duty. Thank God there is no lack of female energy. I am happy to bear my public testimony to female zeal in the Bible and mission cause. It is spreading throughout the kingdom; and not in vain shall we call for female help to snatch the devoted infant from the devouring Ganges—to quench the flames of the funeral pile — to allure the self-devoted victims from under the wheels of the idol of cruelty and lust—to break it in a thousand pieces, and scatter it to the winds of heaven! Sir, to the young persons noticed in the motion I would suggest a careful consideration of the signal triumph of the Gospel in our happy country. Oh the wonders it has accomplished! Assured that the Gospel only can supply the moral wants of the heathen world, let us be true to our principles, and obedient to our sovereign Lord: then shall we soon behold 'the desert rejoice and blossom as the rose,' and hear enraptured seraphs announce the long-desired event, 'the kingdoms of this world have become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever.'"

532. Theophilus Lessey.—Although more than thirty years have elapsed since the Rev. Theophilus Lessey passed away to his reward in heaven, there are still living those who remember and can never forget his sunny countenance, his warm-hearted sympathy, his gushing eloquence, and his earnest pleadings on behalf of Christian missions. At the Wesleyan Missionary meeting held in City-road Chapel, London, on the 30th of April, 1821, among many other excellent things, he said:—"The great deep of Christian benevolence is already broken up, and bursts out in a thousand streams, which are flowing forth to fertilise the world. Paganism has long been the grand instrument of the Prince of Darkness in accomplishing human destruction; and how does it gladden our hearts that his empire is coming to its close, and that God is giving to the whole human race the blessings of His saving Gospel! What cannot Divine grace accomplish when it can conquer the heart? And we shall this day have a proof of its effects on all who really love the Saviour; they will be ready to fill the coffers of this Missionary Society, while the man who does not love Christ may, perhaps, be unwilling to give even a sixpence to the cause. This reminds me of a circumstance that occurred at a place where a charity sermon had been preached.

One of the persons who stood at the door in the usual way to receive the collection observed a man who appeared very uneasy; and yet he could not bear to part with his money, for he was a miser. He stood some time considering what he should do; at length he put his hand into his pocket for the smallest piece of money he could find, took out a sixpence, held it in his hand a few moments, looked at it with great affection, kissed it, laid it on the plate, and said, with a sigh, 'Farewell! I shall never see thee any more." When we see a human being thus hugging his money, and kissing his sixpence, we cannot but smile; but should we not rather pity him when we remember that this degraded being has an immortal soul and must soon stand at the bar of God? 'Freely ye have received, freely give,' for 'the Lord loveth a cheerful giver.'"

533. William Dawson.—In the year 1802 a strong, robust young man, of medium stature, with hair of deep auburn, and a complexion approaching the embrowned rather than the dark, was proposed by the Rev. Mr. Barber to the quarterly meeting at Leeds, as a candidate for the Wesleyan Ministry. He was accepted by his brethren, approved by the District Meeting and Conference, and received an appointment to the Wetherby circuit in Yorkshire, as the colleague of the Rev. Robert Pilter. Some circumstances of a temporal nature, which he feared would affect the interests and mar the comfort of his aged mother, eventually induced him to remain at home. This was Mr. William Dawson, of Barnbow, near Leeds, who afterwards became so popular as a local preacher and speaker at Missionary meetings. He was a man of wonderful natural ability, highly imaginative, and somewhat eccentric in his manner. His sermons and public addresses were almost invariably figurative, and his descriptions were frequently so graphic and powerful that his audiences were moved and swayed by his simple eloquence like the trees of the forest before a mighty tempest. One who knew him well, says of Mr. Dawson that "His popularity as a platform speaker equalled his popularity as a preacher. His speeches had each a distinctive topic,—he seldom generalised,—each had its popular name. There was his 'Reform Bill' speech, which is said to have had a high character for originality and effectiveness; and his 'Railway' speech, for which he was severely handled in the editorial columns of the *Morning Herald* newspaper. It is charitable to suppose that the writers knew not the man, and could not appreciate his genius or talents—that in truth they 'understood neither what they said, nor whereof they affirmed.' Then there was his 'clock' speech, in which every wheel, spring, and screw was emblematical of some part of the Missionary agency; and the 'Sower' and the 'Telescope.' Through his 'telescope' he was wont to view the world, and on entering upon each branch of his subject, he would elevate his half-clinched hand to his eye, as we do when looking into the depths and details of a picture, and, addressing the chairman, would exclaim, 'And then, sir, when I look again through my telescope, what do I see?' and thus would enter upon a survey of each new field. And then there was his 'Miser,' and best of all his 'Harvest Home.' That was THE speech. In it he never failed. Upon that subject he was perfectly at home. The genius of the man was enriched by the experience gained from his daily occupation. The in-

genuity displayed in the construction of the speech was only equalled by the copious and beautiful illustrations which clustered around every point; and the effect was invariably the diffusion of a holy joy throughout the audience, which not only produced a beneficial result in the matter of the collection, but left the savour of a heavenly influence upon the heart, the fruit of which was often seen after many days."

534. Peter Jones.—The friends of missions in England were never more interested and affected than by the simple, artless statements of the Rev. Peter Jones, a converted Indian chief who visited this country in 1831, on business with Government, connected with his tribe, and who addressed various public meetings, to the great delight of the people, during his stay. At the first Missionary meeting he attended in London, having been introduced by the Rev. Richard Watson, he said:—"My Christian brothers and sisters, I shake hands with you all this day in my heart. I feel, my Christian friends, that your God, whom you have been worshipping and talking about this day, is my God also. I feel that the same religion that warms your heart and makes you glad, warms my heart, and makes me glad also. I am come a great way, my white brothers and sisters; I am come from over the great waters, from the wilderness of America. I am come at the request of my brothers and sisters in that land, who love the Great Spirit, to shake hands with you, and to see what God is doing among you. I feel very glad in my heart that God has preserved me, and brought me to see your faces. Suffer me to tell you that the Lord hath done great things for poor Indians in the wilds of Upper Canada, in America. The poor Indians have been a long time sitting in darkness, and praying to the sun and moon, and many other things that are no gods, not seeing the good things that you see, and enjoying the good things that you enjoy. But through the labours of good men, good Methodist people, who came to us at Credit River, and pointed out to us the Lamb of God that takes away the sin of the world, these poor Indian people, who were the remnant of a once powerful nation, were made to rejoice in good things, and brought to tread in the ways of God. Before this time we knew nothing of the Great Spirit; we knew that there was a Great Spirit, but we did not know how to worship Him aright. We did not come to Him by Jesus Christ. But about eight years ago some Missionary people, with the Word of God in their hands, and the Holy Spirit in their hearts, came to us and sat down by our wigwams, and told us what Jesus Christ had done for us, and how He died for poor Indians as well as for white people; and that if we would go to Him He would have mercy upon us. These things that they told us about our sins made us at first very sorry; but many went to the Great Spirit, and He had mercy on them, and took the sickness away from their hearts, and made them to rejoice very much, and gave them a good hope of going to heaven above. I have no doubt you will be glad in your hearts that you have been the means of saving some poor people from destruction. And now you see before your eyes the effects of preaching the Gospel of Christ. In my early days I was brought up a heathen, but about eight years ago I was led to attend the Methodist meeting. I was made to feel my sins, and to fall down and pray to God for mercy all the night; and just as daylight came God spoke peace to my heart. Oh, what joy

came into me then! Then I remembered my poor relations, and my poor countrymen; and with tears in my eyes I went and told them what God had done for my soul. And then they began to weep also, and to call on the Great Spirit, and soon the whole tribe of my people all fell down and worshipped the Great Spirit in the name of Jesus Christ. I thank you, Christian friends, that you have sent Missionaries to Canada, and I shake hands with you all in my heart. This is all I have to say at present."

535. John Sunday. — Several converted Indians, the fruits of Christian missions in Canada, and other parts of America, have been called to preach the Gospel to their fellow-countrymen, and been made a great blessing to the poor heathen. One of these was a young chief named Shawundais, who, on becoming a Christian, was baptized John Sunday. In the year 1836, the Rev. John Sunday paid a visit to England when the friends of missions were much interested and amused with his artless statement of the benefits which he and his tribe had realised by the introduction of the Gospel among them, and by his humorous appeals for the means which were required to extend it to the regions beyond. In concluding one of his speeches, he spoke as follows:— "There is a gentleman, I suppose now in this house; he is a very fine gentleman, but he is very *modest*. He does not like to show himself. I do not know how long it is since I saw him, he comes out so little. I am very much afraid he sleeps a great deal of his time, when he ought to be going about doing good. His name is *Mr. Gold*. Mr. Gold are you here to-night? or are you sleeping in your iron chest? Come out, Mr. Gold; come out and help us to do this great work, to preach the Gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest! Look at your white brother, *Mr. Silver*, he does a great deal of good in the world while you are sleeping. Come out, Mr. Gold! Look, too, at your little brown brother, *Master Copper*, he is *everywhere!* Your little brother running about all the time, doing all *he* can. Why don't you *come out*, Mr. Gold? Well, if you *won't* come out, and give us *yourself*, send us your shirt, that is a BANK NOTE, and we will excuse you this time."

536. Peter Jacobs.—A strange personage appeared on the platform of the annual meeting of the Wesleyan Missionary Society held in London in 1843. This was the Rev. Peter Jacobs, a native Indian Missionary from North America, who appeared in the costume of the Chippewa nation, to which he belonged. He was introduced by Dr. Alder, and in the course of his address he made the following touching remarks:— "I am exceedingly happy to have the honour and pleasure of addressing such a great assembly as this— the greatest assembly I ever met with in my life; and in looking at this great Christian assembly, I see that more than two-thirds of this great hall are occupied by Christian ladies. What a different thing it is when we have an assembly among our countrymen in North America! But I can account for this very well. Yours is a Christian nation. About fourteen years ago I was myself a heathen, and used to worship the sun, and the moon, and other gods as I supposed. We were all in that state that we had a very indistinct idea of the Great Being. We thought He was so far away that He just let men do as they pleased. Then society was in an awful state.

My friends, Peter Jones and John Sunday, have told you of the great work that has been done in the Canada mission. All these things you know of, and I shall not speak of them now; but I will speak of my own conversion. When I was in my heathen state, I heard a Missionary speak of a beautiful heaven, where nothing but joy was to be experienced, and of the awful flames of hell where the wicked shall be cast, if they do not believe on the Lord Jesus Christ. I made inquiry if there was any possibility of a Chippewa Indian getting to heaven. I was told that heaven was open to all believers in Christ Jesus. I was very glad when I understood this; I began to pray. I said—'O Christ, have mercy upon me, poor sinner, poor Indian!' This was the beginning of my prayer and the end of my prayer. I could not pray any more, because I did not know any more English. I thought, if I prayed in Chippewa, Christ would not understand me. Christ affected my heart very much. I felt just like the wounded deer. You know we North Americans are great deer-hunters, and when we shoot the deer in the heart with bow and arrow, he runs away as if he was not hurt; but, when he gets to the hill, he feels the pain, and he lays down on that side where the pain is most severe. Then he feels the pain on the other side and turns over, and so he wanders about till he dies. I felt pained in this way; I felt pain in my heart, but could not get better. I went with Peter Jones to dine with a gentleman, and before dinner Peter Jones said grace in English. I thought God would understand that. But he said grace after meat in Chippewa; and I thought, if God understand your Chippewa, He will understand mine. I then went up into a stable where hay was kept, and there I prayed—'O, my heavenly Father, now have mercy upon me, for the sake of Thy Son Jesus Christ.' Then I prayed again, 'O Jesus, the Saviour of the world, I did not know that Thou did'st die for me personally. Now, O Jesus, the Saviour of the world, apply now Thy precious blood to my heart, that all my sin may depart.' I wanted rest and sleep, but I could not rest. Like the wounded deer I turned from side to side, and could not rest. At last I got up at midnight and walked about my room; I made another effort to pray, and said, 'O Jesus, I will not let Thee go until Thou bless me;' and before break of day I found that my heavy heart was taken away, and I felt happy—I felt the joy that is unspeakable and full of glory. Then I found Jesus was sweet indeed to my soul. Then after that I had a desire that all my people should know the Saviour, and in my feeble way I have been endeavouring to do good ever since to the present time. And I have met with many encouragements. Now, after that time, the revival of religion commenced among my people, and hundreds and thousands have been converted since, and they are now a happy people. The people have thrown away the scalping-knife and tomahawk, and have taken the Bible and the hymn-book instead, and many of them have become preachers of the Gospel. I thank you for the kindness I have met with in England. Pray for me, and when you give to the cause of missions, pray that God may sanctify it to the end you give it. Let us do all the good we can during the few remaining days we have to live. I am sure you will do so, and I trust I shall endeavour to do the same, until that happy hour shall arrive when our Lord and Saviour Jesus Christ shall say unto you and to me,

'Well done good and faithful servant, enter thou into the joy of Thy Lord.'"

537. Thomas Mortimer.—Whilst too many clergyman of the Church of England declined to unite with Nonconformists even in promoting the cause of Christian missions, the truly evangelical Rev. Thomas Mortimer, B.A., minister of the Episcopal chapel, Gray's Inn-road, London, was never backward in identifying himself with his brethren of other denominations in the prosecution of this holy enterprise. He appeared repeatedly on the platform of the Wesleyan Missionary Society in London, and at the meeting held in Exeter Hall on the 1st of May, 1843, he gave utterance to the following generous sentiments:—

"When that Indian brother was speaking, O how I did feel. When he described the word as coming to his heart and making him feel like the stricken deer in the forest, I said, 'That is the sort of preaching we want.' O, I thought, to bring sinners to God is worth all the world. To turn a wanderer from the error of his ways—O that is the thing. And then the clear work of conversion. Ah, that is the matter, as my good mother used to tell me when I first began to preach. When I was a country curate, and she came to see me, she said, 'Mind you preach it clearly.' These were her words: 'Let men see how a sinner may be brought to God; and when such are convinced of sin, don't be satisfied till they taste the blessing of pardon.' Now, sir, this is what, in my simple humble way, I have been trying to preach. I will not conceal from you what is the naked truth. When about eighteen years of age, I wanted to be a poor despised Methodist preacher; but my father said, 'No, you shall not. If you wish to preach you shall preach in the Church of England, as your elder brother does, or you shall not preach at all.' Ah, well do I remember that day, now about thirty years ago, and how I sat me down and wept; though I venture now to believe that Divine Providence overruled for good the somewhat arbitrary procedure of my honoured and excellent father. For rather more than a quarter of a century I have been permitted to proclaim the Gospel, as far as I knew it, simply and plainly, within the Church of England. Nor can I ever regard the Wesleyan Methodists in any other light than as attached and sincere friends. Full well do I know that it pleased God by the preaching of the Wesleyan Methodists to bring me, while yet a child, out of darkness into His marvellous light. My resolution looks forward with joyful anticipation to the period when all shall be gathered together into the fold of Christ. I quite agree with your excellent President, who said there was no cause for alarm. No; but I am certain that the enemy rages and is furious because the work of Christ is carried on by the Church Missionary Society, by the Baptist Missionary Society, by the London Missionary Society; and, though last not least, by your own Society, as well as by others. The devil fears the effect of it, and stirs up our adversaries. Let me conclude by quoting the words which were written by Charles Wesley to George Whitefield. The words which I am about to quote will, I hope, justify a member of one Christian denomination in coming and acknowledging another:—

"Not by a party's narrow banks confined,
Not by a sameness of opinion joined,
But cemented by the Redeemer's blood,
And bound together in the heart of God."

538. William Ellis.—Both as a zealous and devoted Missionary of the London Society, and as an efficient speaker at public meetings, the Rev. William Ellis earned for himself a good reputation at an early period of his long and active career. On his return from the South Sea Islands in 1827, he delivered an excellent speech at the Wesleyan Missionary meeting held in the City-road Chapel on the 30th of April, from which the following is a brief extract:—"To me, a Missionary returning to his native country, the anniversary of this society is one of the most animating sights I can behold. I am always pleased to meet the friends of missions; but I feel at this time that I am breathing a Missionary atmosphere. I rejoice to meet you, my Christian friends, on this occasion, not only on account of the Missionary spirit by which you are animated, and the noble efforts to which it has led you, but because of the harmony and brotherly love which have prevailed in the proceedings of this meeting. Such a scene is delightful to all, but particularly to him who has been labouring in a distant part of the field. It is not only in England that I have met with so much cordiality and brotherly affection in those who are engaged in the mission cause. I have met in foreign lands with Missionaries of the Baptist Missionary Society, the Methodist Missionary Society, and the Church Missionary Society. I have met with them as brethren, and whenever I have met with them our conversation has been sweet. I have preached to the same congregations with them, and frequently in the same places of worship; and have sat down with them to consult together for the more wide diffusion, not of the peculiar sentiments by which our respective denominations are distinguished, but for the more wide diffusion of the truths of the Word of God. I rejoice to say that in the South Sea Islands our labours have not been in vain in the Lord. The idol worship of ages has been overthrown in many of the islands, and the natives have been taught to read portions of Scripture in their own language from books prepared for them by the Missionaries. It has often been said that the Missionaries prevail only over the lower orders of society; but there the first-fruits of their exertions were the King and Queen of the Sandwich Islands; and I never shall forget the Sabbath morning when they first went to the house of God. At the time appointed I saw the King's herald going round the district, and saying the King was going to worship the God of the foreigners. The place of worship stood upon an eminence. I took my stand at my door, and saw a vast multitude coming up towards it. At length I saw the King appear with a large number of people around him to witness the novel sight. When I saw them pass my door, I thought there was a fulfilment of the Word of God, that kings should become the nursing fathers of the Church, and queens its nursing mothers. This was a pleasing sight, and I have also been pleased to see the efforts made by our native converts to send the Gospel to other lands. For this purpose we have our native Missionary Societies, to which our people in the South Sea Islands subscribe liberally considering their means."

539. Thomas Raffles.—The Rev. Dr. Raffles, a celebrated Congregational minister of Liverpool, was not only a popular preacher and an ornament to his denomination, but he was noted for his love and zeal for the mission cause, which he was

wont to advocate with a degree of humour, eloquence, and power which left a deep impression on the minds of those who were privileged to hear him. At the anniversary of the Wesleyan Missionary Society in 1831, he pleasantly said:—"I love the Methodist Missionary Society, and I should think it time to hate myself if I did not. And I love the Church Missionary Society and the Baptist Missionary Society, and the London Missionary Society, and the Moravian Missionary Society; and I love them all because I believe that they all love Christ, and love the souls of men; and because they are all determined to do all they can to promote the cause of Christ, and to emancipate the whole world from slavery and sin. Now, sir, I say we are all branches of one grand and noble institution. . . . It becomes you to be liberal in a cause like this. There ought to be a due proportion in your gifts. When I look at the list of contributions, I generally find that your large sums are raised from the small contributions of the poor; never let that part of your system be overlooked. In Liverpool we have many Welsh persons, and at one of our Missionary meetings we had a Welsh preacher present. For the sake of these Welsh people we thought we would get him to say a few words to them. He stood up and addressed them in their own tongue, and what he said produced such a powerful effect that we had the curiosity to ask him what he said to them. 'Oh,' said he, 'I talked to them about *the pennies*.' 'The pennies! and what did you say about the pennies?' 'Why, I told them some of you say you cannot give more than a penny a week, and what good will a penny do? As I came over the hills on my way to Liverpool, I saw a little rill, and I said, "Rill, where are you going?" "Oh, I am going to the larger stream." "Stream, where are you gliding?" "Oh, I am going to the large river Mersey." "Mersey, where are you going?" "Oh, I am going down to Liverpool." "And what will you do at Liverpool?" "Oh, I shall take the ships out of the dock at Liverpool, and carry them out to sea, and there I shall toss them about like a feather, and carry them away to a distant country; and then, by and by, I shall bring them back again laden with produce of other lands." And so I say, "Pennies, where are you going?" "Oh, we are going to the Missionary Association." "And shillings, where are you going?" "Oh, we are going to the Missionary Branch Society." "And Half-Sovereigns and Sovereigns, where are you going?" "Oh, we are going to the Auxiliary Missionary Society; and when we get there we shall go to London." "And when you get to London, what will you do?" "Oh, we shall take out Missionaries and Bibles, and carry them away to the utmost ends of the earth, that wherever the face of a Briton is seen, Britain's God and Britain's Bible may be known and loved.'"

540. James Parsons.—Few men in modern times have earned for themselves a more enduring reputation for earnest, eloquent, and effective preaching than the Rev. James Parsons, Congregational minister of York. Nor was he less popular as a platform speaker when he stood up to advocate the noble cause of Christian missions. The following extract from one of his speeches, delivered in 1829, will be read with interest:—"All Christians will confess that ours is a religion which strives for progressive advancement; a religion which aims at conquest; a religion which cannot have its designs fully achieved till its truths

and its influence are introduced wherever the footsteps of man can be found; and there never can be the consummation of what is designed in the Gospel till our divine Lord and Saviour holds the empire of the globe. I may remind you that this work is confided to those who are the disciples of Christ; and we are under a positive law of that God who has made us and preserved us, and before whose dread tribunal we are at last to stand, to go forth 'teaching all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;' making known to them those doctrines which are essential to man's salvation without restriction. There is no possibility of retiring from the obligation under which we are placed; it is stamped by the authority of the sacrifice of the Redeemer's blood; for we know, as the Apostle states, that if one died for all then were all dead; and that 'He died for all, that they which live should henceforth live not unto themselves, but unto Him who died for them and rose again.' In urging on the friends of the Missionary enterprise to perseverance in that great design which the evangelization of the world sets before them, we admit that there are difficulties to contend with of extraordinary and mysterious power; but these should not deter, they should excite to activity; not appal, but inspire us with courage. They should guide us to wisdom and counsel, to union of spirit, to ardency in devotion, to energy in action, to fervency in prayer. What has been the course of the Gospel from the beginning till now, but one series of victories over every difficulty, making them to fade away like the northern palaces of ice before the sunbeams? Did not the Gospel overcome the deep-rooted prejudices of the Jews, the pomp of the Romans, and the supercilious pride of the Greeks? And the Gospel will overcome every obstacle which may present itself in time to come. What powerful motives have we to go forward, but we have none to retreat. Indeed the way of retreat is blocked up—the cherubim and the flaming sword is behind us; and if we would retire, we must dash through the phalanx. No, my Christian friends, we have taken the sword and the spear, and have buckled on the armour; and we must not unharness till the labours of the tented field are done. We have brought out the sacred banner from the temple, and must not return it to be furled up till we have led our armies to the achievement of universal victory, and till the thrilling sound of the trumpet and the voice of the archangel, lighting the world with his glory, shall record the pæan and song of our triumph, 'Babylon is fallen, is fallen, is fallen.'"

541. James Hamilton.—A notable man and a popular speaker in his day was Dr. James Hamilton, the esteemed minister of the Scotch Church, Regent-square, London. After dwelling with great eloquence and pathos on various other parts of the mission-field at a Missionary meeting held in Exeter Hall in 1844, he thus adverted to the sunny isles of the West:—"In the West Indies the gratifying feature is this, that there is a prospect of your churches being self-sustaining churches; and not only self-sustaining, but, in their turn, Missionary churches. We find them in Jamaica declining to accept the whole of the grant which the Society had resolved to appropriate to them. Instead of taking the £2,000 which had been voted for the support and maintainance of the Missionaries there, they resolved

that £1,500 would suffice, and the rest they would make up in the island; and they are actually repaying the loans which have been advanced for the building of mission chapels and mission premises. Now it is not only the growth of education, and its consequent civilisation in one quarter, and the remarkable advance of vital religion in another, that are gratifying; but it is such facts as this, that native ministers are now able to do the work that it required European Missionaries once to do, and they will relieve us of the burden of sending out so many European Missionaries. Had you not supplied the West Indies so abundantly with Christian agency, you would not have had self-supporting churches there at this day. This should be a cheering consideration with the supporters of the Society, to think that the more plentifully they pour in their contributions, at the present instant, the more rapidly will the day come round when they will be altogether relieved of the burden of sending the Gospel abroad, if burden they can deem it.

542. John Angel James.—Throughout a long and useful course of ministerial labour, the Rev. John Angel James, the popular Congregational minister of Carr's-lane Chapel, Birmingham, manifested a lively interest in the cause of Christian missions, and was ever ready to plead on their behalf. As early as the year 1820, on a Missionary platform in London, he gave utterance to the following noble sentiments:—"A purer beam of glory could never encircle the brow of mortals than that of bearing a part in the cause of missions. I remember an anecdote of Cowper, who hearing a man singing the praises of his Maker, could not help exclaiming, 'Bless you for so praising HIM in whom my soul delights!' And I could not help saying to all who have taken a part in this good work, 'Bless you for doing so much in the cause of HIM whom, if I know anything of my heart, I sincerely love. I have never attended a meeting at which I have been more affected; and I believe my feelings and those of the friends present have been in perfect unison. This community of feeling and of interest proves that the Christianity which we profess is the religion of the New Testament. We have been accustomed to look upon our respective societies, and each to say, 'This is our cause!' But I rejoice to see that communion of feeling which now pervades the members of the different Missionary Societies. The Missionary field is one, notwithstanding it is occupied by various labourers: if one suffer all suffer with him; and if one rejoice all rejoice with him. Missionary Societies have one object in view; and, sir, in their common success I rejoice; and I will be a member of every Missionary Society. I cannot but highly respect the man who, leaving his country, and the house of his father, and the endearing relations of Britain, becomes an ambassador of Christ to the heathen. If Providence were to deny me every other opportunity of evincing my love for the Mission cause, I should esteem it an honour to bear the luggage of the pious Missionary to the beach on his embarkation, and, while the ship, enriched with so valuable a cargo for the heathen world, disappeared from my view, to commend him in my humble prayers to the Fatherly protection of the God of Missions. In conclusion, I beg to say a word or two with respect to ways and means. We do not speak for nothing. Missions, sir, to the pagan world cannot be

supported without pecuniary aid, and it is the imperious duty of every professor of Christianity to contribute according to his means. It is the offerings of the many which replenish our funds, invigorate our spirits, and, nerving our arm, impel us to renewed efforts and to increasing success. Let your offerings this day bear some proportion to the numerous benefits you have received at the hands of your heavenly Father, and what you do, let it be done heartily and freely as to the Lord, 'For the Lord loveth a cheerful giver.'"

543. George G. Cookman.—The Rev. George G. Cookman was an Englishman by birth, but for many years an eminent and popular minister of the Methodist Episcopal Church of America, and chaplain to the Senate of the United States. After a long and successful course of ministerial labour on the American continent, he, with many others, embarked on board the steamship *President*, which was believed to have foundered at sea, as neither vessel nor passengers were ever heard of more. Mr. Cookman was powerful in the pulpit, but still more popular on the platform. The following is given as a specimen of his humorous and affectionate style of address, by means of which he often kept large audiences spell-bound, and greatly aided the cause of missions. Addressing the chairman and comparing the Missionary enterprise to a grand campaign, he said:—"I believe, sir, we are on the eve of a general engagement. Now, sir, let our Missionary societies, with their auxiliaries be a line of forts established along the enemy's frontier as a bulwark of defence. Let them be military magazines well stored with spiritual weapons and Gospel ammunition. Let our Sabbath-schools be military academies in which the young cadets may be trained for the battles of the Lord. Let our tract societies be so many shot houses for the manufacture of that small but useful material. Having thus, sir, disposed of the outworks, let us endeavour to arrange the army. Suppose, sir, for example, we begin with the Methodists; and as they are said to be tolerable pioneers and excellent foragers in new countries, and active withal, I propose that we mount them on horseback and employ them as cavalry, especially on the frontiers. And as our Presbyterian brethren love an open field, and act in concert and move in solid bodies, let them constitute our infantry. Our Baptist brethren we will station along the rivers and lakes, which we doubt not they will gallantly defend, and win many laurels in the lake warfare. Our brethren of the Protestant Episcopal Church shall man the garrisons, inspect the magazines, and direct the batteries. But, sir, we want artillerymen. Whom shall we employ? The light field pieces and the heavy ordnance must be well served. I propose, sir, that we commit this very important department to our brethren of the Dutch Reformed Church. And now, sir, the army is arranged. We have one great Captain, the Lord Jesus Christ, whose orders we are all bound to obey. Our standard is the cross, and onward is our watchward. Let us give no quarter; we fight for victory or death. At the same time let us preserve our original order. United in spirit and design, let us be distinct in our movement. Let not the cavalry, infantry, and artillerymen mingle in one indiscriminate mass. Let each keep his proper position, adopt his peculiar uniform, act under his local colours, and fight in his

own peculiar manner. Thus we shall act with consistency and vigour without discomposing each other, or disordering the ranks. Let a strict religious discipline prevail throughout the camp, for we must not suffer that shameful reproach that we recommend to others what we practice not ourselves. Accordingly, let us, like the soldiers of Oliver Cromwell, read our Bibles and pray twice a-day in each of the tents. And now, sir, let us to the field of action. May the God of battles give the victory, and the trembling gates of hell shake to their centre!"

"Before I sit down I have a duty to perform to that portion of the army here assembled. I have to forewarn them that there is lurking in different sections of our camp a dangerous and malignant spy. I will try to describe this diabolical enemy as well as I can. He is remarkably old, having grown grey in iniquity. He is toothless and crooked, and altogether of a very unamiable countenance. His name, sir, is BIGOTRY. He seldom travels in daylight, but in the evening shades he steals forth from his haunts of retirement, and creeps into the tents of the soldiers; and with a tongue as smooth and deceptious as the serpent who deceived our first mother, he endeavours to sow the seeds of discord among the men, and to scatter arrows, firebrands, and death in the camp. His policy is to persuade the soldiers in the garrison to despise those in the open field; and again, those in the open field to despise those in the garrison; to incite the cavalry against the infantry, and the infantry against the cavalry. And in so doing he makes no scruple to employ misrepresentation, slander, and falsehood—for, like his father, he is a liar from the beginning. Now, sir, I trust the army will be on the alert in detecting this old scoundrel, and make a public example of him. I hope, if the Methodist cavalry catch him on the frontiers, they will ride him down, and put him to the sword without delay. I trust the Presbyterian infantry will receive him on the point of the bayonet; and should the Baptists find him skulking along the banks of the rivers, I trust they will fairly drown him; and should he dare to approach any of our garrisons, I hope the Episcopalians will open upon him a double-flanked battery; and the Dutch Reformed greet him with a whole round of artillery. Let him die the death of a spy, without military honours; and after he has been gibbetted for a convenient season, let his body be given to the Quakers, and let them bury him deep and in silence. May God grant that his miserable ghost may never revisit this world of ours!"

544. Miscellaneous Speakers and Speeches.—A volume might be written on the speakers and speeches which have occupied a prominent place in the public eye since the holding of annual Missionary meetings became an established institution in our land. If our limited space had permitted us to dwell upon the noble characters and popular platform efforts of living men, as well as upon a larger number of those who have finished their course, we should have had to chronicle the names and eloquent efforts of Dr. Adam Clarke, Richard Reece, George Morley, William Arthur, W. M. Punshon, C. H. Spurgeon, Joseph Mullen, Alexander Duff, F. J. Jobson, Gervase Smith, Richard Roberts, John Walton, John Kilner, W. O. Simpson, and a host of others, who have done good service in this department of Christian labour. The warm and earnest appeals of devoted

Christian ministers of this class, and of humble, faithful returned Missionaries as well as pious laymen whom we could name, have done much to awaken and sustain that measure of the genuine Missionary spirit by which the present age is distinguished. Nor have their efforts been without fruit of an important and substantial character. Light on Missionary subjects has been disseminated, personal responsibility has become better understood, a spirit of genuine Christian liberality has been evoked, and the treasuries of the respective Missionary Societies have been replenished to an extent never known before. May the time soon come when all men shall feel and acknowledge that "the earth is the Lord's and the fulness thereof."

STATED CONTRIBUTIONS.

545. Necessity of a regular supply of Funds.—The cause of Christian missions should not be left to depend wholly upon collections made at the close of annual sermons, and in connection with public Missionary meetings, however important these may be as auxiliaries in supplying the means to carry on the work. Even if such sources of income were adequate for the purpose, which they are not, from various local circumstances, the contingency of weather, and other causes, they are liable to considerable fluctuation and uncertainty. But the expenses devolving upon Missionary Societies in supplying the wants of their agents in foreign lands, in diffusing useful information at home, and in carrying on the work in all its departments, still go on, whether the supply of funds comes in regularly or not. Hence the necessity and importance of the directors of every institution which has for its object the spread of the Gospel throughout the world making arrangements with their friends and patrons for a supply of stated contributions on which they can rely for the regular and vigorous prosecution of the enterprise. A steady and reliable income thus being secured, calculations and estimates can be formed from time to time of the claims and necessities of the respective branches of the work, and provision made by suitable appropriations accordingly. If all who take an interest in the mission cause would kindly co-operate to secure this desirable object it would save the directors of the respective Missionary Societies from much anxiety and occasional embarrassment, and a harmony and regularity would be given to the enterprise which are much to be desired.

546. Annual Subscriptions. — According to the constitution of most of the Missionary Societies, the terms of membership are regulated by certain specified annual subscriptions, or by the contribution of larger sums at once, as donations, which secure to the donors the privilege of membership for life. The subscription of a guinea annually, as thus required in most instances, has become the common or fashionable amount of contribution to the funds of our respective Missionary institutions; and it is a matter of regret that this almost stereotyped scale of support has not, in some instances, been modified by varying circumstances. Whilst the value of money has been depreciated with the lapse of time, and the expenses connected with carrying on the work have increased with the advanced cost of all articles of consumption, the old ratio of one guinea or one pound annual subscription has in most cases been maintained. If the annual

contributions of the friends of missions had been advanced from time to time as their circumstances improved, or as the claims of the work became more pressing and important, how much more pleasant it would have been for those who have the grave responsibilities of the enterprise devolving upon them, and how much more ample would have been the means of extending the interests of the Redeemer's kingdom. On examining the last reports of the principal Missionary Societies it is pleasing to find a few noble exceptions to the common and fashionable guinea subscriptions of which the following may be given as specimens:—

	(Annual) £	s.	d.
Sir Francis Lycett	105	0	0
Mr. and Mrs. Holden ...	100	0	0
Mr. and Mrs. S. Budgett	50	0	0
Mr. and Mrs. Brock... ...	50	0	0
Mr. John Hargreaves ...	30	0	0
Mr. James Hargreaves ...	30	0	0
Mr. J. R. Kay	20	0	0
Mr. J. Martin and family	16	16	0
Mrs. Hollyer	12	12	0
Mr. and Mrs. E. Martyn	12	0	0
Mrs. Thorneycroft... ...	10	10	0
Mr. and Mrs. Napier ...	10	10	0
Mrs. Browne and family	8	8	0
Mr. T. B. Smithies... ...	5	5	0
Mr. Radmall	5	5	0
Mr. Barnard	5	5	0

547. Quarterly and Monthly Contributions.—To suit the convenience of persons of comparatively slender means, it has sometimes been found desirable to afford the opportunity of quarterly or monthly contributions to the funds of Missionary Societies. In such cases the officers and collectors of the respective associations arrange with the parties accordingly, and the respective quarterly or monthly amounts received by the treasurer are added together at the end of the year, and appear in the annual report as the aggregate subscriptions of the party concerned. If this plan were more generally adopted and efficiently worked, it is believed that it would result, not only in the convenience of the subscribers, but in a large increase in the annual amount realised for Missionary purposes.

548. Weekly and Daily Offerings.—We have known the plan of weekly and even daily offerings adopted for the support of the mission cause with good effect. Weekly, as well as annual, quarterly and monthly contributions, are, in some places, regularly called for by duly-appointed Missionary collectors; and in many respectable families the Missionary box is brought forward every Sabbath morning after prayers, and all the members of the household are encouraged to drop into it their offerings to help to send the Gospel to dark, benighted heathen lands. This is often made a season of great interest, inasmuch as the conversation and the devotional exercises turn on the important subject of Christian missions. And those who choose to deposit their mite in the Missionary box every day, lifting up their hearts in fervent prayer to God for His blessing upon the glorious enterprise, will have their reward. Whatever plan of contributing towards the support of this great and good work may be adopted, its success and advantage will depend largely on the punctuality, the motive, and the general spirit with which the offering is presented to the Lord.

549. Occasional Offerings.—Whilst passing through the changing scenes of life the Christian believer meets with incidents of joy and sorrow, of blessing and bereavement, which he feels it right to commemo-

rate by some appropriate act of gratitude to God. When such an occasion assumes the form of a pecuniary thankoffering to the Lord, we can think of no object more suitable to receive the benefit than the cause of the perishing heathen. Hence we have noticed with pleasure, in lists of Missionary contributions, "thankofferings" on the occasions of weddings, anniversaries of marriage, birthdays, good harvests, prosperity in business, deliverance from danger, recovery from sickness, and other interpositions of a kind and gracious providence. Nor have seasons of affliction and bereavement been allowed to pass by without a suitable recognition of the hand of God. We have seen offerings placed on the Missionary altar in loving memory of dear departed husbands, wives, children, or friends who had been removed to the "better country." When acts of Christian charity have thus been performed in commemoration of those who, when on earth, took a lively interest in the object aided, we can readily imagine the happy feeling and the real satisfaction with which the offering would be presented to the Lord. Whatever may be the special occasion of our gifts to help forward the cause of God, if we are actuated by true love to Christ and a sincere desire to do good, our offering will be accepted and we shall have our reward.

550. Offering a Son.—"Is it not a great trial to you to part with your eldest son?" said a Missionary secretary to a gentleman who had come to London to take leave of his son, who was to embark the next day for a foreign land. "Yes," was the answer, "it is a great trial, but I have been expecting it for a long time. The day my son was born," he continued, "I attended a Missionary meeting, and was greatly impressed with what I heard; when I went home, I took the babe out of bed and, holding it in my arms, I said to my wife, 'Will you give this boy to the missions?' 'Yes,' she replied, 'I will.' From that time I have been expecting he would go, though he never knew the circumstance till he offered himself for a Missionary."

551. Vowing to the Lord.—There are many examples in sacred and profane history of the faithful servants of God making vows to Him under peculiar circumstances. Nor is there anything in the nature of the case to forbid a Christian making a religious vow, provided it be of a fit and proper character, and he take care to keep it in the fear of the Lord. When a lonely wanderer, far from his father's house, "Jacob vowed a vow, saying, if God will be with me and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God: and this stone which I have set for a pillar shall be God's house; and of all that Thou shalt give me I will surely give a tenth to Thee." (Gen. xxviii. 20—22.) And David says, "What shall I render unto the Lord for all His benefits toward me. I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people." (Psalm cxvi. 12, 14.)

552. Vows Broken.—It is recorded of a rich heathen merchant in ancient times that in a great storm at sea he vowed to Jupiter, if he would save him and his vessel he would give him a hecatomb—*i.e.*, a sacrifice of a hundred oxen. As the storm abated somewhat, he be thought himself that a hecatomb was unreasonable, he resolved to

offer a sacrifice of seven oxen. As time passed on and the danger became less imminent, he was beginning to hesitate as to the amount of his sacrifice, when another storm came on, and he renewed his vow to offer seven oxen at least. Being mercifully delivered a second time, he thought that seven oxen were too many, and that one would serve the purpose. Yet another peril came, and he resolved to fall no lower, if he might be saved, one ox Jupiter should have. Again freed from danger, he once more hesitated, and at length came to the conclusion that, under the circumstances, a sheep would be sufficient for a sacrifice to his god. At last, getting safe on shore, he thought a sheep was too much, and resolved to carry to the altar a few dates only. On his way to the place of sacrifice he felt hungry, and ate up the dates intended for his offering, and presented the shells only! This is illustrative of human nature in all ages and countries, and it is to be feared that many professing Christians in seasons of danger and trouble have formed resolutions and made vows which have been rashly broken, or strangely forgotten, when the pending calamity had passed away.

553. Systematic Benevolence.—In every thing pertaining to this life a prudent man calculates the ways and the means at his disposal, and carefully arranges that the amount of his expenditure shall bear a proper relation to the scale of his income. He knows precisely the amount of his house-rent, regulates with tolerable certainty the cost of food and raiment, and makes provision for various items of extraordinary expenditure. Is it not equally incumbent on professing Christians to calculate, and prepare in the same way to meet the claims of genuine charity, as enjoined and urged by the religion they profess? It is generally admitted that giving for the relief of the poor, for the promotion of education, and especially for the spread of the Gospel throughout the world is an essential part of the Christian religion; but the manner and amount of this giving are unhappily left undefined and unsettled; and it is common for persons of intelligence and undoubted piety to speak of giving *what they can spare* for charitable objects, instead of conscientiously settling the question how much they owe to the Lord, and then acting upon systematic, definite, and fixed principles. We respectfully submit that if the legitimate claims of Christian benevolence were fairly considered and justly provided for, by individuals and families, the result would be a larger amount of personal comfort and real luxury in giving, and more ample provision for the various objects which appeal to our sympathy, especially the wants and woes of a world lying in the arms of the wicked one.

554. Proportionate Giving.—The fact of its being a plain Christian duty to give of our substance towards the support and extension of the Gospel being settled, and the propriety and advantage of giving systematically being admitted, the question arises what proportion of our income ought we to devote to charitable and religious purposes? Considering the diversity of men's circumstances, families, localities, and stations in life, every person should seek to answer the question to the satisfaction of his own conscience. "Of two persons, each receiving a hundred a year, one has seven children and the other is a bachelor. It would be strange if the single man might spend upon himself as much as the other must spend upon his family.

This is a difference of family. Again, two persons with the same family and the same income: one lives in a large city, where rent, taxes, and provisions are high; the other in an agricultural village, where they are all cheap. Is the latter to take the full advantage of his easier circumstances for his private purse and give none of it to the cause of Christian benevolence. This is a difference of locality. Or suppose two persons having both a thousand a year. One from small beginnings has reached that point by industry and saving. Without hereditary claims, without public expectations, and with invaluable habits of economy he is royally rich on his thousand a year. The other has inherited the same income from a father who was in the habit of spending ten thousand a year. A number of retainers, servants, and tradespeople have what amounts to a vested interest in his revenue; the public have expectations; and, worst of all, his habits are formed on a costly model, so that he is not only perplexed, but really poor with his thousand a year. This is a difference of station. Each of these three branches of modification have numerous offshoots, going to show that to require all who have equal incomes to give away equal sums would be neither just nor generous."

555. A Tenth.—In an excellent lecture on Christian benevolence, delivered several years ago by the Rev. William Arthur, M.A., the following great Scriptural principles were laid down, which are worthy of being carefully pondered by every professor of religion:—1. "That not to give away any part of our income for charitable and religious purposes is unlawful. 2. That to leave what we shall give to be determined by impulse or chance, without any principle to guide us, is unlawful. 3. That to fix a principle for our guidance, by our own disposition, or by prevalent usage, without seeking light in the Word of God, is unlawful. 4. That when we search the Scriptures for a principle, the very lowest proportion of our income for which we can find any show of justification is a tenth of the whole. 5. That, therefore, it is our duty to give away, statedly, for the service and honour of our God, at the very least, one-tenth of all which He commits to our stewardship." These principles were clearly and powerfully illustrated by an appeal to Scripture history. The lowest type of benevolence was that practised in the Patriarchal age, which was the offering of one-tenth of all that was possessed. The religion of the Jews required one-tenth of the yearly income to be given by the head of each family to the Levites alone, in addition to a second tenth for the support of the feasts, and a third tenth for the poor once in three years. Then came the cost of the trespass offerings, and the expenses connected with long journeys to the temple, and sundry other religious charges, all imposed by Divine sanction, besides freewill offerings. Taking all these items into account, there is no doubt but among the Jews every head of a family was under religious obligation to give away at least a fifth, perhaps a third, of his yearly income. Thus it appears that, in the patriarchal dispensation, a tenth was the portion which the Lord accepted. Under the Mosaic dispensation that proportion was raised to at least a fifth by express ordinances; and when we come to the Gospel dispensation, we are sensible at once of a notable rise in the temperature of benevolence. Here the idea of a religion less generous, less self-denying, less superior to sordid hoards of personal comforts, is

not only inadmissible but atrocious. Whether, therefore, we take the Old Testament or the New, the lowest proportion of giving for which we can find any pretext or foothold whatever, in command or in precedent, is one-tenth. He who fixes on this, deliberately fixes on far less than was required of a Jew. He who fixes on less than this, deliberately excludes all Scripture instruction, and chooses a standard for which no part of God's Word offers a justification.

556. Giving essential to Christianity.—The system of redemption, from first to last, is one grand system of giving. God loved the world, and GAVE His only-begotten Son to save it from eternal ruin. The Son loved us and gave Himself to death for us. This giving does not rest at the point of bounty, but passes on to that of inconceivable sacrifice. Every man on whose spirit the true light of redemption breaks finds himself heir to an inheritance of givings, which began on the eve of time, and will keep pace with the course of eternity. To giving he owes his all; in giving he sees the most substantial evidence he can offer, that he is a grateful debtor; and the self-sacrifice of Him in whom he trusts says, far more pathetically than words can say, "It is more blessed to give than to receive." Christianity ordains that giving shall be both bountiful and cheerful. It does not satisfy the demands of our religion that we give; we must give much. "He that soweth sparingly shall reap also sparingly." This refers to the *amount* of gifts. But Christianity is not even then content; that unsparing amount must be given with a cheerful heart, "not grudgingly or of necessity; for God loveth a cheerful giver." One of the oddest things in all argument is, that this passage is sometimes resorted to as a cover by those who claim the liberty to give away as little as ever they please. Let them turn to the passage (2 Cor. ix. 5—7) and they will see that it is not left to them or to any man to decide whether giving shall be on a bountiful or a sparing scale. That it is not to be sparing, and is to be bountiful is settled; and then a cheerful heart is commanded in addition. The twofold requirement is a gift not *sparing* as to amount, not *grudging* as to feeling. One may cheerfully give a sparing gift, who would grudge a bountiful one; and one who, from necessity or shame, gives a large gift may grudge while he gives. Do not spare when you give, and do not grudge when you make sacrifices! This is the voice of a passage which some would fain use to cloak their unwillingness to make liberality a regulated and well-considered virtue. —*Arthur.*

557. Giving as God has prospered us.—That was a very important direction which the apostle Paul gave to the Christians at Corinth, that they might be always ready to meet the claims of Christian benevolence:—"Upon the first day of the week let every one of you lay by him in store, *as God hath prospered him*" (1 Cor. xvi. 2). According to the beautiful language of a living author, "Here the scale which regulates giving is taken from the hand of impulse, fashion, or personal disposition. Whether our giving is or is not to be in proportion to the bounties of God to us is no matter of debate. The principle of proportion is enjoined in the New Testament. This Scripture, 'as the Lord hath prospered him,' forces us to ask, 'What is giving in proportion to God's gifts to us? If we seek an

answer in the New Testament, everything seems to push up the scale to a proportion from which we nearly all shrink away. We find liberality in a rich man sanctioned up to 'half his goods,' as in the case of Zaccheus; and in a poor widow up to 'all her living,' as the two mites. We find a whole church selling their property, and giving away without limit; and though that example is never enforced on others, it is never reproved. We find the Church of Macedonia, in 'depths of poverty,' and also in 'a great trial of afflictions,' abounding 'in riches of liberality;' and their record is written for the gratitude of all ages, that they gave 'beyond their power.' These early Christians who thus rejoiced to bestow are melted to yet greater sacrifices by words so winning and so mighty as, 'Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became *poor*, that ye through His poverty might be rich.' Turn where you will in the New Testament in search for an answer to the question, 'What is giving as God has prospered me?' you are surrounded by an atmosphere of fervid joy and love; you are stimulated by examples of apostles forsaking all, individuals selling all, churches bestowing all, the deeply poor giving to the poorer, and, to crown the whole, the MASTER giving always, and storing never; and in the end giving Himself a ransom for all."

COLLECTORS AND COLLECTING.

558. Collectors necessary.—If the Church of Christ on earth were perfect, and all her members largely imbued with a spirit of genuine liberality, conscientiously setting apart a proper proportion of their income for the support of the cause of God—if the injunction of the Apostle on professing Christians to lay by them in store on the first day of the week as "God hath prospered them" were regarded by all, so that every believer possessed a purse or fund sacred to religious purposes, perhaps collectors for charitable objects would not be so necessary as they are. Those whose duty it is to give would hasten to the treasurers of the respective funds of the church to present their offerings with joyful hearts, in response to the simplest announcement of what was required without any solicitation or persuasion on the subject. But, alas! it is not so. Appeals have to be made, cases explained, and the most urgent entreaty employed to induce Christian people to do what is admitted on all hands to be their imperative duty. Hence announcements and explanations have not only to be made from the pulpit and the platform, and sermons and speeches delivered to explain charitable objects and excite feelings of sympathy; but collectors are required to wait upon the donors at their respective places of residence, to receive their contributions, and sometimes to give still further information with respect to the benevolent object in aid of which their subscriptions are solicited.

559. Juvenile Collectors.—The idea of appointing juvenile Missionary collectors was a very happy one, and the general employment of late years of children and young persons connected with our respective Sabbath-schools in this good work has already resulted in much good. It has been beneficial to the juveniles themselves, inducing them to take an interest in one of the noblest undertakings which can possibly en-

gage the mind of man, and training them to habits of punctuality, discipline, and Christian labour, which cannot fail to prove of the utmost importance in after life. Nor has the advantage to the cause itself been less marked and prominent. Where juvenile Missionary Associations have been well managed, and where the officers and teachers of the Sunday-schools with which they are connected have entered into the work with spirit, keeping the machinery in constant and regular motion, the little people have succeeded in collecting considerable sums of money for the support of home and foreign missions. In selecting boys and girls for this service, care should be taken to fix upon those who appear adapted for the office by gentleness of manner and amiability of disposition, and they should be specially drilled and instructed in the duties of their new position, that they may proceed in their work, not only with zeal and courage, but with a becoming and respectful bearing towards all whom they may solicit to become subscribers. The consent of their parents and guardians should in every case be obtained before they are employed in the work. The number of juvenile collectors employed in any given district should be select and limited, and it would be well if a teacher or friend of riper years would kindly accompany them in their first canvass till their lists of subscribers are regularly formed.

560. Female Collectors.—However excellent and efficient juvenile Missionary collectors may be in their proper sphere, and however successful they may be in collecting pence among the members of their respective families and friends, there is a higher department of the work which seems to call for the services of persons of mature years and ripe intelligence. In making application to persons of respectable position, from whom may be fairly expected contributions to the mission cause of a larger amount than the trifles collected by little children, Christian ladies have been employed with good effect. From the natural susceptibility of the female character, and from the fact that nothing is so well calculated to raise the condition of woman in heathen lands as the introduction of the Gospel, the cause of missions has been warmly espoused by the female portion of many of our churches. Numerous instances have come under our notice in which judicious and prudent female Missionary collectors have succeeded in obtaining subscriptions where, in all probability, others would have failed. Human selfishness is ever ready to frame excuses and apologies when applications are made on behalf of charitable objects, but the earnest appeals of an intelligent, modest, and unassuming young lady for help to send the Gospel to the perishing heathen can scarcely be denied, when means are at hand for a liberal response. There are, moreover, powerful reasons why Christian ladies should embark earnestly in this work. Woman was first in the transgression, and it is fit and proper that she should be foremost in the zealous efforts which are made for the recovery of a lost and ruined world to Christ. The pious females who followed the Redeemer and ministered to His necessities in the days of His flesh, set a noble example to their fair sisters through all time. When His disciples forsook Him and fled, they were last at the cross, and first at the sepulchre, and it is believed that in the last great day it will appear that multitudes of sinners have been saved through the instrumentality of Christian females.

561. Christian Young Men.—The Christian young men of our respective churches in England do not leave the honourable work of collecting for foreign missions entirely to juveniles and ladies. They know that, to reach the friends and supporters of the work in some localities, long journies must be travelled and efforts put forth beyond the physical ability of the fair sex. Hence, in many instances, they volunteer their valuable services and perform their duties as Missionary collectors in a manner worthy of the highest commendation. We have known Christian young men who have succeeded admirably in this department of useful labour; and some of the best and most zealous Missionaries that we have met with in foreign lands began their career in the service of Christ by going from door to door, after the example of the great and good Dr. Coke, to solicit contributions to help to send the Gospel to the perishing heathen. That divine Being who has condescended to make the cause of missions especially His own, is so great and so good that He is worthy of the highest and best service that we can render to Him; and, however weak and feeble our efforts may be, if they are put forth with pure motives and with a single eye to His glory, they will be accepted through the merits of Christ. Let Christian young men, therefore, not be backward to do all in their power to advance the interests of the Redeemer's kingdom. The Rev. John Angel James set a noble example in this respect. Speaking at a Missionary meeting, he said:—"If Providence were to deny me every other opportunity of evincing my love for the mission cause, I should esteem it an honour to bear the luggage of the pious Missionary to the beach on his embarkation; and while the ship, enriched with so valuable a cargo for the heathen world, disappeared from my view commend him in my humble prayers to the fatherly protection of the God of Missions."

562. Qualifications of Collectors.—There are certain qualifications which should be possessed by all who engage in the important work of collecting for Christian missions. Genuine piety and ardent love for that Saviour whose cause is thus espoused are the first pre-requisites which we mention, as they will sustain the mind in hours of temptation and discouragement, and do more than anything else to ensure success. A firm resolution and undaunted courage will also be found of great advantage. Added to these essential qualities, the Missionary collector should possess a mind well informed on the subject of missions, inasmuch as, in some instances, questions may be asked, and information sought of an important and interesting character. In the numerous publications with which we are favoured, there are ample sources of intelligence accessible, and we would counsel all who take a part in this noble enterprise to endeavour to be well up in everything relating to the important work in which they are engaged. Indomitable perseverance and undaunted courage will be found necessary in canvassing and collecting for the cause of missions. Let fervent prayer also be offered, especially before going out, for the blessing of God on the undertaking. The hearts of all men are in His hands, and He can dispose them to regard with favour the applications which are made for means to send His blessed Gospel to the ends of the earth. If the work be entered upon and prosecuted in this spirit, it must succeed, and a double blessing will be the immediate result,—a blessing will descend upon those who give and those who col-

lect; and, if God Himself sanctify the means to their intended purpose, a still further blessing will ultimately be realised in the proclamation of the good news of salvation in dark benighted heathen lands, and its application to the hearts of multitudes who are favoured to hear it.

563. Canvassing. — A district in which little or nothing has been previously done for Christian missions must be carefully canvassed before a successful system of collecting can be introduced. The following instance of perseverance in this branch of the work in the north of England appeared some time ago in the *Whitehaven* and *Carlisle* papers: — "A gentleman resident in this neighbourhood, who was anxiously desirous to promote the interests of the Wesleyan Foreign Missions, has, during the last six weeks (besides attending to regular and extensive business of his own), canvassed in aid of the funds of the society one considerable market town, a borough, and twelve surrounding villages; has travelled on foot upwards of ninety miles; waited in person on more than 1,400 families; and visited a population of upwards of 6,000 souls. The kind reception he has everywhere met with, the liberal support he has received, and the information circulated through this medium of Christian missions in various parts of the world, present to his mind a reward for his toil infinitely surpassing any temporal good."

564. Economy and Liberality.— Two female Missionary collectors, on going their appointed round, made up their minds to call at the residence of a gentleman who had the name of being somewhat "close-fisted" in his habits. On approaching the kitchen door, and hearing a loud conversation within, they paused for a moment, and were appalled to find that the master was scolding his servant for having thrown a match into the fire which might have been of some future service. They would gladly have retreated, thinking it would be useless to ask for a Missionary subscription there; but they had gone too far, and therefore ventured to knock at the door. The gentleman seemed somewhat excited, but nevertheless listened to their plea on behalf of the heathen, and asked several sensible questions with reference to the nature of the enterprise. These being satisfactorily answered, to their great surprise he took out his purse and gave them a guinea. Observing their surprise, and surmising the cause, the gentleman pressed the collectors for an explanation, when they were obliged to confess their pleasing disappointment at receiving such a liberal contribution, in consequence of the words of chiding which they had heard on approaching the door. "I thought as much," said the gentleman; "and let me say to you, young ladies, that you need never hesitate to call upon persons with your collecting book who are known to be careful and economical in their habits, as they are most likely to be able to give to benevolent objects. I never refuse my mite to a good cause; but I should probably be unable to respond to the calls of Christian charity as I do, if I did not carefully check every instance of waste and extravagance in my family."

565. Samuel Hick and the Clergyman.—Samuel Hick, the good but eccentric "Village Blacksmith," was a warm-hearted friend of Christian missions. In his own quaint

way he often pleaded the cause of the poor perishing heathen with an earnestness and pathos which affected all who heard him. Nor was he backward in tendering his services as a collector for the support and spread of the Gospel at home or abroad. He sometimes met with amusing incidents when out on his collecting expeditions. Clothed with proper authority, and furnished with a book in which to enter the names of his subscribers, he went forth on one occasion with the freshness and spirit of the husbandman on entering for the first time in the season into the harvest field. He saw the fields white, and in his view had nothing to do but put in the sickle. He found few obstructions; and among these few—created chiefly by his own eccentricity and imprudence—he records one which may be considered more amusing than vexatious. "I went to Ricall," says he, "and as I purposed going to all the houses in the town, I thought there would be no harm in calling upon the church clergyman. I did so, and found him in his garden. I presented my book, which he gave me again, and looked at me." The look would have had a withering effect upon many of Samuel's superiors; but the same spirit and views which had emboldened him to make the application, supported him under the rebuff with which he met. "I am surprised," said the clergyman, "that you should make such a request; that you should ask me to support dissenters from the Church of England." Samuel instantly interposed with, "No, sir, we are not dissenters; the Church has *dissented* from us. The Methodists are good Churchmen, where the Gospel is preached, and for my part I never turned my back on a *brief* when I went to church. "Though wiser heads than his own would have found it difficult to charge dissenterism on the Church of England, except from Popery, he was correct in his denial of the application of the epithet to the Methodist body. The retort was more equitably supported when he defended himself by adding to his reverence, "I think there is no more harm in your helping to support us, than there is in our helping to support you." The clergyman here very properly took shelter under the wing of the State—his only ground of defence—by replying, "You are obliged to support us, the law binds you to do it." Samuel, in return, resorted to the only code of laws with which he had any acquaintance, and which he consulted daily—the *Christian code*—saying, "Ours is a law of love, and if we cannot all think alike, we must all love alike." He then retired with his Wesleyan *brief*, with which he met with better success elsewhere. "We parted," says Samuel, "after a long contest; and although I did not get any money, I would not have taken five shillings for my cause;" or, as in all probability he meant, the opportunity he had just had of pleading and supporting it. In summing up his labours, treatment, and success, during the remainder of his tour, the village blacksmith says, "I had a very good time in going round the circuit, met with very kind friends, preached, and prayed, and collected seventy pounds. While employed in this noble work, I got my own soul blessed, and grew like a willow by the waterside. I got many a wet shirt and many a warm heart; and while I was begging for money, I did not forget to pray for the souls of my fellow creatures."

566. Have Patience.—A remarkable incident is said to have occurred to two Missionary collectors on canvassing a new neighbourhood

for subscriptions. They called at the mansion of a respectable but eccentric gentleman to whom they presented their book, and stated their case. He appeared favourably disposed towards the object on behalf of which they appealed, and asked a number of questions as to the countries to which Missionaries had been sent, and the prospects of success, &c. He seemed satisfied with the answers given, and pleased with the promise of some Missionary periodicals; when requested to state whether he would have his name entered as a monthly, quarterly, or annual subscriber, and for what amount, he said they might put him down for "a guinea a year." When the collectors expressed their gratitude for such a handsome promise, and assured him that they would call punctually upon him at the end of the year, he asked them to wait for a moment, and he would hand them his first contribution at once. He disappeared for a short time, but soon returned with a bag of money in his hand, and began to count it out on the table. Thinking he was seeking for some particular coin, the collectors appeared restless and anxious to have their subscription that they might leave, when the old gentleman said, "Have patience, I shall soon have done." He continued counting out of the bag till he had got seventy guineas, and then said to the collectors, "Take these, I am now seventy years of age; and, having promised you a guinea a year, I wish to pay up all arrears; I ought to have subscribed to so good a cause long since. The collectors conveyed the money to the treasurer, "rejoicing as those who have found great spoils."

567. The Figure altered.—An interesting incident has been related of two young men who waited upon a respectable and influential merchant at his office to solicit a contribution to the funds of the Missionary Society, for which they were collectors. Their application was received most courteously, and the gentleman entered his name for five guineas. Encouraged by this success, the collectors asked permission to present their book to some of the clerks in the counting-house and warehouse. Whilst thus engaged, the postman entered with letters for the merchant. Amongst other items of intelligence was information of a vessel wrecked at sea with a valuable cargo, uninsured, involving a loss of several thousand pounds. The merchant was evidently affected by the bad news he had received, but seeing the Missionary collectors retiring from the premises, he called them and said: "Gentlemen, I am sorry to trouble you, but since you left my office, I have received intelligence of the loss of one of my ships at sea, with a valuable cargo uninsured, and I am consequently poorer by several thousand pounds than I thought I was; I must therefore ask permission to alter the figure which I wrote in your collecting book." With feelings of sympathy and regret, the collectors handed their book to the merchant, when, to their utter astonishment, he altered his contribution to twenty guineas. When they respectfully inquired if he had not made a mistake, he replied, "No, gentlemen, I wished to alter my contribution to a higher figure since I heard of my heavy loss, for I doubt whether I have been giving to the cause of God in time past as much as I ought to have done. At all events, I am determined to give more liberally in future, and that without delay, lest more of my property should be swallowed up in the sea as a just punishment for my past

unfaithfulness." Happy are those who take such a charitable and pious view of what are sometimes called misfortunes in life.

568. Take care of the Pence.—The following is a pleasing instance of the good resulting from attention to this adage. Some years since there was collected in a certain Lincolnshire village about 25*s.* a year previous to the Missionary meeting, but this sum, in process of time, had gradually dwindled down to 8*s.* 6*d.* Last year a few friends of the cause resolved to divide the village into districts, with a person appointed to each to canvas every house for small subscriptions of a halfpenny or a penny per month, which are now regularly received without any difficulty. These small subscriptions will, this year, amount to about £2 1*s.*, showing an increase of nearly 600 per cent. Is not the neglect of the pence of the poor, in many instances, a cause of the diminution of interest in the cause of Christian missions?

569. An aged Collector.—Mrs. Hannah Locke, of Newport, Isle of Wight, was, for many years, an industrious, zealous, and successful collector for the mission cause. When health began to fail, and she could no longer attend God's house, or go from door to door to solicit subscriptions to help to send the Gospel to foreign lands, she was still unwilling to relinquish her beloved employment. For some time before her death, she made use of a Missionary box instead of a book, which she presented on all suitable occasions to her visitors. She also employed juveniles as her messengers to go for her with the box to receive the contributions of persons at a distance, whom she regarded as her stated subscribers. In this way she raised several pounds every year for the cause she loved so well. Thus she continued to live and labour for God and heaven, till she reached the advanced age of eighty-four, when she finished her course with joy, and was called to her reward in heaven. The writer had the pleasure of visiting her frequently till the closing scene arrived, and of taking charge of her well-replenished Missionary box, which, together with a small legacy of £5, represented her final effort in the cause of missions, which she loved and served to the end. "Blessed are the dead that die in the Lord, for they rest from their labours, and their works do follow them."

570. A number of Farthings.—Among the sums received at the Missionary anniversary last month was one which I think deserves to be placed on record. A poor woman brought one hundred and sixty-eight farthings, which she had put by during the year on behalf of the heathen. At the preceding anniversary she was much impressed by what she heard, and resolved on giving something. The resolution was put into practice, and the result was 3*s.* 6*d.* as her subscription. This poor woman's husband was several times out of work, their seven children and themselves sometimes wanted more bread; but she persevered in her plan, and from her poverty spared something for perishing souls. The guineas, and fifties, and hundreds of pounds, are praiseworthy; but these occasional offerings eclipse them all.—*Cadman.*

571. The importance of Littles.

"Though trifling in your eyes,
The little mites appear;
Yet to my charming words
A moment lend your ear.

"Look on the mighty deep,
And contemplate the sea;
If 'twere not for the DROPS,
Where would its *vastness* be?

"Behold the emerald field,
Where sheep and oxen feed;
If 'twere not for the BLADES,
Say where would be the *mead?*

"The oak its shelter gives,
When flocks from tempests flee;
But if the LEAVES were gone,
Where would the *shelter* be?

"The smooth extended strand,
That checks the roaring deep;
Say, if the GRAINS were gone,
Where would the billows sweep?

"Were LITTLE WORDS despised,
How would *a book* appear?
How could the preacher speak,
Or how his hearers hear?

"Despise not then THE PENCE,
They help to make the pound;
And each may help to SPREAD ABROAD
The GOSPEL'S JOYFUL SOUND!

SPECIAL WAYS AND MEANS.

572. Human Ingenuity.—It is a common but true saying, generally, that "where there is a will there is a way." When the mind of man is earnestly set upon an object, the most strenuous efforts will not be wanting to bring about its accomplishment. This is seen every day in the affairs of this life; and, in proportion to men's attachment to the objects they have in view, will be the ardour of their pursuit, and the care with which they will devise means by which their ends may be gained. That human ingenuity is never better employed than when it is devising the wisest and most effectual means of doing good. We have met with some beautiful instances in which this wonderful faculty of the mind has been brought to bear with good effect on the glorious Missionary enterprise. Persons in humble life, with but slender resources at their command, but with hearts filled with love to Christ and His cause, have bent their minds to study the subject, and have at length hit upon plans which, when industriously pursued, have resulted in the realisation of considerable sums of money in the aggregate for the spread of the Gospel throughout the world. Some of the ways and means of raising contributions to the mission fund to which we allude are amusing, if not ludicrous. Others are gravely suggestive of what might be done for the cause of God if all professing Christians were in earnest to promote, by all possible means, His honour and glory. In every instance where the motive is evidently pure and the eye single, we cannot but wish success to the feeblest effort which is put forth to provide the means of making known the glad tidings of salvation to the dark, benighted heathen.

573. Missionary Pigs.—When the Rev. John Williams returned from the Hervey Islands, in 1828, he brought £66 as the contributions of native Christians at Rurutu to the mission fund, and a still larger amount was raised on another island of the group in a very novel manner. He had taken to Aitutaki the first pigs the natives had ever seen, and a few years afterwards, he observes, "I was explaining to the people one evening the manner in which English Christians raised money to send the Gospel to heathen countries. On hearing this they expressed their regret at not having money, that they also might enjoy the privilege of helping in the good work of causing the Word of God to grow. I replied, 'If you have no money, you have something to buy money with.' This idea was quite new to them; and they wished to know at once what they possessed which would buy money. I said to them, 'The

pigs I brought to your shores on my first visit here multiplied so greatly that all of you have now an abundance; and if every family in the island were to set apart a pig for causing the Word of God to grow, and, when the ships came, to sell them for money, instead of cloth and axes, a valuable contribution might be raised.' The idea delighted them exceedingly; and early the next morning the squeaking of the pigs, which were receiving a peculiar mark in the ear for this purpose, was heard from one end of the settlement to the other. In the interval a ship had been there, the captain of which had purchased their pigs and paid for them most honourably; and now, to my utter astonishment, the native treasurer put into my hands £103, partly in bills and partly in cash. This was the first money they had ever possessed, and every farthing of it was dedicated to the cause of Christ. They had previously contributed two hundred and seventy pigs as their offering to the mission fund."

574. Missionary Cherry Trees. —At the annual Missionary meeting held in City-road Chapel, London, on the 1st May, 1820, the Rev. John Angel James, of Birmingham, related the following interesting anecdote:—"I knew a good man in Berkshire who had a cherry orchard. He bethought himself what he could do for the mission cause, and at length selected two cherry-trees, the fruit of which he would devote most sacredly to the cause of missions; nor did it appear that these Missionary cherry-trees suffered more from blight or mildew than any others. When his friends occasionally visited him, he allowed them the full range of his orchard. 'Of every tree of the garden you may freely eat,' said he, 'but of these two trees ye shall not eat—they belong to God.' The fruit was carefully kept separate, was brought to market, and the proceeds remitted to the Missionary society. No part of the price was kept back, and last year nearly thirty shillings, the produce of these two trees, was sacredly appropriated to the cause of missions." "Every man," continued Mr. James, "has not his cherry orchard, but every man may render unto God a tithe offering of the little he possesses for the spread of the Gospel throughout the world."

575. Missionary Hens. — The practice of setting apart one or more hens, with a view to give the proceeds to the mission fund, has been adopted by humble cottagers in many parts of Europe, but it may not be generally known that it is beginning to prevail in Africa and other distant lands. A Missionary recently arrived from England attended a Missionary meeting at a place called Diep River, near Cape Town, Cape of Good Hope, in the year 1859; and observing that the people were generally very poor, he ventured to suggest two or three ways in which they might furnish themselves with something to give to the cause of missions. Among other things, he mentioned that in his last circuit at home there was a poor woman whose means were very limited, and who, in order to make a trifle to give to the Missionary collectors, set apart a hen for the purpose, which proving to be a good layer, the proceeds of the eggs, when sold, amounted to several shillings a year. The idea of each family having a Missionary hen was so novel and so amusing, that the people were greatly interested, and many resolved at once to adopt the plan. For several weeks afterwards the principal topic of conversation was the Missionary

hens, which had been solemnly tabooed, and were pointed out with great pleasure to their friends and visitors. At the next Missionary meeting at Diep River the proceeds of the Missionary hens were prominent items in the subscription list, and they have ever since been a considerable source of income to the Society, as will appear from the following statement:—

		£	s.	d.
1860.	Proceeds of Missionary Hens.....	5	5	0
1861	Ditto ditto ...	2	0	0
1862	Ditto ditto ...	3	4	0
1863	Ditto ditto ...	6	4	0
1864	Ditto ditto ...	3	6	0
1865	Ditto ditto ...	3	7	0
1866	Ditto ditto ...	2	0	0
1867	Ditto ditto ...	2	4	0
1868	Ditto ditto ...	5	10	0
1869	Ditto ditto ...	3	6	0
Total in ten years ...		£36	6	0

576. Missionary Ducklings.—I was once at a missionary meeting at Scarborough in Yorkshire, when two poor boys, of about ten years of age, came on the platform, and one of them gave me a parcel containing 12s. 8d., which they had raised in the following manner:—One morning when on their way to school, one of the boys, who had a hen, told his companion that she wanted to sit, but that he had neither eggs nor money to buy any; the other boy replied, "I have as much money as will purchase twelve duck-eggs; and if you will let your hen sit on them, we will join to buy food for the young ducks; and whatever they may be sold for, more than we have paid for food, shall be given to the missions." To this the boy agreed; and from the twelve eggs eleven ducklings were reared and sold, and the above sum was what they had gained by them, which they brought and gave in support of the mission cause.—*Holroyd.*

577. Missionary Baskets.—When Christian ladies belonging to any particular church feel deeply interested in the mission cause, and wish to add to the means at their disposal for the support of the work, they sometimes get up what is called a "Missionary Basket." This is a basket filled with useful and ornamental articles, chiefly the work of the ladies themselves, which are sold for the benefit of the mission fund. Each lady generally takes the basket, with the surplus stock in it, for a month, during which she adds to the contents as she is able, and sells as many articles as possible among her friends, and then passes it on to the next member of the asociation, who acts in like manner during the next month. In this way a considerable sum is frequently raised in the course of the year, with comparatively little trouble or inconvenience to those most immediately concerned.

From the *Grimsby Herald* of March 23rd, 1872, we learn that Miss Robinson, a respectable young lady with a Missionary basket was taken before the magistrates on the Tuesday previous charged with peddling without a licence." She was ably defended by Mr. Wintringham, who clearly explained the nature and object of the benevolent undertaking, and pleaded that there could be no offence. He contended that, if the present case was an 'offence,' then those ladies who went among the dwellings of the poor as agents of the British and Foreign Bible Society, endeavouring to induce the poor man to have a Bible in his house, and receiving pay for it by instalments, were also peddlers. If that were an offence, then when a gentleman,

hearing of a case of distress, went round among his friends and asked them to subscribe to alleviate it, he was liable to be brought before the magistrates for begging, and to be tried as a 'common vagrant.' Of course the magistrates "dismissed the case," and from the severe castigation which was given to the parties who instituted this mean species of persecution, it is not likely that any lady carrying a Missionary basket will again be troubled by the police in Grimsby.

578. Missionary Cocoa-nut Trees. —At a Missionary meeting, held a short time ago in Jamaica, a paper was sent up to the platform by a negro woman with the request that it might be read to the audience with a view to show how the writer contrived to have something to give to the cause of missions. It was headed, "*History of a Mission Cocoa-nut Tree*," and the substance of it was as follows :—"In 1851 I attended a Missionary meeting. Among other things one of the speakers told us that one reason why people complained that they had no money to give, when they were asked, was because they made no provision beforehand, and that if they would only do something,—for example, plant a tree and set it apart for Missions,—they would never have cause to complain. When I went home I planted five cocoa-nut trees. One of them I set apart for the cause, and had *Mission Tree* cut into it, so that in time to come any one might know the tree was separated from the others. The Mission Tree grew faster than the other trees, so much so that, if you saw it now, you would think it had been planted long before the rest. In 1856 it began to bear. It is now the most fruitful tree of all, and every year I get twelve shillings for the cocoa-nuts, which I give to the cause; and now I have no trouble, when the time comes round, to find money for my contribution to the Missionary Society." The reading of this document and the announcement of the contribution by which it was accompanied were received with applause, and the good woman found many imitators in her industry and forethought to provide something to present to the Lord at the Missionary anniversary.

579. Missionary Bees. — The idea of the "little busy bee" winging its way over hill and dale in quest of the sweetest flowers, and working day after day to provide the means of sending the Gospel to the perishing heathen, is a very beautiful one, and we have known it literally carried out on a scale and with results which are worthy of a passing notice. The largest amount realised from this source, and which came under our personal observation, in any one year was in 1850, when eight hives set apart for the mission cause produced honey which sold for the sum of £8 14s.

580. Missionary Fish-pots.—It may be necessary to explain, for the information of the English readers, that a "fish-pot" in the West Indies, and some other countries, is a vessel made of wicker-work, or net stretched on hoops, which, when sunk to the bottom of the sea, acts as a trap, into which the fish are decoyed by a bait, and from which, when once in it, it is next to impossible to escape. It has of late years become a common thing for fishermen connected with our mission stations to set apart a fish-pot for the benefit of the mission fund, and to present the proceeds of the fish caught in it at the next anniversary. At a meeting recently held at Morley, in Jamaica, a black man regretted that his "Mis-

sionary fish-pot" had only made four shillings last year, and was ashamed to present so small a sum. "However," said he, "I will try to do better next year, if spared."

581. Missionary Cats.—The idea of "Missionary Cats" may excite a smile. But Madam Pussy is an important personage in the West Indies, and in some other countries where rats and mice are so destructive in the boiling-houses, and among the sugar-canes and coffee plants. We knew an instance in which a native member set apart the proceeds of his cat, which he called "Molly," to the mission fund. "Molly" was a prolific pussy, and frequently had a number of kittens, each of which was sold for a shilling or eighteen pence, and the money sacredly devoted to the cause of God. Many were amused at the Missionary meeting to hear the name of "Molly" read out in the list, with the number of shillings she had brought to the treasury during the year, and a few resolved to adopt the same, or some similar plan, to raise a trifle to contribute to so good a cause.

582. Miscellaneous Items.—It might be tedious, and would be almost endless, to attempt to specify all the special means adopted for raising money for the support of the Missionary enterprise. In looking over the Report of the Wesleyan Missionary Society for one year, we find the following suggestive items:—Eight "Missionary hens" had produced the sum of £9 12s. 8d. Two "Missionary pigs" were sold for £2 1s. Three "Missionary geese" brought £3 8s. Ten "Missionary sheep" brought to the treasury the sum of £17 6s. Fourteen "Missionary lambs" realised £16 18s. 6d. Seven "Missionary fruit trees" yielded £22. Credit is given for the produce of "a piece of orchard ground" to the amount of £3 19s. 3d., whilst "firstfruits" are put down at £6 12s. 6d. Nor should the "sale of flowers" at Dover and Taunton be overlooked, as in each case £1 was realised for the Society. Five "teetotalers", forwarded the sum of £7 2s. Six "boarding schools" contributed £55 10s. 2d. to the Mission fund; whilst the "Missionary baskets" and "bazaars," supplied chiefly by the nimble fingers of Christian ladies, realised the sum of £172 8s. 2d. A returned Missionary had contributed more than £50 as the profits derived from books which he had published in the interest of the Society. At Dover £1 1s. was given by a gentleman "in grateful remembrance of kindness shown to his sailor-boy by the Missionaries in a foreign land." In the Portsmouth Circuit, "Birth-day offerings" amounted to £1 12s. 6d. In Jersey a "Missionary jug" is forwarded containing £2 3s. 4d. At Plymouth a remarkable combination occurs. One is a contribution of a teapot containing £4, and the other that of a powder barrel, with the sum of £13 0s. 3d. From Gwennap we have an exemplification of Christian principle in a "thank-offering" from "workmen in a powder-mill," for the preservation of life and property, £4 13s. From Teignmouth we have an illustration of the taxing principle in the sum of £8 17s. 7d. as toll on cattle killed by the party during the year, no mean number, amounting as it does to two thousand two hundred and eleven. From the Louth Circuit some good friend contributed one pound of butter weekly, the amount realised in the course of the year being £2 3s. 4d. In the Thirsk list there is the sale of matches by two lads. And there is scarcely any end of "marriage offerings," thank-offerings," and such

like to the Mission fund. Verily, "Where there is a will there is a way."

INSTANCES OF PRINCELY MUNIFICENCE.

583. The Children of Israel.—Perhaps there never was a more remarkable instance of large-hearted generous liberality, on the part of a congregation in aid of the service of God, than that which was exhibited by the children of Israel in the wilderness when the tabernacle was about to be erected. Having received explicit instructions from the Almighty with reference to the formation of the sacred edifice, Moses spake unto all the congregation of the children of Israel, saying, "this is the thing which the LORD commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen," &c. (Ex. xxxv. 4—6.) And those who were skilled in the arts of spinning, weaving, and embroidery were called upon to give of their labour to prepare the necessary furniture and appendages for the sanctuary. The people went forth from the presence of their great leader and lawgiver animated by one spirit in reference to the holy enterprise; and right nobly did they perform their duty in this matter. "They came, both men and women, as many as were willing-hearted, and brought bracelets and earrings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the LORD. And every man with whom was found blue and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badger's skins, brought them. Everyone that did offer an offering of silver and brass brought the Lord's offering; and every man with whom was found shittim wood, for any work of the service, brought it. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue and of purple, and of scarlet, and of fine linen. And all the women whose hearts stirred them up in wisdom spun goats' hair; and the rulers brought onyx-stones, and stones to be set for the ephod, and for the breastplate; and spice and oil for the light; and for the anointing oil and for the sweet incense. The children of Israel brought a willing offering unto the LORD, every man and every woman whose heart made them willing to bring all manner of work, which the LORD had commanded to be made by the hand of Moses." (Exod. xxxv. 22—29.) So abundant was this offering that the artizans "Spake unto Moses saying, The people bring much more than enough for the service of the work, which the Lord had commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." (Exod. xxxvi. 5—7.) The value of these offerings which were thus brought in the course of a few weeks has been estimated at £200,000 of our money.

584. The Roman Centurion.—The first instance we find on record, in sacred or profane history, of an individual erecting a place of wor-

ship at his own expense is that of the Roman Centurion of Capernaum, who sent messengers to Christ to request Him to come down and heal his afflicted servant. The elders of the Jews who were employed on this mission bore an honourable testimony to the moral character and true liberality of this centurion, who was evidently a sincere convert to the faith and worship of the true and living God. They said to Jesus, "He is worthy for whom Thou shouldest do this: for he loveth our nation, and hath built us a synagogue." We have no account of the dimensions or cost of this erection, or of the circumstances under which it took place; but it was an act of benevolence so unique at the time, and which has since found so many imitators, that it is worthy of notice, especially as it stands connected with such an interesting story. "Then Jesus went with them. And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, Lord, trouble not Thyself; for I am not worthy that Thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto Thee; but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things He marvelled at him; and turned Him about, and said unto the people that followed Him, I say unto you, I have not found so great faith, no, not in Israel." (Matt. viii. 5—13; Luke vii. 1—10.) The centurion's servant was healed in the self-same hour—as if the Redeemer wished not only to meet the case of the Roman centurion, but also to encourage the benevolence and faith of His own dear people till the end of time.

585. Orphan Houses on Ashley Down and Scriptural Knowledge Institution, Bristol.—The liberal manner in which this institution has been supported by Christian philanthropists of various denominations for several years past is worthy of special notice. We may be unable to discern much difference between the mode adopted for obtaining funds by this and other kindred societies, the directors of which issue reports and make appeals for collecting money in their own way, notwithstanding what has been said about prayer, and faith, and providence; but no doubt can be entertained as to the generous manner in which the appeals have been responded to in the case before us. Mr. George Muller, the founder and director of the institution, says, in his recent report:—"We have obtained from the beginning above £500,000 as the result of prayer and faith, which we trust is a plain proof that waiting upon God for means is not in vain: we are, therefore, without anxiety, though the current expenses of the institution have amounted during the past year to nearly £39,000; and though we have the prospect that during the year on which we have entered the expenses will be greater still. The reader who is unacquainted with previous reports may ask, And what has been accomplished through the £500,000 which have come in for this institution? To such our answer is — 23,000 children or grown-up persons have been taught in the various schools, entirely supported by the funds of the institution, besides the tens of thousands who have been benefitted in the schools which were assisted by its

funds; more than 64,000 Bibles, 85,000 Testaments, and 100,000 smaller portions of Holy Scripture, in various languages, have been circulated since the formation of the institution; and 39,000,000 of tracts and books, likewise in different languages, have been circulated. There have been moreover, from the earliest days of this institution, Missionaries assisted by its funds; and, of late, more than 150 in number. On this object alone, £104,000 have been expended from the beginning. Also 3,575 orphans have been under our care, and five large houses, at an expense of £115,000, have been erected, and fitted up for the accommodation of 2,050 orphans. As to the spiritual results, eternity alone can unfold them; yet, even in so far as God has been pleased to allow us to see already the results of our service, we have reaped most abundantly, and do so more and more with every year, whilst going on in the work." Reports and circulars containing such emphatic and earnest statements as these, together with collecting boxes, placed in various parts of the establishment to meet the eyes of visitors, can scarcely fail to produce their intended effect, which, with prayer, faith, and trust in Providence, will no doubt bring ample funds into Mr. Muller's treasury. Similar plans, with slight modifications, as adopted by our Bible and Missionary Societies, are attended with similar results, and thus ample opportunities are afforded for the outgoings of Christian benevolence.

586. The Nawab of Rampore.—In 1869, Miss Swain, M.D., one of the devoted female Missionaries of the Methodist Episcopal Church in India, opened at Bareilly a medical mission for the women of India. Since that time a class of girls has been prepared to enter upon the study of medicine. The success of the enterprise thus far, led to a special effort to secure additional land adjoining the mission premises, for the purpose of building upon it an hospital for native women. The most convenient property for the purpose belonged to the Nawab of Rampore, who, on being waited upon by the Missionaries, to ascertain if he was willing to dispose of the piece of land required, generously presented to the mission a valuable estate consisting of fifty acres of land, a large and commodious brick house, two wells, a garden, and outbuildings complete, of the value of £10,000. This princely offering to the American Methodist Mission was attended by circumstances of a very extraordinary character. Although his Royal Highness is a Mohammedan, so favourable was his impression of the Missionaries and their work, that, on hearing of their intended visit to the palace to inquire about the land in question, he gave orders for a "dak," or relays of horses to be provided for their conveyance all the way from Bareilly to Rampore, and sent outriders to guard them in right royal style through the whole journey. Adverting to this princely act of munificence, one of the Missionaries says, in a communication to the parent society in America,—"I am sure Missionaries never went begging in such a style before. His Royal Highness entertained us in great state while there, and expressed the great pleasure he had in giving us the property for so charitable and worthy an object. We have wanted it and prayed for it ever since we came to the Orphanage, but would as soon have thought of asking for the moon as of making a request to the Nawab himself, until we began

to be desperate in our zeal for a hospital site, and for Miss Swain's work. This noble donation gives us a fine chance in Bareilly; and now that the railway will be through soon, I am inclined to think it will be the place for the location of our Theological and Training School."

587. Daniel Drew, Esq., and the Centenary of American Methodism.—In the autumn of 1866, the first centenary of American Methodism was celebrated throughout the length and breadth of the country, one hundred years having passed away since the first Society was formed in New York by Philip Embury, Barbara Heck, and a few other Irish and British emigrants. Songs of praise ascended to heaven from almost every church and every family connected with the body, for the great things which God had wrought by the faithful preaching of the Gospel. Princely offerings were also laid on the altar of Christian benevolence for the various objects contemplated by the financial arrangements of the celebration. One gentleman, Daniel Drew, Esq., presented the noble sum of £100,000 on the occasion; and the entire amount contributed to the Centenary Fund was upwards of £1,000,000 sterling. This large sum of money came from all parts of the Union, and was contributed by persons of almost every occupation and condition in life, who seemed to vie with each other who should be first in testifying their gratitude and joy on the auspicious occasion. The amount so cheerfully offered was appropriated to various objects, local and connexional, relating to the consolidation and extension of the domestic and foreign missions of the Church; the building and endowment of colleges and other educational establishments; and the helping forward of other benevolent undertakings all calculated to promote the best interests of the country for years to come.

588. William McArthur, Esq., M.P. and the Wesleyan College, Belfast.—The names of the brothers William and Alexander McArthur will be handed down to posterity as justly ranking among the most liberal and philanthropic gentlemen of the present age. They are the sons of a devoted Wesleyan minister of the Irish conference; and, having for many years carried on an extensive and lucrative mercantile business in Australia and England, at an early period they became wealthy and influential members of civil society, and of the Church to which they belong. As Sheriff of London and Middlesex, as Member of Parliament for Lambeth, and in several other high and honourable positions, Mr. William McArthur has served his country well, and has earned for himself a reputation as a citizen and philanthropist which will never die. But that for which we more especially produce his honoured name here, is the fact that he is a warm-hearted friend and liberal supporter of Christian missions, and of every other good and benevolent enterprise. When a college was required for the better education of candidates for the ministry and the respectable youth of his native land, he gave to the undertaking the full weight of his influence and aid. He laid the foundation stone of the college buildings in Belfast on the 24th of August, 1865; and in connection with his honoured brother he contributed towards the building fund the noble sum of £3,000. To the funds of the Missionary Society, and to many of the benevolent institutions of the English Metropolis, he is a liberal contributor. In the Metropolitan

Wesleyan Chapel Building Fund, he has taken a deep and lively interest from the beginning. When it was first established, he subscribed to it £1,000; and subsequently, at a dinner given by him at his residence in Brixton to twenty-two gentlemen, the magnificent sum of £15,000 was subscribed, of which he and his excellent brother, Mr. Alexander, contributed £3,000. These are but specimens of what these noble Christian gentlemen have done and are constantly doing to promote the best interests of their fellow men.

589. John Fernley, Esq., and the Wesleyan Mission in Italy.—Having acquired by inheritance, or by sedulous attention to business, or partly by both, a handsome fortune, Mr. Fernley began several years ago to distribute of his substance, with a liberal hand, as the steward of the Lord. His gifts to various benevolent objects were on a princely scale. His hand has been ever open to support the Missionary enterprise; and the aid which he has rendered to the numerous institutions of Methodism has been large and constant. If we mistake not, the splendid new chapel at Southport, with its rich and costly surroundings, was altogether his munificent gift to the Connexion, to say nothing of several other places of worship which he has either built himself or largely aided. He also founded an annual lecture which bears his honoured name, intended to elucidate the most prominent doctrines of Christianity for the benefit of the rising ministry and others. But the most recent princely contribution of Mr. Fernley is deserving of special notice. From the beginning he took a lively interest in the mission to Italy, but when Rome itself was so mysteriously and unexpectedly thrown open to the Gospel, he felt that it was incumbent on all who had it in their power to come forward to the help of the Lord against the mighty. To set on foot and help forward a scheme for the building of new chapels in Rome and Naples, and otherwise to assist in placing the Italian Mission on a permanent foundation in 1871, Mr. Fernley presented to the Wesleyan Missionary Society the noble sum of £5,000. Nor is he yet "weary in well-doing," knowing that in due season he will "reap if he faint not."

590. James Heald, Esq., and the Debt on the Wesleyan Missionary Society.—Few men have equalled and none have surpassed in large-hearted Christian benevolence the kind and good Mr. Heald, for many years past the careful treasurer of the Wesleyan Missionary Society. Having been brought to a saving knowledge of the truth in early life, and blessed by Divine Providence, to a large extent, with prosperity in business, Mr. Heald seems, from the beginning of his career, to have realised his responsibility to God, and the obligation under which he was laid to live and labour with a single eye to His glory. As a member of the British Parliament Mr. Heald was ever found advocating the claims of religious liberty and social progress, and since his partial retirement from public life, he has devoted himself chiefly to works of charity and beneficence. In addition to his liberal support of various benevolent institutions in the neighbourhood of Parr's Wood, Stockport, where he resides, he has for many years past taken an active and liberal part in the working of the Methodist Church, of which he is a devoted member. But it is to the cause of Christian missions that Mr. Heald has been most ardently attached. On the commencement of

new undertakings, and in times of emergency, his purse has ever been open, and it has been a common thing with him to give hundreds and even thousands of pounds at once when a strong case was placed before him. When his friend Mr. Fernley generously contributed £5,000 for the extension of the work in Rome and Naples, Mr. Heald readily offered £5,000 also, with the understanding that the removal of the debt which had so long pressed upon the society should be made a part of the scheme. From that time the two objects were amalgamated, and the sum of £27,000 was raised in a few months, Miss Heald contributing £1,000; Thomas Wilson, £1,000; John S. Budgett, Esq., £1,000; Mr. and Mrs. H. Budgett, £500; John R. Kay, Esq., £500; Mrs. Holy £500; Dr. Wood £500; Messrs. W. and A. McArthur, £500; and many other friends of the society presenting somewhat smaller amounts.

591. Isaac Holden, Esq., and Missions on the Continent of Europe.—As a genuine philanthropist, a friend of civil and religious liberty, and a liberal supporter of Christian missions, the name of Mr. Isaac Holden will be held in grateful remembrance by multitudes who have been benefitted by his bounty, or who have learned to appreciate his real worth. By the hundreds of operatives connected with his extensive manufactories in England and France, Mr. Holden is held in high estimation, not only because of his kindness and consideration for their temporal welfare, but especially in consequence of the care which he takes for their mental, moral, and spiritual elevation. He spares no pains or expense to provide his work-people with the means of religious instruction, his large establishment at Rheims, near Paris, being provided with the services of a Protestant minister at his individual cost. But Mr. Holden's large-hearted munificence is not by any means confined to his own workmen and their families. He takes a deep and lively interest in the spread of evangelical religion on the continent of Europe and throughout the world, contributing largely, not only to the institutions of the Wesleyan Church, with which he is connected, but to those of other communities who are employed in the same good work of disseminating everywhere the glorious Gospel of the blessed God. A short time ago Mr. Holden contributed the noble sum of £2,500 to the "Metropolitan Wesleyan Chapel Building Fund," and his name appears on the list of subscribers to the Wesleyan Missionary Society for £100 a-year, to say nothing of his numerous other munificent contributions, which are of frequent occurrence.

592. Sir Francis Lycett and the Metropolitan Wesleyan Chapel Building Fund.—Few men in modern times have been more honoured by their fellow men, or more signally favoured by Divine Providence, than Sir Francis Lycett; and no one has made better use of his wealth and influence, or more appropriately expressed his gratitude to God for the benefits received at His kind hands. It would be difficult to recount and specify the numerous instances of Sir Francis Lycett's princely liberality which have come under our notice during the past few years. His name has appeared prominently in connection with the Missionary enterprise in China, India, and other parts of the world; but that to which he has devoted his attention more especially of late is Home Mission work in London. Sin-

cerely regretting, in common with many other Christian gentlemen and zealous ministers, the fact that the erection of places of worship, and providing the means of religious instruction, did not keep pace with the rapidly increasing population of the Metropolis, Sir Francis Lycett took an active part in the organisation and working of the "Metropolitan Wesleyan Chapel Building Fund." Encouraged by the success which attended the enterprise during the earlier years of its operations, in 1870 he generously offered to contribute the noble sum of £50,000 towards the erection of fifty commodious chapels in London during the following nine years, provided a similar sum could be raised for the same object in the provinces. This challenge met with a noble response, the following gentlemen contributing on a princely scale:—James Heald, Esq., £5,000; Isaac Holden, Esq., £2,500; Samuel Turnbull, Esq., £1,050; Dr. Wood, £1,000; James Barlow, Esq., £1,000; whilst several others gave £500 each, to say nothing of a large number of still smaller sums, so that the noble object is likely to be fully realised.

593. Thomas Farmer, Esq., and the Centenary of British Methodism.—Several years have passed away since the late Mr. Farmer, treasurer of the Wesleyan Missionary Society, was wont to appear with his calm, placid, happy-looking face at the annual public meetings; but he is still remembered by those who were favoured with his acquaintance, and his numerous acts of Christian liberality will never be forgotten. Although he was no bigot, he was a generous, warm-hearted, and consistent Wesleyan Methodist. He was, moreover, pre-eminently a Missionary man. Whilst he was ever ready to support to the utmost of his power the numerous philanthropic institutions of his own and other religious communities, the cause of missions seemed to stand highest in his regard. Hence when the Centenary of British Methodism was celebrated, in 1839, he threw his whole soul into the movement, inasmuch as it partook largely of a Missionary character, and contemplated in its financial arrangements the building of a new Mission-house and other good works. The soft and silvery voice of Mr. Farmer was heard at several of the public meetings which were held in that memorable year; and when the practical part of the business was inaugurated, he contributed to the fund for himself and family the noble sum of £1,411 5s. 0d. He was followed by many other friends of the cause, who presented princely offerings, and the aggregate result of the financial effort reached the marvellous sum of £221,939 4s. 4d., an amount which no one would have ventured to predict at the commencement of the movement, and which clearly testified the gratitude of a zealous and devoted people, whilst at the same time it afforded material aid to the foreign missions and other important departments of Methodism.

594. The Methodist people, and the Missionary Jubilee.—In the year 1863, the Jubilee of the Wesleyan Missionary Society was celebrated, fifty years having passed away since its formal organisation, although the Mission had been commenced as early as 1769. It was resolved to observe the event as an occasion of general thanksgiving, and also to solicit contributions to a fund which was to be appropriated to various objects for the benefit of the Society, such as the providing

of a college for the training of Missionary candidates, rendering assistance to native training institutions in various parts of the mission field, the relief of financial burdens in the West Indies, assistance to Western Africa, China, India, Italy, and for making better provision for disabled Missionaries and widows. In connection with this celebration, public meetings were held in various parts of the kingdom and in foreign lands, the religious influence of which will never be forgotten by those who were favoured to participate in them. Nor were the financial results less remarkable, a spirit of Christian liberality being evoked such as has been seldom equalled, and never surpassed, by any religious community. The subscriptions were led off by James Heald, Esq., who generously contributed £2,000. This was followed by £1,000 each from Mrs. Farmer, Miss Margaret Heald, Mr. George Morley, Messrs. J. and D. Leather, Mr. Brogden and family, Mr. J. S. Budgett, Mr. William McArthur, Mr. Alexander McArthur, Mr. J. Robinson Kay, Mr. Isaac Holden, and Mr. Turnbull. Then came gifts of £800 from Mr. Joshua Burton; £750 from Mr. Sutcliffe; and £500 each from Dr. Wood, Mr. Fernley, Mr. Dawson, Rev. W. Arthur, Mr. John Chubb, Mr. Brock, Mr. Vanner, Mr. Mewburn, and the sons of Mr. Isaac Holden, and others, not to particularise smaller amounts. To the surprise of the most sanguine friends of the enterprise the Jubilee Fund ultimately reached the noble sum of £179,972 2s. 9d., and was very helpful to various parts of the work. The Jubilee Report closes as follows:—"On a review of the whole the Committee are constrained to repeat their thanksgivings to the Great Head of the Church for the liberal gifts which His people have been disposed and empowered to lay upon the altar, and for the rich and manifold blessings from on high which have marked this movement during its entire progress. They would also place on record their grateful sense of the abundant favour which has been granted from on High in the continual supply of suitable agents for carrying on the work in various parts of the world. Deprived of the services of these devoted men, the most munificent contributions would be powerless to effect the instruction and conversion of the heathen; for how shall they believe on Him of whom they have not heard, and how shall they hear without a preacher? But this holy cause has never yet been seriously embarrassed on this account. It has pleased the Great Head of the Church to raise up labourers for His harvest. Nor are there any indications of a failure in the supply of faithful men, apt to teach, endowed with love to Christ and the souls of men, and who are ready to undertake the work of carrying forward the objects of the Society in various parts of the world. The Committee, therefore, look forward with confidence to the future; and they humbly believe that the benefits resulting from this noble manifestation of Christian liberality will extend to every part of the world where the Society's Missions are carried on, and will be perpetuated through future generations."

595. James Mortimer Maynard, Esq., and the Cape of Good Hope Mission.—It is a pleasing fact that instances of princely munificence towards the Missionary enterprise occur not only at home but abroad, on the very spot where the value and importance of Missionary operations can be most thoroughly appreciated and tested. As a specimen of a large number which have come

under our notice in foreign lands, we may briefly advert to the case of Mr. James M. Maynard, an enterprising and successful British settler at the Cape of Good Hope. Mr. Maynard emigrated to South Africa in the year 1820, and by great industry and perseverance realised a considerable amount of property. Acknowledging himself to be largely indebted to the Wesleyan Methodist Church, to which he belonged, he was a friend and supporter of the mission to South Africa from the commencement of the enterprise; but, as his means of doing good increased, his contributions became more numerous and liberal. It would be difficult to recount and specify his numerous acts of benevolence in aid of various branches of the work. The writer has a very pleasant recollection of a few, but many others will only be revealed in the light of eternity. In 1851, when a new chapel was much needed at Wynberg, the village in which Mr. Maynard resided, seeing that the people were generally poor, he generously offered to build it himself, which he did, at a cost of £1,000, and presented it free of debt to the Connexion, his noble-minded brother Joseph fitting up the interior of the edifice. At the first annual Missionary meeting, held in the new sanctuary, Mr. Maynard handed to us a contribution of £5 to help the collection; at the second meeting he gave £10, and at the third £20. On a subsequent occasion the contribution of our good friend was increased to £50, and at what point he intends to stop we know not. Indeed, we hope he never will limit his gifts to the mission cause and other charitable institutions while his life is spared, but still have a heart to contribute as the Lord has prospered him. His last act of benevolence which came under our notice was worthy of himself. The mission chapel and premises at Burg-street, Cape Town, had for many years been burdened with a heavy debt; and when efforts were being made in 1871 to clear off all the chapel debts in the district, Mr. Maynard asked to be allowed to liquidate this himself, and forthwith generously paid off the whole, which was £1,150. Verily he will have his reward.

596. Sir Francis Crossley and Sundry Benevolent Institutions.—It is a happy circumstance, when prosperity in business and elevation in the social scale do not produce a deteriorating influence on a man's piety, zeal, and usefulness in the Christian Church. Few men have been so proof against this, or so constant in their adherence to the right in all the changing scenes of life, as the late Sir Francis Crossley, the Member of Parliament for the northern division of the West Riding of Yorkshire, and a wealthy manufacturer of Halifax. Having himself gradually risen from a comparatively humble condition, he was emphatically the working man's friend. In proportion as his financial circumstances were improved, he cultivated the principle of Christian benevolence in early life, and acquired the reputation of a genuine philanthropist in the neighbourhood in which he lived. He was in the habit of attributing his adoption of generosity, as *a principle*, to a sermon preached by Dr. Mellor from the text, "Remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive;" and He ever acted upon it. Impressed with the necessity of more ample means being provided for the labouring poor to take recreation in the open air, when their work for the day or the week was done, Sir Francis

Crossley generously purchased and presented to his native town, at a cost of £40,000, an extensive track of land, to be laid out as a park, and to be accessible to all classes of the community. This park was opened in 1857. About this period was commenced the erection of the Crossley Orphan Home and School, on Skincot Moor, by Sir Francis and his brother, at a cost of £65,000, with an endowment of £3,000 a year. Nor were the moral and religious welfare of the people, and the spread of the Gospel in heathen lands, matters of indifference to this great and good man. His contributions to various institutions, which had for their direct object the advancement of the Redeemer's kingdom at home and abroad, were large and numerous, and we have been informed on good authority, that a short time previous to his lamented death in 1871, he remitted to the treasurers of the respective institutions the following princely gifts:—For the general fund of the London Missionary Society, £20,000; for the Congregational Pastors' Retiring Fund, £10,000; and for the relief of widows of Congregational Pastors, £10,000.

597. Henry Hopkins, Esq., and the London Missionary Society.—The late Henry Hopkins, Esq., left England many years ago for the Australian colonies, and settled in Tasmania. "When a young man," he says, "I wrote in my cash-book that I would devote one-tenth of my income to the spread of the Gospel and the welfare of the poor. I had not much then, but I have since been enabled to give away large sums for many years." When he heard of the serious embarrassment of the London Missionary Society in 1867, he forwarded to the treasurer a donation of £4,350. The year following he gave £1,000 to the Widows' and Orphans' Fund, and £2,000 for general purposes. In April, 1870, he sent £500. A few months later, writing in his eighty-fourth year, and wishing to be his own executor, he forwarded a cheque for £3,000; and after all, with that lingering, longing love, which could not be satisfied with what he had done, he left the Society a legacy of £1,000, which has been recently paid into the hands of the treasurer. Mr. Hopkins died at Hobart Town, on the 27th of September, 1870. Adverting to his lamented death, and to his munificent contributions, the Directors say, in the last annual report of the institution, "Nothing more touching and more generous than this series of gifts, has occurred in the history of the Society."

598. Miss Burdett Coutts and the Colonial Bishoprics.—Among the various philanthropists of England, none has been more constant and zealous in the particular line of benevolence selected than the Honourable Miss Burdett Coutts. This noble-minded lady has chosen what she believes to be the wider diffusion of the Gospel in the colonies of the British Empire as her particular sphere of effort; and, being a consistent Church-woman, and believing that the cause would be materially served by a more minute and wider range of episcopal supervision of the clergy, she has sought, by her munificent contributions, to increase the number of colonial bishoprics. To establish and multiply endowments, with this object in view, Baroness Burdett Coutts has cheerfully given to the Church funds tens of thousands of pounds; and, if the result should prove to be indeed and of a truth a wider diffusion of the Gospel rather than a system of High Church ritualism, to the injury of real evangelical

Missionary work, every true-minded Christian will rejoice.

599. George Peabody, Esq., and the Working-men's Model Cottages. The name of George Peabody will be handed down to posterity as that of one of the most benevolent philanthropists of the present age; and, although his largest deeds of charity did not assume a directly missionary character, they had an immediate bearing upon the personal comfort and the social and moral elevation of the poor; and, as such, they deserve a passing notice here. Mr. Peabody spent the greatest part of his long and active life in the United States of America, where, by his industry and perseverance, and the blessing of Providence, he amassed a large fortune. Happily for him, he had a heart to make good use of it. Retiring to England, to spend the evening of his life, he finished his course in London, in 1869; but, before his death, he gave and settled on trustees the noble sum of more than £300,000, to be spent in the erection of a number of model cottages for working men, to say nothing of his other numerous acts of benevolence in America and in this country.

600. Isaac Rich, Esq., and Higher Education.—The most recent and the most remarkable instance of princely munificence which has come under our notice is the legacy of the late Mr. Rich, who, a short time ago, departed this life in the United States. With the exceptions of a few legacies to his relations, and one or two personal friends, Mr. Rich bequeathed all his property to the University of which Boston Theological Seminary is a department. The property is to remain untouched for three years. Ten thousand a year is then to be applied to the University; after five years, twenty thousand, and after ten years the whole income. The property is now valued at from one-and-a-half to two millions. Such a disposition of it ensures not less than three millions, and probably four by 1882. This is said to be the largest gift ever made for higher education in America.

601. Anonymous. — The Rev. William Arthur, M.A., was heard to say, in a large congregation, several years ago: "I know one venerable man—one of the men whom my soul loveth—who at the outset of life adopted the vow of Jacob, 'Of all that Thou shalt give me, I will surely give the tenth to Thee;' and, so far from confining himself to this, I know that some years ago he was for that year giving not a tenth, but four-tenths. How Providence has dealt with him you may judge from the simple fact that on one day he might be seen in the morning giving away a thousand pounds to one religious society, and in the evening five hundred to another."

602. King George's Contribution. — When Her Majesty's ship, the *Conway*, Captain Bethune, visited Vavau, King George of the Friendly Islands presented to the captain a very beautiful little cane, with which he was so much pleased that he gave him ten sovereigns. His majesty had, perhaps, never possessed so much money before; and now that civilisation was following in the track of Christianity, he had many wants, which could have been supplied by spending his money, when vessels anchored at the island. But King George reasoned not thus; he thought the money was needed to help forward the Gospel of Christ, and he gave the entire sum to the Missionary Society.

603. Benevolence of Missionaries. —The Missionaries of different deno-

minations themselves are generally far from affluent in their circumstances, their means being often very limited. Yet we have met with some noble instances of Christian liberality among these faithful labourers in the Lord's vineyard, especially when the parties in question have inherited private property in their own right, or unexpectedly become possessed of means as the fruit of extra labours. And surely nothing can be better calculated to impress the mind with the value and importance of the cause of missions than to see Missionaries giving themselves, their time, their talents, and their property also, to the utmost of their power, in aid of its support. When Dr. Coke found that the expense connected with the establishment of a Methodist mission in India was likely to be a barrier in the way of the commencement of the enterprise, he generously offered to bear the cost himself to the extent of £6,000, and this was only a portion of what he gave at different times to help to carry on a work which was so dear to his heart. When Dr. Carey, in consequence of his great learning, was promoted by Government to an important appointment as professor of the Bengalese tongue at Fort William, Calcutta, which brought him in for some time from £1,000 to £1,500 a year, he nobly gave nearly the whole of it for the general objects of the Baptist mission in India. Nor was Dr. Morrison less benevolent according to his means. When he unexpectedly came into the receipt of considerable sums of money by translations and other work done for the British Government in China, he generously devoted them to the promotion of evangelistic work in the Celestial Empire. It is also recorded of the eccentric but devoted Dr. Vanderkemp that whilst engaged as a Missionary in South Africa, he supported himself almost entirely from his own private means, and even spent large sums in purchasing the freedom of poor slaves in the Cape Colony; in the course of three years consecrating to this object alone £800." We have, moreover, known some pleasing instances of Missionaries labouring long and well in the foreign field, and when obliged, from the failure of health, to return to their native land, have prepared for the press numerous useful Missionary works, and generously devoted the whole of the proceeds to the promotion of the great work to which their lives had been devoted. It may interest the reader to know that the entire profits realised by the author in the publication of this volume will be conscientiously consecrated to the support and spread of the Gospel throughout the world.

EXAMPLES OF CHRISTIAN LIBERALITY.

604. In Humble Life.—However we may admire and applaud the princely offerings of the rich and the great, when laid upon the missionary altar or presented to other charitable objects, with an evident desire to promote the interests of the Redeemer's kingdom, we would not overlook or undervalue the less costly but equally important gifts of the pious poor. The princely contributions of the great and noble must always be comparatively few in number; but the offerings of Christian people in middle and humble life are and will be numerous and widespread, and on them especially must largely depend the permanent support of the philan-

thropic institutions of our land, and the spread of the Gospel throughout the world. When the principle of selfishness natural to the human heart is so far subdued and counteracted by Divine grace that persons of slender means are prompted to contribute liberally from their scanty store to the support of the cause of God, we know it is well pleasing to Him, and it presents to our view a grand and glorious triumph of Christian principle. An example of Christian sacrifice is, moreover, thus given which is not only worthy of the highest commendation, but which is deserving of imitation by all whom it concerns. A number of interesting instances of Christian liberality at home and abroad have come under our notice, from which we make a brief selection, with the hope of encouraging others, in similar circumstances, to "go and do likewise."

605. The Widow's Mite.—The teachings of the Holy Scriptures on the important duty of Christian benevolence are clear, emphatic, and unmistakable in their meaning; and happy will it be for the professed disciples of the meek and lowly Jesus when they yield themselves up more fully to its influence. One of the most beautiful and affecting examples of entire devotedness to the cause of God which we find left upon record is that of the poor but pious widow, who came up to the temple and presented her offering in a manner and with a motive which elicited the hearty commendation of Christ Himself, who was there at the time. The sacred narrative is full of instruction. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto His disciples, and said unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." (Mark xii. 41—44.) The same watchful eye is still upon the Lord's treasury, and the Saviour still takes notice of the offerings which are presented there. He is, moreover, acquainted with the motives with which His people are actuated in offering their gifts. Those who contribute of their substance to the support of the cause of God on a scale like that of the poor widow, compared with the resources at their command, with an eye as single, and with motives as pure, will have their reward in the approving smile and perpetual blessing of their Lord and Master.

606. A Female Servant's Offering.—Just before the Rev. F. A. West left Leeds in 1845, he was waited upon by a timid servant-maid, who stated that she wished to make a communication to him, as her minister, of a private and confidential nature. She then proceeded to state that, having given herself to the Lord and His Church, and received many mercies at the hands of her Heavenly Father, she had long been anxious to show her gratitude by presenting some suitable offering to the cause of Missions, and now found herself in circumstances to do so. Putting her hand into her basket, she took out a roll of bank-notes amounting to £50, and handed them to her minister. The rev. gentleman, knowing her circumstances, was startled, and at first refused to accept the money. He reasoned with her respecting her situation, her small and

contingent income of yearly wages, her probable need at some future day, and the scriptural duty of making a prudent provision for the future. To all this the pious donor opposed the answer of her faith in God. "She had well considered the whole matter, and prayed long over it." The minister tried in vain to induce her to even take the subject into further consideration; for, having once gone through the temptation, she did not wish to encounter it a second time. She, moreover, declared that if Mr. West would not receive it, she would take it to someone else; but she wished him to present it to the Missionary Society for her. At length he consented on one condition, viz., that she would faithfully promise to let him know, if living, if ever she came to be in temporal need. "On the faith of this promise," says Mr. W., "I received at the hands of the poor female servant this noble, humble, and pious gift for the extension of the cause and Kingdom of Christ our Master."

607. I have a Penny a Week.—When I was stationed in Lynn, in Norfolk, at one of our Missionary meetings, we had a visit from Peter Jones, the converted Indian chief; the people were very much pleased with him, and greatly impressed with the value and importance of missions; and the seed then sown in one young mind was seen after many days. The morning after the next Missionary anniversary, I answered to a gentle knock at the door, when a little girl presented me with a piece of brown paper, modestly saying, "Please, sir, I have brought this for the missions." On opening it I found it contained four shillings. I then asked her, "Have your parents sent you with this money?" She replied, "I have no parents. My father was a pilot, and was lost in Yarmouth Roads, and my mother is dead." I then asked her, "With whom do you live?" She answered, "With my uncle and aunt." "Have they sent you with the money?" "No, sir," she said; "it is my own; I have A PENNY A WEEK, sir." I asked, "Do your uncle and aunt know that you have brought this money?" "Yes, sir; I have A PENNY A WEEK, and I began to save it last Missionary meeting." The idea that this orphan girl had given 4s. out of 4s. 4d.—her whole year's income—was to me one of the noblest acts on behalf of the heathen world I had ever known. But my surprise and admiration were greatly increased when I learnt how she got her PENNY A WEEK. For one halfpenny a week she carried all the water that an aged female used; and for the other halfpenny she took breakfast every morning for a young man to the shop where he worked. Whilst we applaud the liberality of those who, out of their abundance, give some their hundreds and others their thousands of pounds, in support of the mission cause, may we not apply our Lord's words, and say, "This poor orphan hath cast in more than they all."—*Holroyd.*

608. A Thankoffering.—Several years ago, the Rev. J. Collison, accompanied by another minister, went into Yorkshire to attend Missionary meetings, and to raise funds for carrying on the good work. At one place, after a handsome collection on the preceding evening, a working man, whose wages were about twenty-eight shilling a week, brought, at breakfast-time the following morning, a donation of twenty guineas. "Our friends," says the narrator, "hesitated to receive it, doubting whether the gift of so large a sum to the Mission cause was consistent

with his duty to his family, when he replied to the following effect:—'Before I knew the grace of our Lord Jesus Christ in truth, I never could save a shilling. My family were in beggary and in rags; but since it has pleased God to renew me by His grace, we have been industrious and frugal; we have not spent many idle shillings, and we have been enabled to put something into the bank. This money I freely offer to the blessed cause of our Lord and Saviour, as a thankoffering for His goodness.'" It is, moreover, worthy of remark, that this was the second donation of this same poor man of the same amount to the mission fund, for he had resolved to give as the Lord prospered him.

609. A Safe Bank.—The Rev. T. D. Talmage says, "Two men I knew very well, some years ago, on the streets of New York, were talking about the matter of benevolence. One said to the other, 'You give too much. I will wait till I get a large pile of money, and then I will give.' 'No,' said the other, 'I will give as God prospers me.' Hear the sequel. The former lives in New York city to-day dollarless; the latter gathered two hundred and fifty thousand dollars. I believe that the reason why many people are kept poor is because they do not give enough. If a man gives in a right spirit to the Lord Jesus and to the Church, he is ensured for time and for eternity. The Bank of England is a weak institution compared with the bank that any Christian man can draw upon. The man who stands by Christ, Christ will stand by him. Mark that. *The man who stands by Christ, will find Christ standing by him.*"

610. Anecdotes of Dr. Newton.—In order to show how money was sometimes raised for the cause of missions, Dr. Newton related the following incidents on different occasions:—"At one Missionary meeting recently held a man came with the intention of giving 2s.; but when the plate was handed round he saw several well-dressed persons near him put only *pence* into it, and he thought if so many persons who seem to be my superiors, or equal to myself, give only pence, one shilling will do for me to give. Accordingly he put one shilling on the plate instead of two shillings as he had intended. The meeting closed; it had been an excellent one, and all were dispersed except a few friends who were engaged in summing up the collection. This man came into the vestry to them with a countenance I shall never forget. Advancing slowly to the table he laid down the other shilling, and said, in his provincial broad dialect, 'Tak it! Tak it!' The friends were naturally desirous to know the history of the shilling. 'Why, to tell you the truth,' said he, 'I came to give two shillings to the collection; but seeing many genteel people give pence, I thought one shilling would do for me; but in going down the street *my conscience smote me*, and I could have no peace without returning and bringing the second shilling. There it is; 'Tak it! Tak it.'"

"On another occasion a letter was put into my hand containing a one-pound note. The person from whom it was received had attended the Missionary services, and I dare say had not neglected to give at the collections. But he said in his letter, 'On returning home, and on reflecting on the interesting services of the day, it occurred to me *have I done all that I could?* I could not answer this question in the affirmative, and therefore I must beg you

to accept of this trifle in aid of the collection to day.' I was particularly pleased with this, because it was the result of calm and deliberate reflection, and was not produced merely by the warmth of the feelings of the moment.'"

"Another case I would mention is of a most affecting nature. At Liverpool there is a young woman totally blind, and who had been instructed at the Blind Asylum. After leaving school, she got her bread by making baskets and other things she had been taught to make. She had received the truth in the love of it, and was anxious that all the human race should be partakers of the same benefits as those which she enjoyed. Such is the power of religion in all hearts into which it is received! Being in company with a minister, she said, 'You must accept of my mite to the mission cause.' He said, '*Betsy, what! do you mean to give this?* (It was a one-pound note). *I fear you are doing yourself an injury by giving so much.*' 'No,' said she, 'I can afford it, and *you must take it:* for I have been thinking thus: You know it has pleased God to deny me the power of vision, but, notwithstanding that I am without sight, I believe I can make baskets as quick as those that can see. Now, those that can see are obliged to use candles when they work in the evenings; but I need no candle, and, in the course of the last winter, I am sure I have saved £1 by wanting no candles, and this I devote to the Missionary cause.' This, sir, is charity of a very high and elevated nature, by which she was not only resigned to that Providence which had afflicted her, but made this very affliction a motive for doing good to the heathen."

"When I heard the remarks respecting the claims which the natives had made to some of the Missionaries, it brought to my mind an incident attending a statement of the circumstance at a late meeting. Two kings or chiefs in Africa had contended who should have the first Missionary that arrived in the country: one said he was descended from an English female who had been rescued from shipwreck off their coast, and therefore he had the first claim: the other chief arose and said, 'It was my father who rescued your mother from the deep, and, therefore, I have the strongest claim.' 'Well, my Lord,' the present speaker put it to the meeting there assembled, 'which, think you, had the chief claim; he who was descended from an English female, or he whose father rescued that female from a watery grave?' There were several honest tars in the body of the chapel, who, as well as the assembly in general, seemed to feel a great interest in the question. Their eyes were filled with tears; and one of the sailors exclaimed in the honesty and simplicity of his heart, 'Both, sir! both, sir! both, to be sure!' and the voices of all above and all below immediately repeated the decision. We had ample proof in the collection that was made that it was not mere idle talk."

611. Spirit of Sacrifice.—The Rev. J. L. Rostan, the Alpine Missionary, in reporting the results of his evangelical labours at Vanvert and other places, gives some pleasing instances of Christian benevolence which show a generous spirit of personal sacrifice. Adverting to a scheme on foot for the purchase of a dwelling-house to be converted into a place of worship, at an expense of £250, he says,—"You know that among them, as at Corinth of old, there are not many noble, not many rich, not many wise, though in an-

other sense they are all noble, rich, and wise. The Lord put it into the heart of one sister, who had already subscribed 150 francs, to give 300 more for this purpose. A brother on being asked, 'And what will you give to the Lord?' answered, 'I am ready to give all I have, even to my vest. If we lend to the Lord, He will pay us again!' Another sister said she would sell all she had, even to her wardrobe. Many earrings and necklaces are already sacrificed to this good work. There are wives and widows who have given their wedding-rings. D——, who was first to offer anything, came to me and said, 'I have nothing but four sous; here they are, I give them willingly.' Yes, it was but four sous, and her heart; but I consider these four sous as the four corner-stones on which we are to build a holy Bethel. One said, 'I will give a *septier* of cheese toward the work;' another, 'I will give a sheep;' a third, 'I will do all that I can.' The heads of families have held counsel to see what they can do if we come among them. I believe they have resolved to give 300 francs in kind. Our people here have little money, except when they have sold a few sheep, or a few coarse linen cloths; but they are willing to do what they can for the support and spread of the Gospel.'"

612. Mr. Venn's Anecdotes.—The Rev. John Venn, for many years secretary of the Church Missionary Society, when advocating the cause which he had so much at heart, gave the following remarkable instances of Christian benevolence in humble life:—"A young person in my parish met with an accident by which her spine was injured; and from that time till her death, which occurred a few months ago, she never left her bed. She often suffered much pain, and could only lie on one side. For thirty years I never remember seeing her except lying in one position and one spot. But soon after her accident she became acquainted with Christ and His unsearchable riches, and could bless God for her affliction. About seventeen years ago a native Missionary from Sierra Leone was visiting me, and I took him to see her. She became deeply interested in the cause of missions, and from that time till her death she kept up a correspondence with him, and almost every year sent him, for his people, a box with books and articles of clothing, &c., often to the value of more than twenty pounds. She had no money to buy these things herself, but she could work with her needle, though sometimes not without pain; and she had many friends who visited her or corresponded with her, with whom she pleaded the cause of Africa. Many were the tears which were shed by this Missionary and his people when it was known that their benefactress was dead; for there was not a house on his station, as he once said, where her name was not known and blessed.

"I once met with a poor cripple in the Forest of Dean, who broke stones on the road, and for years that man gave upon an average five or six pounds to various religious Societies. He gave up a comfortable cottage inherited from his father and took up his abode in a wretched hovel, in which he was allowed to live for nothing (he was unmarried), in order that he might let his cottage and give the rent of it to the cause of Christ. In that wretched hovel his long winter evenings were cheered by his Bible, and by the annual reports of the Societies to which he subscribed."

613. Foreign Auxiliaries.—In connection with many mission sta-

tions in foreign lands, where the people have to a considerable extent become evangelised, prosperous Auxiliary and Branch Missionary Societies have been formed, the proceeds of which go far to relieve the parent institutions of the burden of supporting the work, and also in providing the means of sending the Gospel to the regions beyond. The foreign receipts of the Wesleyan Missionary Society for the year 1870 amounted to the noble sum of £39,698 1s. 6d. Of this amount there came from the Antigua district £1,002 16s. 6d.; Jamaica, £1,399 18s. 11d.; Western Africa, £1,186 2s. 0d.; Southern Africa, £1,784 0s. 8d.; Friendly Islands, £5,480 15s. 4d.; Fiji and Rotumah, £1,746 4s. 0d. The two items last named are indeed marvellous, seeing that forty years ago there was not one convert to Christianity in either group; and now the natives of most of the islands are at least professedly Christian. The means by which the Missionary contributions are raised on the foreign stations are also worthy of notice, as evincing the economy and industry of the native converts, and the manner in which they are trained by the Missionaries to contribute of their substance to aid in the support and extension of the work, as the Lord has prospered them. In many places money is almost unknown, but the people give liberally of such things as they have. In Southern Africa the people give cattle, as oxen, cows, sheep, goats, &c., also horns, skins, ostrich feathers, eggs and other trifles, which, when sold to the traders, realise considerable sums in the aggregate for the mission cause. On one occasion a pleasing instance came under our notice of a number of Christian natives at Khamiesberg uniting their labours, and cultivating a piece of ground which, when sown with wheat, produced £30 for the mission fund the first year. On another station a little girl went round selling watercresses to raise money to give at the Missionary collection, to say nothing of many other ingenious contrivances which might be mentioned. In the Fiji and Friendly Islands the Missionary money is raised chiefly from the sale of cocoanut oil, which the natives bring in small bamboos or other vessels to pour into tanks provided for the purpose. It is a pleasing sight to see a congregation bringing their Missionary contributions. They march to the appointed place in regular order, singing as they go, and, having presented their "offering of love," as they call it, they return in the same manner, with countenances beaming with joy that they have been able to do something to help to make "the Word of God grow." The Missionary meetings on foreign stations are also occasions of great joy to the native converts, and we have seen the proceedings attended by a spirit of enthusiasm not to be surpassed even in Cornwall or Yorkshire. Nor is the liberality of the people at Missionary anniversaries less remarkable. Take the island of St. Vincent, in its palmy days, as a specimen. In the year 1845, when the writer laboured there, the Missionary contributions for the respective stations were as follows:—Kingstown, £154 19s. 4d.; Chateau Bellair, £89 15s. 10d.; Barrowallie, £26 7s. 6d.; Layou, £23 18s. 7d.; Biabou, £50 10s. 7d.; Union, £42 1s. 8d.; Marriaqua, £11 5s. 4d.; Calder, £45 5s. 4d.; Calliagua, £26 1s. 3d.; George Town, £117 2s. 6d.: making a total of £615 7s. 9d. as the proceeds of the Branch Missionary Society, the whole of which, with the exception of £11 18s. 7d. deducted for expenses, was remitted to the general treasurer

in London, to help to send the Gospel to other lands, the missions being entirely self-supporting in St. Vincent's at that time. This amount was contributed almost entirely in small sums by a willing people just emerging from slavery. "Their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive their gift." (2 Cor. viii. 3, 4.)

614. Liberality at a Missionary Feast in Tonga.—The annual *Katoaga Misonale*, or Missionary Feast, is a great day in the Friendly Islands, and there was never a more interesting gathering of the kind than that which took place in the year 1867. It was on a Thursday, a warm, sunny day, and the commodious chapel on the top of the hill, in the centre of Nukualofa, looked as pleasant as on the Sabbath, when the whole of the population flock to it to worship the true and living God. It was a general holiday throughout the town, and the sanctuary was soon filled with an expectant congregation of six hundred natives. King George occupied the chair, and was surrounded by chiefs and Missionaries on a platform, decorated with beautiful mats supplied by the queen. His majesty made a splendid opening speech. Among other things he said he once heard of a man in London who fell from his horse, and the wheels of a carriage ran over him, and he was bruised very much. A crowd soon gathered around him, and all said how deeply they pitied him, but they did nothing for him. At length a "good Samaritan" came, and, seeing the poor bruised man, took a sovereign from his pocket and gave it towards his relief, saying, "That is the length of my pity." The king applied this anecdote in the most admirable manner. The heathen, like the poor bruised man, were dying. Many people pitied them, but did nothing for them. Their pity was worth nothing. They should give their money and help to send the Gospel to them. The king then took a small parcel of gold from his pocket and threw it on the table, saying, "*Ko hono loloa ia ocku ofa ki he kakai hiteni.*" "That is the length of my love to the heathen." The gold was wrapped in a piece of brown paper, and when the package was opened by one of the Missionaries it was found to contain ten bright Australian sovereigns. After five or six excellent speeches had been made by the Missionaries and subordinate chiefs, the general collection was made. Above a dozen active young men went round with the plates, and, when they had finished, they brought them to the front of the platform filled with tangible tokens of love to the heathen. The Missionaries, Messrs. Molton and Dyson, counted the money. In doing so they were struck with the fact that not one of the six hundred people assembled had given a penny or a copper of any kind! No, all was silver or gold, and amounted to the noble sum of forty-six pounds. This was in addition to several hundred pounds realised from the sale of cocoa-nut oil, which had been collected on the various stations in the islands in aid of the mission fund.

615. Benevolence at the Sandwich Islands.—Since the native churches of the Sandwich Islands became self-supporting, pleasing testimony has been borne to the benevolence of the members. Respecting the "Evangelical Association of

East Hawaii," the secretary reports that the seven churches have 3,410 members, in good and regular standing. During the year 1870, these contributed the sum of 5,895 dollars for the support of the Gospel, missions, and other benevolent objects. In the Association of North Hawaii there are also seven churches, with a membership of 1,908. These contributed during the same period 2,217 dollars, 1,728 of which were for foreign missions. The Association of West Hawaii numbers eight churches, with 2,329 members, and their contributions for the year amounted to 4,385 dollars. These comparative figures reflect the highest credit on the parties concerned, and are worthy of the careful study of all who take an interest in self-supporting native churches.

616. Liberality of Native Christians in Madagascar.—The Rev. J. Pearse, writing from Antananarivo, the capital of Madagascar, under date of August 29th, 1870, says:—"The increased liberality of the Christians in this city, which the sending out of native evangelists has called forth, is very pleasing, and is evidence of the increase and growth of spiritual life among them. Our monthly Missionary prayer-meeting is generally an interesting one, and always a well attended meeting. It is held in the various chapels in this city in rotation, and on the day of holding the meeting the largest of them is crowded. Having experienced the power and value of the Gospel themselves, many in our churches are anxious to extend the benefits of the same to those in the more distant parts of the islands."

617. A Benevolent Sugar Planter.—Slave-owners, as a class, may generally have deserved the unenviable character attributed to them, as having little regard for the comfort and well-being of their dependents, or for the spread of the Gospel throughout the world; but we have met with some noble exceptions, of which we may here give an instance or two. In the Island of Barbadoes lived Mr. R——, the proprietor of two large sugar estates in close proximity to a mission station, of which he was the constant friend and patron, encouraging his people in every possible way to avail themselves of the means provided for their religious instruction, and setting them a noble example of regular attendance upon the public worship of God. He, moreover, contributed largely towards the erection of a new chapel, and in various ways aided the work of the mission, with special reference to the improvement of the negroes on his estates, the way not being clear as yet for their emancipation. In the year 1836, Mr. R—— paid a visit to England, and in his passage back to the West Indies he died at sea. When the intelligence of this melancholy event came to hand, there was such a scene of mourning, lamentation, and woe, as we had never witnessed before. On his will being opened, it was found that this good man had not forgotten his dependents, nor the cause of Christian missions to which he himself felt indebted for every blessing which he enjoyed. He left half an acre of land, with means to erect a cottage thereon, to each of the negroes on his two estates, as he beautifully expressed it, "In memory of our working days together;" and he bequeathed to the Wesleyan Missionary Society one half of the proceeds of the said estates in perpetuity for the support and spread of the Gospel. Already several thousands of pounds have accrued to the funds of the Society from this source, and

thousands more will no doubt be available in time to come, notwithstanding the depreciation of the value of landed property in that neighbourhood, in common with several other parts of the West Indies, since the time that the noble bequest was made. Thus will be realised, from generation to generation, the benefit of this Christian gentleman's liberality towards a cause which was dear to him in life, and for the support of which he made permanent provision, when he should be removed to the better country.

618. A Liberal Cocoa Planter.—In the mountainous district of Trinidad, above the village of Arima, and about thirty miles from Port of Spain, lived Mr. G—, a successful cocoa planter. He had been the friend of the Missionaries in times of persecution and trial at an early period, and had received spiritual benefit from their instructions. But since his removal to his distant estates among the mountains, he had been lost sight of by the Christian community to which he belonged, and being so far away from the means of grace, and exposed to many temptations, he had suffered declension in his religious experience. On our first visit to him in 1838, we met with a very friendly reception. Having ministered to a congregation consisting of his household and field negroes, the fire of former happy days began to glow in his heart, and as we sat till a late hour, he told how he had offered an asylum to early Missionaries in times of violent persecution, and how he had first lent and then given £100 to prevent the Chapel in Port of Spain from being sold when parties, having claims upon it, insisted upon being paid the amounts due to them. He, moreover, showed us an autograph letter of the late Rev. Richard Watson, conveying to him the thanks of the Missionary Committee for this act of benevolence. This renewal of acquaintance with Mr. G— by the Missionaries led to his realising an improved state of religious feeling, and to his coming forward to support the good work in a very liberal manner. During the remainder of his life he contributed £25 per annum to the Mission Fund, and at his death he bequeathed by his will to the Society for the spread of the Gospel throughout the world the noble sum of £1,500.

619. Old Betty's all.—In the dark and gloomy days of negro slavery in the West Indies, a Christian lady, in the Island of St. Vincent, herself a person of colour and a member of the Wesleyan Church, owned one aged domestic slave named Betty, who had been brought to a saving knowledge of the truth by the instrumentality of the Missionaries. From humane and kindly feelings Miss D—— resolved to give old Betty her freedom long before the period of general emancipation came; and when the manumission papers were prepared, she called the slave into her presence, and handed them to her, together with a present of three gold doubloons, amounting in value to about £10. This act of unexpected generosity was almost too much for poor old Betty. Tears streamed down her sable cheeks, and her heart throbbed with emotion. At length, when she could command her feelings somewhat, she said, "Me dear Misses, me tank you too much for me free, and me tank you for doubloon. But what me go do wid all dis money? Me neber hab so much money in all me life!" Her mistress said, "Do what you please with the money, Betty. You have been a good servant to me and this is a small present to get you a few

little things with." "If Misses say me can do what me please wid de money," responded old Betty, "dis is what me want to do wid it. Me want to take it to massa minister, to send to de great Society in England to help to send de Gospel to Africa; dat all me country people may be made happy, same way me!" Notwithstanding the advice given to her to retain at least a portion of the £10 for her own use, she was bent upon her purpose, and actually laid it upon the Missionary altar. Like the poor widow in the Gospel this pious African gave to the cause of Christ all she had, even all her living, with a sincere desire to do good to her fellow-men.

620. Old Sandy. — Alexander Wake, or, as he was generally called, when advanced in years, "Old Sandy," was a native of Africa, and had been brought to the island of Grenada, in the West Indies, as a slave, when quite a boy. When we first became acquainted with him he had obtained his freedom, and was living in comparative comfort, being successful in his business, which was that of a native goldsmith. He was a pious, earnest, humble-minded man, and a useful class-leader in the Society. At one time he began to learn to write, with a view to qualify himself to go back to Africa as a Missionary to his fellow-countrymen; but his progress was so slow that he ultimately relinquished the idea, and resolved to end his days in the land of his exile. Old Sandy was remarkable for his liberality to the cause of God. He contributed a shilling a week regularly in his class, and was always ready to help forward the good work in all its departments to the utmost of his ability. On one occasion Old Sandy was induced to ascend the platform and say a few words at a Missionary meeting, and he made a very sensible and impressive little speech. He closed his address with the following characteristic observations:—"My dear friends, me sall increase my subscription dis time. Last year me give one dollar; dis year me sall give four dollars: one dollar for ebery quarter of de world. No, stop! Perhaps somebody will say, 'Old Sandy no lub Africa more dan other country;' so me sall give one dollar for Europe, one dollar for Asia, one dollar for America, and *two* dollars for Africa. My subscription is five dollars dis year."

621. A Widow's Offering. — When occupying a mission station in South Africa and standing in need of funds to aid in carrying on the good work, there came from a distant place in the interior to which we had not yet been able to extend our labours, a contribution which on several accounts deserves a passing notice. The money was carefully folded up in a parcel, with a covering of canvas securely stitched up as if to guard it from the prying curiosity of the messenger, and it was a work of time and patience to get at its contents. When the task was accomplished, however, the result was worth the trouble. Within the numerous foldings and fastenings of the package we found several pieces of money, in gold, silver, and copper, as if they had been accumulated by years of careful saving, and when counted they were found to amount in the aggregate to £21, with a note to say that the contribution was to be regarded as a "widow's mite," in humble acknowledgment of spiritual blessings received many years ago through the instrumentality of the Methodist ministry.

622. A Successful Tradesman. —Professing Christians at the Cape

of Good Hope, as a body, are remarkable for their liberality towards the cause of missions, having abundant opportunities of witnessing their necessity and their results among the natives of South Africa. We remember one gentleman especially, a successful tradesman, who had adopted the principle and the practice of systematic giving, and who was ever ready to help forward the work of God in all its departments. More than once he came to us in a quiet, unostentatious manner, to say that he had £50 to give away at the end of a successful year of business. His donations were generally anonymous, and sometimes they were given on the condition that certain additional sums were raised among the people of the station for specific objects. In this way several of our country chapels and school-houses were erected among a people of very limited means. Thus an example was set which may be imitated with advantage in other places.

623. Negro Liberality.—A Missionary rode one day into a ruined village seeking subscriptions to rebuild a chapel in the neighbourhood which the earthquake had destroyed. He called upon a negro member of his church, whom he found living with his wife and family beneath the fallen roof of his ruined tenement, which was propped by a remaining portion of the wall. On ascertaining the Missionary's object, he crept back into his miserable shelter, and after rummaging for some time among his broken furniture, he returned with ten dollars, of which he requested the Missionary's acceptance for the chapel. The Missionary reminded him of his heavy losses, and told him he had better not give so much at that time; but he nobly replied, "Oh, sir, we must build up God's house before our own, and get into it, and then our prayers will bring down such a blessing as will soon set all right again."

624. Infantile Training.—When the collection was being made on one occasion at a Missionary meeting in the West Indies, a negro mother, with an infant in her arms, first dropped her own contribution into the plate, and then, placing a copper into the tiny hand of her little child, she carefully guided it to the plate to deposit its offering. This took up a moment of time, and the collector became somewhat impatient, saying, "Come, make haste;" to which the anxious mother modestly replied, "Have patience, broder, me just want to bring de little ting up to it." Happy would it be for Christian mothers in every country, and for the cause of God generally, if they were to train their children to habits of economy and industry, and to giving with their own hands according to their ability for the support and spread of the Gospel.

625. Welsh Boy and his Marbles.—It is related of a little Welsh boy who attended a Missionary meeting a short time ago in Pembrokeshire, that when he had given in his collecting card, and what he had obtained from his friends, he was greatly distressed, because he had not a halfpenny of his own to put in the plate at the meeting. His heart was so thrilled with interest in the work that he ran home and told his mother that he wanted to be a Missionary, and asked her to give him something for the collection, but she was too poor to give him any money. He was disappointed, and cried; but a thought struck him. He collected all his *marbles*, went out and sold them for a penny, and then went to the

meeting again and put it in the plate, feeling glad that he was able to do something to promote the cause of missions.

626. Boy and his Farthing.—A little boy once attended a Missionary meeting, and was much interested with the speeches. When he got home he tried to think what he could do to help the missions, and could think of nothing of much importance. He was very young, and he felt he must live many years before he could speak much for this great cause; he was very poor, and all he had seemed worth nothing, as he thought of the pounds and shillings of others. His whole wealth consisted of a solitary farthing, which somebody had given him. It was a beautiful new farthing; but it was only a farthing, and of what use could it be. At last he resolved to send it to the minister, who had most interested him with his speech. He enclosed it in a letter, expressive of his feelings of interest in the work, and of regret that he had not more to give. The minister was so pleased with the communication and the donation of the little boy that he took them with him to Scotland, where he was going to attend Missionary meetings. Wherever he went he told the story, showed the farthing, and read the little boy's letter, and the people were so touched by the incident that they gave more liberally to the collection than they were wont, and the minister declared afterwards that he believed the little boy's farthing had gained *forty pounds*.

627. That's my Penny.—An interesting young lad who had nothing to give at a country Missionary meeting to which he was going, except a solitary penny, was somewhat disconcerted, the more so because he was much teased by his sister on account of the smallness of his contribution. She repeatedly remarked, "What is a penny? What good can it do? and, besides, it will never be noticed among all the money that will be given by others." The boy was encouraged, however, by his pious mother not to mind the taunts of his sister, who happened to have a trifle more to give, but to take his penny and give it with a pure motive; and, if it were not noticed by man, to remember that it would be known to God, who was well pleased with the poor widow's mite. Away they went to the meeting at the appointed time. All were interested with the address, and the little fellow frequently wished that he had more to give. At length the collection was made, and the boy, with a heavy heart, dropped in his penny. According to custom the money was counted in the vestry, that the amount might be announced to the meeting. By and bye the secretary stepped forward on the platform and stated that he had pleasure in announcing that the collection amounted to "six pounds, five shillings, and A PENNY." When the little boy heard mention made of *a penny*, he was so moved that he could scarcely restrain himself, and he whispered somewhat loudly to his sister, "Hear that; *that's my penny*. You said it was so little it would never be noticed, and the gentleman has told the whole congregation." His mother said, "Hush!" and the matter dropped; but the little boy had the better of his sister for once, and he was disposed ever afterwards to triumph on account of the public notice that was taken of his *penny* contribution.

V.—DIVINE PROVIDENCE.

PROVIDENTIAL OPENINGS.

628. Encouraging Thought.—Nothing can be more pleasing and encouraging to the mind of the Christian believer or the Christian Missionary, in view of the work which he is called to do in connection with the spread of the Gospel throughout the world, than clear and enlightened conceptions of the doctrine of Divine Providence. If man were left to himself in his humble efforts to evangelise the world, it would indeed be a hopeless task. But it is not so. Supernatural aid and the special blessing of God are promised to every attempt which is made by His servants to promulgate a knowledge of the Redeemer among men. When Christ Himself gave to His disciples that great command, "Go ye into all the world and preach the Gospel to every creature," He connected with it the precious promise, "Lo I am with you alway, even to the end of the world." And this promise implies not only the gracious influence of the Spirit upon the hearts of preachers and hearers for their comfort and salvation, but also the overruling and superintending providence of God, opening doors of usefulness, defending His servants in times of danger, governing the elements of nature, controlling the unruly passions of wicked men, and making all things subservient to the advancement of his cause and kingdom in the earth.

629. Means of Communication.—We can scarcely fail to recognise the hand of Divine Providence in the improved means of communication of late years between one country and another, when viewed in their relation to the spread of the Gospel throughout the world. At a period not very remote, and within the memory of living men, several weary months were consumed in performing voyages which are now accomplished in a few weeks. Then Missionaries and other travellers had to put up with all the discomforts and inconveniences incident to slow and clumsy sailing vessels, which afforded the only means of transit. Now the ocean is skimmed by large, swift, and commodious steamers, on board of which every convenience and comfort are afforded to the voyager, and by means of which the destination is reached in a comparatively short space of time. Men of the world may look at the wonderful improvements which have taken place in modern navigation as affecting chiefly

the interests of commerce; but the Christian philanthropist will regard them as having an immediate bearing on the social and moral improvement of mankind, and the ultimate subjugation of the world to Christ. The same may be said of the introduction and development of the modern system of communication by railway at home and abroad. In this circumstance in connection with the rapid spread of the Gospel, we have almost a literal fulfilment of ancient prophecy, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it" (Is. xl. 4, 5). Nor must we lose sight of the wonderful electric telegraph, by means of which men can converse with each other when hundreds and thousands of miles apart, as we have known this means of communication employed in India by dear friends, to console and comfort the dying, and to encourage the sinking sinner to trust in Christ alone for salvation.

630. Openings in Polynesia.—When modern Missionary Societies were first organised, in the latter part of the last century, the eyes of Christian philanthropists turned towards the South Sea Islands as the most promising field of labour. From those distant regions, Captain Cook and other voyagers had brought extravagant and exaggerated accounts of the islands and peoples they had discovered, and a general feeling of enthusiasm was enkindled in the British churches in their favour. The first party of Missionaries sent out by the London Society reached Tahiti towards the close of 1796, and in the early part of the following year, attempts were made to establish missions in the Friendly Islands and in the Marquesas; but in all these groups, and in every island of the vast Pacific which came under the notice of Europeans, and especially in New Zealand, the natives were found in the most savage and barbarous state. On the slightest pretext they would insult, rob, and ill-treat the Missionaries. They had more than once to flee for their lives from Tonga, New Zealand, and other islands, and in the place first named some were actually put to death by the blood-thirsty savages. After the work had been repeatedly relinquished in consequence of these interruptions, it was as often resumed by the Missionaries, who nobly returned to their posts of duty and of danger, when the storm that threatened their ruin had somewhat blown over. Thus they persevered for many years, amid numerous dangers and discouragements, and with scarcely any fruit to their labour. At length the seed sown in weakness, and watered with many tears, began to spring up, and ultimately a glorious harvest was reaped in several of the islands to the honour and glory of God. When the moral revolution which followed had fairly commenced, the intelligence of what was going on was spread from island to island, and the whole country was opened up to the reception of the Gospel. Entire groups renounced idolatry and destroyed their heathen gods before ever they saw the face of a Missionary, and, in some instances, the bewildered natives erected places of Christian worship before they knew how to perform its sacred rites, and waited in anxious expectation of the arrival of teachers to instruct them how to bow down before the great Jehovah. These

wonderful openings for the introduction of Christianity clearly show the overruling hand of God, in controlling the passions of wicked men, and in removing difficulties out of the way of His truth, in answer to the faithful prayers of the friends of missions.

631. A Welcome Communication.—The Rev. John Thomas, who may be regarded as the founder of the Friendly Islands' mission, had laboured for some time at Hihifo, in Tonga, with but little fruit, being continually thwarted and persecuted by the Pagan chief Ata; when having heard that the paramount chief of Haabai had renounced idolatry, and was anxious to have a Missionary, he made up his mind to remove thither. But as the commencement of a new mission in another group of islands would involve considerable expense, he wished first to hear from the Missionary committee in London, who had some time before been written to on the subject. Whilst waiting at Nukualofa, in a state of considerable anxiety and suspense in the month of January, 1830, an incident occurred which clearly shows the superintending providence of God in the affairs of the Missionary enterprise. A small box was washed on shore and brought to Mr. Turner by one of the natives. On being opened it was found to contain a letter from the Missionary secretaries, giving the sanction of the committee for the extension of the mission in the Friendly Islands, and the appointment of a Missionary to Haabai without furthur delay. The vessel by which this communication had been sent, a schooner from Sydney, had foundered at sea, and all on board were lost. It is said that neither vessel, nor crew, nor any of the goods with which she had been freighted were ever seen or heard of again. The package containing that letter alone, a messenger of mercy for a people waiting for the law of the Lord, guided by Him "whom wind and seas obey," escaped the general wreck, and was cast on shore at the right place and the right time to relieve the minds of the anxious Missionaries, and to enable them to go forward and enter the openings which appeared before them for the proclamation of the "glorious Gospel of the Blessed God."

632. The Book leading the Way. Tamahana was a young New Zealand chief, a descendant of men of renown in his tribe. He was born and brought up at a distance of 500 miles from any mission station, and his youth was passed amid scenes of cruelty and blood. As a little boy, he tells us, he did not believe in the gods of his fathers, and he was in the habit of going to steal the food which his parents had placed for the idol in the wide-spreading branches of a sacred tree. Yet, by his own confession, he could not be happy without any god at all. The way in which he sought and found the true God is most remarkable, and strikingly illustrates the importance of Christian missions to those among the heathen who are longing for the light, and find no satisfaction in idolatry.

After a while Tamahana heard of a few youths who had been to the Bay of Islands, where there was a station of the Church Missionary Society, and where they had learnt to read the Bible. By persuasion, and by a present of mats and tobacco, Tamahana at length got the sacred Book from them. He and a cousin of his, and ten of their companions, prevailed upon Matahan, one of these youths from the Bay of Islands, to teach them to read. Their teacher,

however, did not believe in or live according to the Word of God himself, so he said to them, "Do not read that book; it is a bad book; it tells not to have two wives, not to drink rum, not to fight; but to live in peace, and to pray to God." But their hearts longed to hear the new talk, for they did not believe in the old way. Their unwilling teacher first read the Catchism to them, and, when he had finished, Matahan said to the ten young men, "These are good words; I believe all." Two others also spoke, and declared "the talk of the book to be true." Tamahana and his cousin resolved to go to Kapiti with Matahan to seek for further instructions. "We were at this place," says the young chief, "for six months. We learned every day and every night. We did not lie down to sleep. We sat at night in the hut all around, with the fire in the middle. Te Whimhi had part of the Book and I part. Sometimes we went to sleep upon the Book for a little while, then woke up and read again. After we had been there six months we could read a little, very slowly. Then we went across in a canoe to Waikanae. We brought Matahan to teach the Natiawa people about the Book. Those people liked it very much; they believed. Then they all wanted the Book. I told them I could not give them my part of it, which was St. Luke; but I told Matahan to write for them on paper 'Our Father,' &c. Matahan wrote this for them all, and then they all learnt. Before this Matahan had not believed, but now his heart began to grow. We talked to him, and he believed.

Having found the truth themselves, Tamahana and his cousin were determined at all hazards to get some one who could teach it to their people. Unmoved by the opposition of friends at home, or by the difficulty of reaching the distant mission station, they made their way to Mr. Williams, at the Bay of Islands, and to their great joy at length succeeded in obtaining for their people the blessings of Christian instruction. Mr. Hadfield was the first agent appointed to Otaki, the new sphere of labour which was thus opened up in a distant part of New Zealand. At the end of six months from the time of his arrival about twenty natives were baptized, and amongst them the two young chiefs who had so zealously interested themselves in obtaining for their tribe the unspeakable blessings of the Gospel.

633. Openings in India.—From erroneous views and a short-sighted policy, the East India Company, as a body, were for many years decidedly and strongly opposed to Missionary operations in their vast dominions. They seem to have conceived the strange idea, that the propagation of the Gospel among the Hindus would weaken the authority of British rule, and unsettle the minds of the people. In the early part of the present century they would not allow Missionaries to go out in their ships, and some of the first messengers of mercy to India were obliged to obtain passages to the East in vessels belonging to other nations, and when they arrived there, to seek for the protection of foreign flags in their first efforts to evangelise the heathen. For several years the Baptist Missionaries made the Danish settlement of Serampore their headquarters, when denied the privilege of free action by the Company's officials. To these difficulties were added the inveterate prejudices and superstitions of the native population, who, instigated by their deluded priests, manifested the most decided

and violent opposition to the attempts which were made to explain to them the principles of Christianity. But all this is altered now, and in the important changes which have taken place the Christian believer can clearly see the wonderful workings of Divine Providence. The rule of the somewhat despotic East India Company is at an end. India has become a dependent of the crown of Queen Victoria, and is now placed on a similar footing to that of other British Colonies. More liberal principles now generally prevail, and open opposition to Missionary labour in the East has apparently passed away for ever. A change has also taken place in the general views and feelings of the natives with regard to Christianity. The faith of many in their ancient and firmly-rooted system of paganism is evidently shaken; there is everywhere an anxious desire to learn the English language, and to become acquainted with Western literature; and the Christian Missionary can travel through the length and breadth of the land, preaching in the streets, bazaars, and highways, and on the very threshold of heathen temples, without let or hindrance, the "glorious Gospel of the blessed God." This is the Lord's doing, and it is marvellous in our eyes.

634. Openings in China.—For ages the vast empire of China, with its population of four hundred millions, was hermetically sealed against the influence, literature, and religion of western nations. The introduction and common use of tea in Europe about the middle of last century was the means in the hands of Divine Providence of partially removing the barrier which had so long separated the "Celestial Empire" from the rest of the world. "Money answereth all things," and for the sake of gain the Chinese consented to hold some intercourse with barbarians. Then came treaties of commerce with England, France, and America. In process of time there followed misunderstandings, breaches of treaties, wars, compromises, stipulations for the opening of five free ports, and other arrangements which all tended to open up the country to foreigners in a manner which had never been known before. In all these changes those who were instrumental in bringing them about might have reference chiefly or entirely to human policy and temporal advantage; but there was a powerful and unseen hand at work which was controlling passing events with a still higher object in view—the introduction of the light of Divine truth into a dark, benighted, heathen land. Nor were the respective Missionary societies slow to avail themselves of the openings which presented themselves for the introduction of the Gospel to China, when more liberal principles began to prevail with the authorities of the Empire. Notwithstanding occasional interruptions from temporary manifestations of jealousy, prejudice, superstition, and fanaticism, for several years past, Christian Missionaries have been at liberty to travel, teach, preach, and distribute the Scriptures and other Christian books anywhere and everywhere in China, in a manner which was unknown in former times; and there is a fair prospect of the whole country being ultimately won for Christ.

635.—Openings in Japan.—In the religious superstitions, manners, and customs of the people, and in other circumstances which might be named, Japan bears a striking resemblance to China. Like China, also, Japan for many centuries in-

dulged in a spirit of short-sighted exclusivism, and carefully shut itself up from all intercourse with the outside world, the inhabitants dreading, as they would dread the plague, any contact with the people of other nations—no Englishman, much less a Christian Missionary, was allowed to land on their shores. But through the wonderful working of a wise and gracious providence all this is fast passing away. Japanese ambassadors have at length been sent to the different courts of Europe; and what they have seen and heard of the progress of arts and science, and the onward march of intelligence, in the course of their travels, seems to have kindled in their minds a desire to share in the blessings of modern civilisation. Hence of late years Japan has been less exclusive than formerly. The services of European and American artisans have been sought, a commencement has been made in the construction of railways through the country, and a number of fine steamships have been procured to add respectability to the nation, and to facilitate communication with other lands. In the midst of all this Japan was very jealous of its paganism, and carefully watched against the influence of Christianity. But there was no help for it. Opening the windows to let in the light even of science, a few rays of Divine Truth would enter to penetrate the gloom. A spirit of inquiry was awakened among the people, and in 1870 Christian Missionaries from America bravely entered upon this wide domain of heathenism. It is true that a spirit of violent persecution has of late been evoked, and it has sometimes appeared doubtful whether the ambassadors of the Cross would be able to maintain their ground. But in the meantime they are acquiring the language, and sowing, as they have opportunity, the seed of the Kingdom. In answer to the fervent and faithful prayers of God's people, we believe that His truth will prevail, even in dark, benighted Japan.

636. Openings in Italy. — Although professedly a Christian country, during a long and gloomy night of Popish superstition and exclusivism, Italy was as effectually closed against evangelical truth and Protestant principles as China or Japan. Rome, especially, being the seat of the Popedom, and the headquarters of Catholicism for the whole world, was jealously guarded against every species of so-called heretical intrusion. All kinds of books were carefully examined before they were allowed to cross the frontier into the Papal States, and the Holy Scriptures, in common with all other Protestant publications, were strictly prohibited. Modern improvements in art and science were also jealously declined, as if the Pope suspected that the rays of evangelical truth were so subtle that they might, perchance, penetrate and disturb the stagnant calm and quiet of his realm on the first appearance of railways and electric telegraphs. But all these precautions were vain and futile. When the fulness of time came for Italy to be free, her emancipation was brought about in defiance of all opposition, and in a manner which no one expected. First came the political and warlike movements of King Emmanuel and General Garibaldi, claiming for the nation unity and freedom. This was an important step in the right direction. But the Pope still maintained his authority at Rome, where he was defended and supported by French bayonets. On the breaking out of war between France and Germany, however, the French bayonets were wanted elsewhere, and the

"eternal city" was no sooner left to itself than the people of Italy demanded possession of it as the proper and ancient metropolis of the nation. With the entrance of King Emmanuel and his officials into Rome, the last vestiges of the Pope's temporal power fled for ever, and with the new *régime* came a measure of civil and religious liberty to which the city and the country had been strangers for ages. The events which have since transpired are perfectly startling. Rome has been occupied by zealous, devoted Missionaries of the Wesleyan, Baptist, Waldensian, and other Protestant societies, evangelical places of worship are being erected or fitted up, and in the month of February, 1872, a public discussion was held in the city between some of the ministers and a select number of Romish priests on the question *whether the Apostle Peter was ever at Rome at all!!* Nothing but the special providence of God could have produced this wonderful change.

637.—Openings on the Continent of Europe.—The Roman Catholic kingdoms on the European Continent were as much opposed to Protestant Christianity as any Pagan country could be, so long as Popery held its sway over the minds of the people, unmolested by the advance of civil and religious liberty and the development of art and science. But in process of time, when more liberal views prevailed in other lands, it was found impossible to shut out the light from Spain, Portugal, and other countries. Political commotions also occurred, in the course of which thrones were sometimes overturned, and ancient dynasties shaken to their foundation. However painful some of the attendant circumstances of these revolutions might be at the time of their occurrence, they were ultimately overruled by Divine Providence for the breaking down of ancient barriers that stood in the way of the progress of His truth, and for preparing the way for the more extensive promulgation of the Gospel of Christ. If we look at the Continent of Europe now we see a great change in the aspect of affairs in reference to the Missionary enterprise. However bitterly opposed to evangelical truth the Romish priesthood may still be, the governments of Spain and Portugal profess to respect religious liberty, and to protect every form of Christian worship which is peacefully and quietly conducted. France also declares for entire equality of religious privileges among her subjects. The consequence is, that various Missionary agencies have begun to work; and as there is a growing desire among the people for religious instruction, we may reasonably hope, by the blessing of God upon the means employed, that a glorious harvest will be reaped in due time in a part of the world which has long been the scene of Popish darkness and superstition.

638. Unexpected Meeting.—When the Rev. Barnabas Shaw, one of the first Wesleyan Missionaries to South Africa was not allowed by the government authorities to exercise his ministry in Cape Town and neighbourhood, he resolved to wend his way into the interior of the country, where he might preach the Gospel to the poor destitute heathen without let or hindrance. Having procured a waggon and a span of oxen, with stores and other requisites, he set out with his heroic wife on his journey towards the distant region of Namaqualand. They left the Cape on the 6th of September, 1815, being accompanied

to their first encampment by a few Christian friends who commended them to God in prayer, and returned to their homes, trusting that the Missionary's way would be directed by the Lord. Mr. and Mrs. Shaw had pursued their toilsome journey for nearly a month, and had crossed the Elephant River without knowing where their lot would be cast in the wilderness, when, on the 4th of October, by a remarkable providence, they found an opening for a suitable sphere of labour. The devoted Missionary actually met with the chief of Little Namaqualand, accompanied by four of his men, on their way to Cape Town to seek for a Christian teacher, being aware of the advantages which other tribes had realised by the reception of the Gospel among them. Both parties halted for the night, the greatest part of which was spent in religious conversation, prayer, and praise, around the evening camp fire. Having heard the affecting story of these simple Africans, and being deeply impressed with the fact that the finger of God was pointing in the direction in which he ought to go, Mr. Shaw agreed to accompany the chief and his people to their mountain home in the interior, and to settle among them as their Missionary. The party of natives who had thus gone in search of a teacher, and who had thus so unexpectedly found one, immediately turned round and retraced their steps, that they might conduct the Missionary to the settlement of their tribe on Khamiesberg, rejoicing as those who have found great spoil. They reached their destination about three weeks afterwards, and great was the joy of the whole community when they saw their chief and his companions returning so quickly with a Missionary and his wife, who were willing to spend and be spent for their benefit. Mr. Shaw forthwith commenced his labours, and founded the first Wesleyan mission station in Southern Africa at a place called Lily Fountain, which, from that day to this, has been a centre of light and influence to all around. "In all thy ways acknowledge Him, and He shall direct thy steps."

639. Mysterious Voyage.—In the latter part of the year 1786 Dr. Coke, the Father of Methodist missions, embarked for America with three Missionaries, the Rev. Messrs. Hammett, Warrener, and Clarke, who were destined for the colony of Nova Scotia, where great spiritual destitution prevailed. They had scarcely got out to sea when the ship was overtaken with a succession of storms and adverse winds. After toiling week after week, without making much progress in the right direction, the vessel sprung a leak, and the captain pronounced it impossible to reach the American Continent, as the storm still raged, and the wind still continued contrary. After due deliberation it was decided to alter the course of the ship, to steer away before the wind towards the West Indies, and to enter the first available port for shelter and repairs. After a tedious passage of three months, the tempest-tossed bark entered the harbour of St. John's, Antigua, early on the morning of Christmas-day, and on going on shore and walking up the street, Dr. Coke and his companions met Mr. Baxter, a zealous local preacher, on his way to conduct a religious service with the poor negroes, in a chapel which he had built chiefly with his own hands, he being the only person in the island to whom they could look for religious instruction. This unexpected meeting was, to all concerned, a very happy one. The Missionaries accom-

panied Mr. Baxter to the chapel, where they united their hearts and their voices in sincere thanksgiving to God for His preserving goodness in the hour of danger, and for having brought them so mercifully, although so mysteriously, to a land where their services were so much required. Dr. Coke ascended the pulpit, and preached with his wonted energy and zeal to a large and attentive congregation. The loving heart of the zealous little Doctor overflowed with emotion as he surveyed the upturned faces of a thousand negroes anxiously listening to the word of life; and he no doubt felt as he had never done before the force of his own favourite text, "Ethiopia shall soon stretch out her hands unto God." On hearing of the numerous openings which presented themselves on every hand for the introduction of the Gospel among the poor negro slaves, Dr. Coke and his companions were deeply impressed with the conviction that they had been led by Divine Providence to this new and important sphere of labour. They immediately set out on a tour of observation. They visited in succession Dominica, St. Vincent's, Nevis, St. Christopher's, and St. Eustatius, and they everywhere found such a demand for Missionaries, that Messrs. Warrener, Hammett, and Clarke were at once stationed in Antigua, St. Christopher's, and St. Vincent's; whilst Dr. Coke embarked for America, promising, on his return to Europe, to do his best to send out additional Missionaries to enter the numerous openings which presented themselves. Thus commenced the Wesleyan Missions in the West Indies, which in their results have scarcely a parallel in the history of the Church since the days of the Apostles.

640. King Menelek's Letter.—The present King of Abyssinia, the great Menelek, has sent the following remarkable letter to Mr. Waldmeier, a Missionary, which, when viewed in the light of the past chequered history of Ethiopia, and of the prophecies of its future destiny, cannot fail to impress our minds with the wonderful workings of Divine Providence:—"To the name of Jesus Christ of Nazareth, King of kings and Lord of lords, the true light which will never be extinguished, the only King who will live eternally; to Him belong honour, power, and glory for ever and ever. Amen. This letter is sent from the King of kings, Menelek, of Ethiopia, to Mr. Waldmeier. How are you? God be praised, I am well. My kingdom and people prosper through the mercy of God. I received your letter, which gave me great pleasure. I will hear and accept your counsel, that the Gospel of Christ should be preached to the heathen nations, and I will never hinder you nor prevent you from preaching the Gospel. Two points in your letter especially gladden my heart. The first is that the Gospel of Christ should be preached to the heathen Galla nations; and the second is, that when you come you will bring me some good artisans to work for me. Now come quickly. I give you permission to preach the Gospel among the heathen, that they may be enlightened; and bring those men and buy some instruments for me. I have sent you for your journey 1,000 dols. Receive them from Messrs. Meyer and Bender, in Tigré, and send me word when you will come, that I may receive you. I send two copies of this letter—one by Fajoora and Aden, and the other by Adowa and Massow. Written in Shoa, in the city of Benwari, May 15th, 1871. When you come, come by the province of Tigoori. I have prepared the road; be not afraid."

641. Favourable position of India.—Adverting to the prospect of the evangelisation of the teeming millions of the East, the secretaries of the Wesleyan Missionary Society, in their report for 1871, put forth the following apposite statement:—"By the overruling Providence of God, India is in favourable circumstances for the reception of the Gospel. The many languages of that vast population have been thoroughly studied, and are now well understood. The ponderous literature of Hinduism has been examined throughout and rendered into English *in extenso*, or in summaries still more intelligible. The Holy Scriptures of the Old and New Testaments have been translated and printed and widely diffused among the population, accompanied by other works of very great value for educational purposes and general information. Colleges and schools, under the direction of learned and well-trained masters, have been widely established, and successful efforts have been made for the introduction and extension of an enlightened education among the female part of the population. Missionaries, male and female, are indefatigable, in public and in private, in inculcating the great truths of Christianity, and incessant prayer is offered by all the Churches of God that the gracious influence of the Holy Spirit may render all these means effective for the great object for which they are employed. The great question now arises, Will India know the day of her visitation? Will she turn from idols to the living God? Religious murders in every form have been suppressed by the strong hand of Government. Will the Hindus assist in their own emancipation from idolatry and sin? The Christian world waits with awe the solution of this question, affecting as it does the interests of at least two hundred millions of the human race. Meantime there is no reason for the relaxation of effort in this great work on the part of all the Churches of Christ."

642. Providential Supplies.—The Berlin Missionary Society has had a remarkable financial experience for some time past. During the first half of 1870 its receipts were very satisfactory, but during the last half of the year, by reason of the war between Prussia and France, they were seriously diminished. On the 1st of January, 1871, it was found that the ordinary income of the twelvemonth which had just closed had been but 47,079 thalers, or 21,164 thalers less than the income of 1869; and it was also found that in the absence of extraneous and extraordinary assistance there must be a debt of 10,000 thalers. But by a remarkable Providence the needed relief came from an unexpected quarter. In 1857 the well-known Griqua, Captain Cornelius Kok, conveyed to the Berlin Missionary Society three or four square miles of territory, lying on the Vaal River, South Africa, for the nominal sum of 500 thalers. His object seems to have been to aid the society, by means of this large tract of land, in extending their work among the Korannas. A part of it, however, was so barren and worthless that the Land Commissioners of the Orange Free State did not regard it as deserving the honour of being taxed; and yet, in this desolate region, diamonds were soon afterwards found, which enhanced the value of the land to an almost incredible extent. A multitude of adventurers hastened to the spot, anxious to enrich themselves with the new-found treasure; and, inasmuch as it was impossible to keep them away, the Missionaries asked that a certain per-centage of

the precious stones discovered upon their property should be given to them for the benefit of the Society. It was not easy to compass their object; for men who rush to gold fields and diamond fields are not always careful to respect the rights of others. But after much trouble and perplexity, 10,000 thalers were secured for the Society's funds before the end of 1870, just sufficient to enable the Committee at Berlin to report the treasury free from debt.

SUITABLE AGENTS PROVIDED.

643. Various kinds of Work.—In a field so wide as the world, and among nations, and peoples, and kindreds, and tongues, so numerous and diversified as those to whom the Gospel is sent, the work of the Christian Missionary must necessarily vary according to localities and circumstances. It is consequently necessary that he should, as far as possible, be adapted for his position. Among a rude and savage people like the Africans, Polynesians, and others, he must be prepared to submit to many inconveniences and discomforts. If needs be, he should be able to build his own house to shelter him from the wintry blast or the summer's heat, and with such help as he can command, to erect a sanctuary for the worship of the true and living God. For the subsistence of himself and family, whilst engaged in teaching the people the things belonging to their peace, the Missionary may have to till the ground and to teach the natives improved methods of cultivation, and the simple arts of civilised life. Again, when his lot is cast in countries where the natives are comparatively learned and accomplished, and where they are ardently attached to complicated and time-honoured systems of idolatry and superstition, as in India, China, and Japan, the servant of God must be a man of study and erudition. He will have to meet objections to Christianity of the most complex and diversified character, and he should therefore endeavour to become well acquainted with the various systems of heathen mythology with which he may be brought in contact. The work of reducing barbarous languages to a written form, and of translating the Scriptures into the vernacular tongue of the people among whom he labours, will often fall to the lot of the self-denying Missionary of the Cross, to say nothing of the difficulties arising from the natural depravity of the human heart, and the deeply-rooted prejudice against the truth, which generally characterises a degraded heathen people. In view of this work the Missionary may well inquire with the Apostle, "Who is sufficient for these things?" but to the inquiry he will receive the same blessed response, "Our sufficiency is of God."

644. Wisdom of God.—Whenever and wherever God has a work to be done, He is sure to raise up, call, and qualify suitable agents for its accomplishment. And the wonderful adaptation of these agents for their respective spheres of labour clearly illustrates, not only the fact that Divine Providence controls the affairs of the Church as well as of the world, but also the wisdom of that Providence. He whose high and holy prerogative alone it is to call and separate men for the work of the ministry, and who, at the original founding of His Church, appointed some Apostles, others prophets, teachers, helps, speakers

of tongues, or workers of miracles, knows what kind of talents each department of the work requires, and adapts his instrumentality accordingly. In no sphere of Christian labour is this more beautifully exemplified than in the Missionary enterprise. In view of the diversity of climates, peoples, languages, and other circumstances with which Missionaries have to do in foreign lands, we have often been struck with the remarkable adaptation of men to their respective positions, clearly demonstrating the providence, wisdom, and goodness of Him who "worketh all things after the counsel of His own will."

645. Paul the Apostle.—The first great Missionary to the heathen world of which we have any notice in history—Paul, the Apostle of the Gentiles—presents to our view a remarkable instance of providential adaptation to the work to which he was called. His sphere of labour was to be almost entirely among a pagan people, deeply involved in heathen darkness and idolatry, and yet many of them possessed a considerable amount of learning and philosophical refinement. That he might be able successfully to cope with opposers of Christianity of this class, and preach the Gospel effectually in Corinth and Athens, in the order of Divine Providence Paul received a liberal education at the feet of Gamaliel and other learned men. He was, moreover, endowed with a large measure of courage, energy, perseverance, and other noble qualities which admirably adapted him for that life of ministerial labour to which he devoted himself. Let any one read the toilsome Missionary journeys, the privations, and the sufferings of the heroic Paul as they are related in the Acts of the Apostles, and say whether he was not raised up by the special providence of God, and selected as a "chosen vessel to bear His name far hence among the Gentiles." Nothing but a deep conviction that he was doing the Lord's work could have sustained him amid the accumulated trials and sufferings which he was called to endure. When repelling the base accusations of his slanderers, what an epitome he gives of his sufferings and his triumphs! "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the Churches." (2 Cor. ii. 23—28.) The triumphs of Paul were not less remarkable. He could say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." (Acts xx. 24.)

646. John Wesley.—The whole life of the Rev. John Wesley was, to a large extent, of a Missionary character. At an early period of his eventful career he embarked for the colony of Georgia in America with an ardent desire to be employed in attempting to evangelise the

native Indians. When his wishes in this respect were overruled by Divine Providence, and his lot was again cast in his native country, he went forth through the length and breadth of the land in the true spirit of a Home Missionary, everywhere proclaiming a present, free, and full salvation, by faith in our Lord Jesus Christ. The results of his untiring labours, and those of his coadjutors, are matters of history, and will be the occasion of gratitude to countless thousands in time and in eternity. What we wish more especially to notice in this connection is the fact of Mr. Wesley's wonderful adaptation in the providence of God for the remarkable sphere of labour which he was called to fill. He appeared on the stage of action at an eventful period of the history of England. The Church and the kingdom were largely imbued with a spirit of infidelity and religious indifference; and the special mission of Wesley seems to have been to take the lead in a second reformation which had become absolutely necessary, if Great Britain was to be saved from the fate of continental nations. Whether we regard his learning, his zeal, his endowments as a preacher and writer, or his amazing endurance of body and mind amidst the accumulated labours of a long and chequered life, we are constrained to recognise in this great and good man a chosen instrument of Divine Providence to awaken a slumbering nation, to raise up a religious community which should, to a considerable extent, be the means of reviving other Churches, and to inaugurate a system of Missionary labour at home and abroad which should largely assist in preparing the way for the millennial reign of the Redeemer.

647. Wesley as a Missionary.—In their Report for the year 1853, the Society for the Propagation of the Gospel in Foreign Parts bear the following honourable testimony to the character of the Rev. John Wesley as a Missionary:—"It may surprise some to hear that the celebrated John Wesley received an appointment from the Society as its first Missionary to Georgia; and though he remained in America only two years, no one ever exhibited more zeal or greater devotion to his duties. His manner of life was remarkably plain and frugal. He was indefatigable in his ministrations; and as there were scattered settlements of French, Italians, and Germans within his mission, he officiated to those several congregations in their own tongues. No soldier of Christ was ever more ready to endure hardness than John Wesley, for he frequently slept on the ground, sometimes waded through swamps, or swam over rivers, and then travelled till his clothes were dry."

This statement is amply corroborated by Mr. Wesley's own journal, as the following brief extracts will show. Adverting to the 23rd of December, 1736, when he and some others in travelling lost their way, and after wading breast-high through a swamp, without food or fire, lay down on the bare ground to rest, he says, "The ground was as wet as our clothes, which (it being a sharp frost) were soon frozen together: however, I slept till six in the morning. There fell a heavy dew in the night, which covered us over as white as snow. Nor did any of us receive any hurt at all, but came home in the evening in perfect health." A few days afterwards he says, "We crossed the river in a small canoe, our horses swimming by the side of it. We made a fire on the bank, and notwithstanding the

rain, slept quietly till morning. The next day, after riding through the woods between thirty and forty miles, we made a good fire and cheerfully ended the old year." Under date of January 1st, 1737, he says, "Our provisions fell short, but having some dried bear's flesh, which we had reserved for such an occasion, we boiled it in the evening, and found it very wholesome, though not very agreeable food. Tuesday the 18th, at night, we had as sharp a frost as any I ever remember in England. We lay in a very small room, and had a fire all night; notwithstanding which, not only all the water in the room was frozen, but our ink too, which stood on the table almost close to the fireside."

648. Thomas Coke.—Just at the time that the mission of Methodism was beginning to extend its influence to foreign lands, and when a suitable person was required to take the superintendency of this department of the enterprise—the hands of its founder being full of labours and responsibilities in connection with the work in England, Scotland, and Ireland—Dr. Coke was raised up, and, by the providence of God, called into the field to meet the emergency. He was eminently adapted for the post which he was destined to fill, and it is believed that there never was a man since the days of the Apostles more thoroughly imbued with the Missionary spirit than this devoted servant of Christ. He was the principal instrument in the hands of the Great Head of the Church in planting the Gospel and forming mission stations in most of the islands of the West Indies and in many parts of the continent of America. Eighteen times did the zealous doctor cross the Atlantic in this service, and his movements were so rapid and his labours so herculean, that we trace with feelings of astonishment the amount of work which he went through. At one time, we see him mingling with his ministerial brethren in his native land, and manifesting the most laudable zeal in the extension of the work of God at home. Again we behold him with amazing rapidity visiting Wales, Scotland, Ireland, and the Norman Isles, everywhere sowing or watering the good seed of the kingdom of God; whilst at the same time he pleads the cause of the oppressed Negro slaves in the West Indies, and begs from door to door for means to support his beloved missions in foreign lands. Again we observe him, with a band of devoted Missionary volunteers, crossing the Atlantic Ocean, calling at Barbadoes, St. Vincent's, Dominica, Nevis, Antigua, St. Kitt's, St. Eustatius, and Jamaica, placing his men where they appeared to be most required, and at the same time everywhere proclaiming the good news of salvation and counselling and comforting his brethren as their circumstances demanded. Then he moves onward almost with the rapidity of an eagle in its flight, bounding over the ocean waves to the American continent; crossing mountains, rivers, swamps, and forests in the prosecution of his important duties as one of the General Superintendents of the Methodist Episcopal Church, till he finds his way to England again, to repeat from year to year the same wonderful process of evangelical labour. When Dr. Coke had continued to labour in this way for nearly thirty years, and when most men would have thought of indulging in a little repose, he conceived the grand idea of a Methodist mission to India. He entered upon it with characteristic zeal and earnestness, but before he reached the shores of Ceylon, on the 3rd of May, 1814, he

was suddenly called to rest from his labours, and his remains were interred in the wide Indian Ocean, his sepulchre being a fit emblem of his boundless zeal and love for all nations.

649. George Whitefield. — The advent of the Rev. George Whitefield was almost simultaneous with that of Wesley, and for many years they were fast friends, and, to a considerable extent, fellow-labourers in the Lord's vineyard. At length, however, a difference of doctrinal views led to their separation, and henceforth each adopted a separate and independent sphere of action. That of Whitefield was very wide in its range, and somewhat eccentric in its course; but he was specially qualified and providentially adapted for his work. "He was born an orator. The qualities of the orator made up his whole genius; they were the first mental manifestations of his childhood, but were pent up in his heart a magazine of energies, until kindled by the influence of religion, when they broke forth like the fires of a volcano. He was a man of boundless soul. He was a host of generous sympathies, and every sympathy in him was a passion. This was the secret of his eloquence." Whitefield's whole Christian course showed the prevalence of mighty feelings, and with an energy and pathos, a power and unction, never surpassed and seldom if ever equalled, for thirty years he proclaimed the glad tidings of salvation in America, England, Scotland, and Wales; and it is believed that tens of thousands were brought to God through his instrumentality. Although Whitefield did not gather his converts into societies and pastor them after the manner of Wesley and some others, his labours made a profound impression at the time, and his memory will be held in grateful remembrance through all succeeding generations by his admirers. His labours gave a powerful impetus to Presbyterianism in America, and prepared the way for the organisation of Calvinistic Methodism in the principality of Wales, where his character and labours are still held in affectionate esteem.

650. Howell Harris.—Although Howell Harris was never engaged in the foreign work, he was as thorough a Missionary in his native Principality as any man who ever preached the Gospel to a dark and neglected population. His first efforts to evangelise his ignorant and degraded fellow-countrymen, by preaching in their cottages and in the open air, were crowned with the Divine blessing, and in the course of a few months, he formed several religious societies among them, thus affording another of those providential coincidences which mark the religious history of the times. Thirty of these organisations were sustained and superintended by him at the time of Whitefield's arrival in Wales, and in three years more they numbered three hundred. Mr. Harris lived and died a nominal Churchman, but he received little sympathy from the established clergy, and until the visits of the founders of Methodism, he pursued his evangelical labours almost alone, apparently without anticipating that they would result in a wide-spread evangelical dissent. But so it was. In 1715 there were only thirty Dissenting chapels in the Principality, but in 1810 they numbered nearly a thousand. They have since increased to more than two thousand, there being now a Methodist chapel to every three square miles of territory, and a general regard for religious ordinances not surpassed in any country.

The wonderful increase and rapid spread of Calvinistic Methodism was largely owing to the unwearied labours of Howell Harris, whose efforts and influence in Wales were similar to those of Wesley and Whitefield in England. They, moreover, led the way to the organisation of the Welsh Calvinistic Methodist Missionary Society, an institution which has taken a noble part in foreign evangelistic work on the continent of Europe, in India, and in other countries, and which bids fair to maintain its important and respectable position among the numerous Missionary societies of the present age.

651. Tiyo Soga.—Among the host of native Missionaries raised up in foreign lands to take a part in the diffusion of the Gospel among their fellow-countrymen, no one has been more eminent for ability and adaptation for usefulness than the Rev. Tiyo Soga, a noted Kaffir evangelist, whose history is full of interest. He was born at the Chumie Mission Station in 1829. Of his parents his mother only was a Christian; but, by the blessing of God upon her humble efforts, young Soga's mind was early brought under Divine influence, and he was noticed by the Missionaries as one likely to be made useful to his degraded fellow-men. With a view to this he was trained and instructed first at the common mission school at the Chumie, afterwards at the Lovedale Training Academy, and finally at the Glasgow University in Scotland. The young foreigner not only made creditable progress in learning, but by his genuine simplicity and transparency of character, he endeared himself to all with whom he came in contact. In 1856, when he had completed his studies, he was singled out by his fellow-students and presented with a testimonial and an address, such as no other student had ever received, and that not because he was a Kaffir, but because he was worthy of it. Shortly afterwards he was licensed to preach by the Presbytery of Glasgow, and commenced at once to exercise those talents with which the great Head of the Church had so richly endowed him. Having been ordained to the full work of the ministry in 1857, Mr. Soga returned to his native land. He arrived in South Africa at a time when everything connected with mission-work was in confusion in consequence of the late Kaffir war, and he was singularly adapted for the work of reorganisation, which was required. He planted himself at the Mgwali as the Missionary to his tribe, and soon succeeded in rebuilding the mission premises, and in restoring everything to order. At this station he spent ten years in earnest labour for the conversion and elevation of his countrymen, itinerating far and near throughout the Gaika district, faithfully preaching at heathen kraals the glorious Gospel of the blessed God with the most gratifying results. A new station being then proposed for Kreli's country, Mr. Soga was unanimously invited by his brethren to go forth as the pioneer evangelist to that centre of heathenism, because of his peculiar adaptation for the work. When, after several years of useful labour at this place, his health and constitution began to give way, his brethren would gladly have relieved him from pulpit and pastoral work, that he might devote his entire attention, as strength would permit, to the translation of the Scriptures and other works into the Kaffir tongue, for which he was admirably qualified, but the zealous Missionary absolutely declined to be relieved, and continued to preach with all his might, whilst at the same time he pursued, as he had opportunity, his

literary studies. After years of careful toil he finished a beautiful translation of the *Pilgrim's Progress*, which has been greatly admired by competent judges. He also composed several charming Kaffir hymns, which will help to keep his memory green in the hearts and minds of his grateful countrymen. Having been much exposed while on a journey to place a native evangelist amongst the warlike tribe of Mapassa, in the latter part of June, 1871, Mr. Soga was seized with an illness which terminated his useful life in the course of a few weeks. On hearing of the attack, his friend, the Rev. Mr. Longden, of the Wesleyan Missionary Society, hastened to the side of his dying bed to console him in the trying hour, and was favoured to see him pass away peacefully to his eternal rest. Among his last utterances were these impressive words: "The will of the Lord be done. His will is best. Weep not for me, for I am leaning with my whole strength on Jesus Christ."

652. Papehia.—Among the first fruits of the mission to Tahiti in the South Seas, after a long night of waiting, which severely tried the faith of the Missionaries, there were several native converts who were called of God to preach the Gospel to their fellow-countrymen, and to carry the glad tidings of salvation to the regions beyond. The most prominent of these was a man named Papehia, who seemed specially adapted by Divine Providence for the work, and who became one of Mr. Williams's most courageous pioneers at an early period. When it was decided to make an attempt to introduce the Gospel to Raratonga, a place noted for its heathen darkness and cruelty, Papehia was one of the native teachers selected for the enterprise, and faithfully did he perform the duties assigned him. It was some time before the island could be found, but when it was discovered, Papehia, with one or two more, nobly ventured on shore with a message of peace for the inhabitants. It was evening when they landed, and during the night much anxiety was felt by all on board the mission ship for the safety of the native teachers, as they listened with bated breath to the noise of revelling and tumult which was taking place on shore. Early in the morning Papehia and his companions returned to the vessel. The first enquiry of the Missionaries was, "Can you remain on the island to teach the people?" "Alas!" they replied, "these people are the fiercest savages we have ever known. The Tahitians were bad, but these are much worse." Pointing to bruises they had received, and exhibiting their torn garments, they continued, "We have spent a fearful night, and but for Tapaéru (a Raratongan woman who had accompanied them from Tahiti) we should not have been alive this morning." It was felt to be a trying hour, but just at the moment when it was being decided that the island must be left unoccupied, Papehia came forward, and nobly offered to be left to attempt the work of evangelising the people alone. "Whether the savages spare me or kill me," said the intrepid teacher, "I will land among them. '*Ko Jehovah toku tiaki, Tei roto au i tona rima*,' 'The Lord is my Shepherd, I am in His hand.'" Simply clothing himself in a shirt and a few yards of calico as a wrapper, and tying in a handkerchief Tahitian portions of the Holy Scriptures, he committed himself to the waves. On the reef there stood a number of warriors; they looked with proud anger and disdain on the humble servant of Christ as he approached

the shore, and, with their spears poised, seemed disposed to hurl them at him. But they were providentially restrained, and Papehia landed in the midst of the wild heathen population of Raratonga the first Christian teacher. It would be pleasant, if space permitted, to follow this noble hero of the Cross in his course of future toil and suffering. It must suffice, however, to say, that from the day that he landed in Raratonga, Papehia gave himself fully to his work, and was wonderfully preserved and blessed in his labours. The people soon gathered around him and listened to his message with a readiness he scarcely expected. The work of destroying the idols speedily commenced, and a goodly number bowed the knee to Jehovah. Within fifteen months of Papehia's landing, the people built a Christian sanctuary 300 feet long, and when the Revs. Messrs. Williams and Pitman arrived at Raratonga four years afterwards, they found a work prepared to their hands through the instrumentality of this devoted native teacher which, for depth and extent, far exceeded their most sanguine expectations. The subsequent career of Papehia was in beautiful harmony with this good beginning, and he proved himself to be a chosen vessel of the Lord to carry His name far hence among the heathen.

653. Teava.—Among the early converts to the faith of the Gospel at Raratonga, as the result of the zealous labours of Papehia, the first native Missionary to that island, Teava is deserving of honourable mention. He appears to have been specially raised up, by the providence of God, for future usefulness as a pioneer evangelist in the South Sea Islands. In making known his desire to go as a Christian teacher to Samoa, he wrote: — "My desire to fulfil Christ's command is very great: He said to His disciples, 'Go ye into all the world and preach the Gospel to every creature.' My heart is compassionating the heathen, who know not the salvation which God has provided for the world. Let me go to them. Why is the delay? May God direct us: my desire for the work is great." His desire was at length fulfilled. He was taken to Samoa, and landed among its heathen people with a full determination to spend and be spent for their spiritual welfare. He soon gained a position at Monono, and proved to be a most intelligent and consistent pioneer to the European Missionaries who were afterwards stationed there. He, moreover, rendered important service for several years by aiding in the translating of the Scriptures and other books, as well as by teaching in the schools and in the general work of the mission.

A prayer of this excellent native teacher has been recorded which he offered on board a ship on his passage to Samoa, an extract from which may serve to illustrate his character and devotion. "If we fly to heaven," he said, "there, O God, we shall find Thee; if we dwell upon land, Thou art there also; if we sail on the sea, Thou art here: this affords us comfort, so that we sail upon the ocean without fear, because Thou, O God, art in our ship. The king of our bodies has his subjects, to whom he issues his orders; but if he himself goes with them, his presence stimulates their zeal—they work with energy, they do it readily and they do it well. O Lord, Thou art the King of our spirits; Thou hast issued orders to Thy subjects to do a great work. Thou hast commanded them to preach the Gospel to every creature. We are going on that errand now; let Thy presence go with us to quicken us, and

enable us to persevere in the great work until we die. Thou hast said that Thy presence shall go with Thy people even to the end of the world. Fulfil, O Lord, to us this cheering promise. I see, O Lord, a compass in this vessel, by which the seamen steer the right course, that we may escape destruction and danger. Be to us, O Lord, as the compass, our guide and our Saviour!" Such was the prayer of a man who only nine years previous to its utterance was one of the heathen inhabitants of Raratonga! Teava lived for many years after this, and was favoured to do good service for the Master whom he loved so well.

654. Tairi.—The native teacher named Tairi was born at Raratonga, just about the time that the Gospel was introduced into that island. His father was a great *mataiapo*, or independent landholder in one of the largest districts, and the son of a warrior who had gained pre-eminence in deeds of cruelty and blood. Tairi's father was one of the first of his tribe who gave attention to Christian instruction, and who publicly professed that he had received "the Word of Jehovah as his guide and portion." Tairi himself was among the group of heathen children who first attended the Christian schools established at Raratonga by the devoted Papehia, and there, in 1832, he received from Mr. Williams his first book. He gave heed to instruction, made good progress in reading, writing, arithmetic, and geography, as well as in religious knowledge, and was soon distinguished among his companions as a thoughtful, pious youth. At the age of eighteen he made an open profession of his attachment to Jesus by uniting himself in church fellowship with His people; and henceforth he gave his time and talents and influence, with constancy and zeal, to the work of instructing his fellow-countrymen. Three years after joining the Church, he was set apart as an Assistant-Missionary to Maretu, the native pastor who had charge of Mangaia. For two years he filled this office with ability and success. On the appointment of an English Missionary to Mangaia, Tairi returned to Raratonga to pursue his theological studies preparatory to his entering upon the full work of the Christian ministry. On the departure of the Rev. W. Gill in the mission-ship for the New Hebrides and Loyalty groups, Tairi and his wife expressed their desire to accompany him, but did not fully disclose their purposes and feelings with reference to Missionary work until the vessel reached the island of Faté, where Ngos, the chief, requested a teacher for his tribe. It was then that Tairi stated to Mr. Gill that he and his wife had been earnestly praying to God to open to them some field of Missionary labour in a heathen land, and that they had made up their minds not to return to Raratonga, but to give themselves wholly to the work of the Lord. Tairi and his heroic partner were accordingly placed with Ngos and his people, and soon succeeded in getting together a congregation on the Sabbath-day, and in establishing schools for the instruction of the rising generation. But before these new influences had gained sufficient power to subdue the old habits of the people, and to work that change which they were calculated to effect, Tairi was taken ill of ague and fever, his strength failed, he gradually grew worse, and died in the faith and hope of the Gospel. His last words were, "Not my will, O God, but Thine be done," soon after uttering which his re-

deemed spirit escaped away from earth to be for ever with the Lord.

655. Paoo.—The devoted native teacher named Paóo was born at Aitutaki, one of the Caledonian group of islands in the South Seas. He was brought under the influence of religion in early life, soon after the introduction of Christianity to his native land. For some time he remained under instruction, and in 1841 he sailed in the mission-ship as a teacher. His first station was at the island of Maré, but he was afterwards removed to Lîfu. At both places he was kindly received by the people, who gave marked attention to his instructions. Unhappily, however, his work among the natives was for some time seriously hindered by the immoral conduct of a degenerate white man who had abandoned the ship on board of which he was a sailor, and taken up his abode at Lîfu, where he had adopted all the vile practices of the heathen. He also suffered much from the defection and backsliding of his fellow-teacher, who fell into sin at the time his services were urgently required. Thus early, Paóo had peculiar trials to pass through in the prosecution of his first labours at Lîfu, yet he proved himself a consistent and hard-working Christian man. In 1846, the Rev. W. Gill visited Lîfu, and was favourably impressed with the result of Paóo's five years' residence and labour in the island. The Englishman, through ill health, had left the country, and the apostate teacher had returned home; the station had been reinforced, and the progress gained was in advance of that on any other island of the Loyalty group. A large building had, moreover, been erected, in which a goodly number of natives met every morning for religious instruction, several of whom were sufficiently advanced to take part, by reading and prayer, in the services of the Sabbath. The devoted Paóo was favoured to labour for many years in Lîfu with a pleasing measure of success. A commodious stone chapel was ultimately erected on the very place where Satan's seat had been. It was 100 feet long, and 40 feet wide, and was well furnished with seats, pulpit, reading-desk, doors, and Venetian blinds, all of native workmanship. There were 300 persons united in select classes whose lives were in outward conformity to the requirements of Christianity. The call for European Missionaries now became loud and imperative. Paóo thus appealed on the subject, "Brethren, is your compassion for this people come to an end? We have now *eleven* villages where the people wait to be taught the Word of God. My heart is grieved continually at our want of means to supply them. O ye brethren who are being instructed for the work of the Lord, come to our help! Cease not to *pray* for us, but come also. Oh come to our help!"

"IN PERILS IN THE SEA."

656. The Dangers of the Deep.—In common with other voyagers, Christian Missionaries and their families are frequently exposed to the dangers of the deep while crossing the sea to distant heathen lands, and in travelling from place to place in the discharge of their important duties. It is matter of sincere gratitude, however, that through the ever watchful care of Divine Providence they have been so signally preserved for many years amid the numerous

perils attending their high vocation. Occasionally, however, at long intervals, God has seen fit, in His infinite wisdom, to visit His Church with painful and afflictive bereavements for the trial of the faith of His people, and perhaps to teach them the duty of being more earnest in prayer for the protection and preservation of the Missionaries when "in perils in the sea." Perhaps the most graphic and touching description of a storm at sea, and of its attendant circumstances and the emotions which it inspires, is that given by David in the 107th Psalm: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep. For He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

657. Shipwreck of St. Paul.—The earliest record we have of the shipwreck of a faithful Missionary of the Cross is that of Paul, the Apostle of the Gentiles. He had succeeded in planting the Gospel of Christ in many lands, and in the course of his untiring labours he had encountered much opposition. When teased and harassed almost beyond endurance, on the occasion of his protracted examination before Festus at Cæsarea, he was constrained to avail himself of the privilege of a Roman citizen by appealing unto Cæsar, which resulted in his being taken as a prisoner to Rome. On his voyage to the imperial city the Apostle and all on board were wrecked under circumstances which clearly show the superintending providence of God in matters pertaining to the advancement of His kingdom among men. They were overtaken by one of those fearful storms or hurricanes so common in the Mediterranean, formerly called Euroclydon. The sky was densely beclouded—neither sun nor moon appeared for several days, and to lighten the ship both cargo and tackling were thrown overboard. After thirteen days of perplexity and distress, the depth of water, as indicated by soundings, having decreased from twenty to fifteen fathoms, the mariners suspected, about midnight, that they were approaching land, and were alarmed by the fear of being dashed to pieces upon the rocks. "They cast four anchors out of the stern and wished for the day." They then formed the scheme of escaping on shore by the small boat; but Paul prevented them, by declaring to the centurion that their continuance in the ship was necessary to the safety of the whole party. As the day dawned, the Apostle having had a vision from the Almighty, assured his fellow voyagers of the safety of all on board, if they would adopt the means which he recommended, and encouraged them, by his exhortation and example, to partake of refreshment and to trust in God. "And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves

unto the sea, and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground: and the fore part stuck fast, and remained immovable, but the hinder part was broken by the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim should cast themselves first into the sea and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land." (Acts xxvii. 39—44.) Thus was Paul providentially rescued from the dangers of the deep, that he might show forth the power of God in the island of Malta, on which they were cast, and bear his testimony at Rome also, to which place he ultimately proceeded in the *Castor and Pollux*. The writer once read the account of Paul's shipwreck in the hearing of an infidel captain with whom he sailed, and who became so much interested and excited, that he asked what book he was reading from, and declared that the way in which the ship was treated on the occasion was the very best course that could have been taken under the circumstances.

658. John Wesley overboard.—One one occasion, during his sojourn in America, Mr. Wesley had a narrow escape from drowning, concerning which he made the following entry in his journal:—"About four in the afternoon I set out for Frederica in a flat-bottomed barge. The next evening we anchored near Skidoway Island, where the water, at flood, was twelve or fourteen feet deep. I wrapped myself up from head to foot in a large cloak, to keep off the sand-flies, and lay down on the quarter-deck. Between one and two I awoke under water, being so fast asleep that I did not know where I was until my mouth was full of it. Having left my cloak, I know not how, upon the deck, I swam round to the other side of the barge, where a boat was tied, and climbed up by a rope without any hurt more than wetting my clothes." And then he piously ejaculates:—"Thou art the God of whom cometh salvation: Thou art the Lord by whom we escape death." The troubles and discomforts of the journey did not end here. During the whole of the following week the frail bark was tossed about with contrary winds, and she was at one time exposed to considerable danger by a fearful thunderstorm attended by thunder and lightning; but in the midst of all the faithful servant of God was preserved by His special providence, and on reaching Frederica, he preached with his wonted zeal and earnestness.

659. Preservation of Two Missionaries.—In a letter to Dr. Coke, dated Dominica, March 29, 1811, the Rev. G. Johnston gives the following account of the providential preservation of himself and another Missionary from shipwreck when returning to their respective stations in the West Indies from the Wesleyan District Meeting:—"Brother Pattison and I were in imminent danger on our way home from Antigua. We left that island on a Saturday morning lately, and at sunrise the morning following the vessel sprung a leak. We were then in sight of Dominica, and from that time till near twelve o'clock we expected to go to the bottom every moment. The pump and the bucket were kept going, and we exerted ourselves to

the utmost for the preservation of our lives. But all our exertions would have been to no purpose had not the leak been in part stopped by about a handful of sea-weeds. We made for the first land to which the wind would carry us, and landed within two miles of Prince Rupert's. There we obtained assistance to clear the vessel of water and find out the leak. When the captain pulled the sea-weed out of the leak, the water sprung as high as the deck. We felt, during the time of danger, resignation to the Divine will, and committed ourselves without fear to His care 'whom winds and seas obey.' While Mr. Pattison and I were employed at the pump or bucket, Mrs. Johnston and Miss Pattison were engaged in prayer; and though the latter is but nine years of age, she behaved like a Christian of deep experience who is lifted above the fear of death by the hope of heaven."

660. Escape from Pirates.—Several years ago a party of Moravian Missionaries were on their way to the island of St. Thomas in the West Indies, in a ship called the *Britannia*, when they experienced a very remarkable deliverance from danger in answer to prayer. They had proceeded some distance on their voyage when, one day, they observed a pirate-ship bearing down towards them. It came nearer and nearer, and the captain judged it best to put the ship in a state of defence, so he arranged his men and prepared to resist to the utmost. The sailors promptly obeyed the orders of the captain; but the Missionaries thought it best to betake themselves to prayer. They therefore went down into the cabin, and, heedless of what was going on upon deck, they poured out their souls in earnest supplication to the Almighty, calling to mind the words of the Apostle, "If God be for us who can be against us." The pirate-ship approached till it came within gun-shot of the *Britannia*, and then, from the cannon ranged along its deck, began to pour out a heavy fire. They also got ready their grappling irons, evidently intending to come on board to do their work of destruction. The moment the pirate threw their grappling irons across towards the *Britannia*, their own ship was tossed violently by the waves, and the men who held the ropes were thrown headlong into the sea. Vexed with this disaster, the pirate captain sent others who shared the same fate. Seeing he could not succeed in this manner, he fired his guns, but, strange to say, the balls missed the *Britannia* and fell harmlessly into the sea. The smoke of the frequent discharges was very dense, and hung about the vessels for some minutes, hiding them from each other's view. At last a sudden gust of wind cleared it away, and, to the amazement of the pirate-captain, the *Britannia* was seen at a distance, with all her sails set, and speeding swiftly away from the attack! The pirates gave up the chase as hopeless, feeling perfectly confounded with their want of success. The Missionaries regarded this deliverance as a direct answer to prayer, but the sequel was even more remarkable than the incident itself.

Five years afterwards, during which the Missionaries had been faithfully preaching the Gospel in St. Thomas', they and the other brethren on the island were assembled together to celebrate the anniversary of their escape from the pirates. As they sat together, word was brought that a stranger wished to speak to them, and, at their permission, a tall man entered, with fine bold features and a pleasant ex-

pression of face. He inquired if they were the missionaries who came to the island in the *Britannia* five years before. "We are," replied the brother whom he more particularly addressed. "And you were attacked upon the sea by pirates?" "Exactly; but why are these questions proposed?" "Because," answered the stranger, "I am the captain who commanded the pirate-ship which attacked you, and the miraculous way in which your vessel escaped was the cause of my own salvation from the power of sin through faith in Christ." The stranger then proceeded to relate how, on making inquiry, he was led to the conclusion that it was through the prayers of the Missionaries that the *Britannia* escaped, and was consequently induced to attend a place of worship, where he was convinced of sin and ultimately converted from the error of his ways. "And thus," said he, in conclusion, "from a pirate-captain I am become a poor sinner, justified by the grace and mercy of Christ, and my hope has been that I might some day be able to find you, and relate to you my miraculous conversion. This joy is granted to me to-day."

661. Danger from Sharks.—When on his passage to Nova Scotia, as a Wesleyan Missionary, in the year 1800, the Rev. Joshua Marsden met with numerous adventures, concerning one of which he gives the following account:—"A little after this a circumstance occurred which but for the guardian care of a watchful Providence might have proved fatal to several of the Missionaries as well as myself. One day, the weather being very fine and the sea calm, the captain proposed that we should take a bath and swim alongside the ship. For this purpose he let down a stage, requesting the mate at the same time to take the boat some distance from the vessel, to ascertain whether a current was not carrying us to the eastward. Meanwhile several of us launched into the mighty deep, and were swimming alongside and near the ship till the mate, who was some distance off, and had his line down, called out with all his might, urging all who were in the sea to get on board the vessel as quickly as possible, for he had seen two large sharks near his boat and in dangerous proximity to our bathing place. We made haste to escape, and were thus, by the good Providence of God and a singular coincidence of circumstances, saved from a terrible and untimely death. Had not the boat left the vessel, we might all have been destroyed; had she gone a little later, the danger would have been equally great; had she returned before we went into the water, the sharks might have come back with her, and would have darted on their prey. He that has no eyes to see the Providence of God in such an event, no heart to feel grateful for such a deliverance, no wisdom to record the Divine interposition, is utterly devoid of Christian perception and gratitude."

662. Shipwreck of Messrs. Fowler and Goy.—The Rev. James Fowler, with Mrs. Fowler, having received an appointment to the island of Nevis in the West Indies, and the Rev. William D. Goy having been requested by the Wesleyan Missionary Committee in London to supply a vacancy in Dominica, they embarked together at Bristol for their respective destinations in the ship *Eliza*, on the 11th of February, 1818. For a short time the weather was fine, and the wind favourable, which led them to anticipate a safe and pleasant passage across the

Atlantic; but on Friday the 13th, a foul wind sprung up, which towards evening increased to a heavy gale, and the vessel laboured and pitched fearfully. The top-gallant mast was now taken down as a precautionary measure, and everything on board made as tight and snug as possible. On the following day they spoke the cutter *Ranger*, from the Mediterranean, bound for Bristol; and the wind having moderated somewhat, they were pleased with the thought that the *Eliza* would be reported "All well," at the port they had so recently left. On Sunday, the 15th, Mr. Goy read prayers in the cabin, and preached on the main deck; after which the Missionaries conversed with the sailors as they had opportunity, and distributed religious tracts and copies of the Scriptures among those who could read.

During the whole of the following week the *Eliza* encountered a succession of terrific gales; and the captain declared that he had never experienced worse weather during the whole period of his seafaring life. All on board were now apprehensive of danger; and the Missionaries were constant and earnest at the Throne of Grace for the protection and blessing of the Almighty. Being now driven back by the contrary winds which had been blowing for several days, they were expecting to enter the mouth of the English Channel, and hoped to be able to put into Falmouth or some other harbour of refuge for repairs, the caboose having been carried away, and other damage done to the ship. On Sunday, the 1st of March, Mr. Fowler being unwell, Mr. Goy again preached, notwithstanding the tempestuous state of the weather, and a good impression appeared to be made on the minds of his hearers. The wind was still unfavourable and very violent during the whole of the following week, and the ship was unable to make for the intended port, in consequence of the rudder having been completely carried away, so that she was now entirely at the mercy of the winds and the waves without any power to steer.

Early on Sunday morning, the 8th, they saw an English brig, and made signals of distress with the hope of obtaining assistance. She bore up within speaking distance; and the captain of the *Eliza* asked the commander to take her in tow, or, at least, lay by her for awhile. She did so for about half an hour, after which she made sail, and steered away as the gale began to increase. The minds of all on board the crippled ship were greatly distressed when they were thus deserted, and left in such a helpless condition. All hands now set to work to try to make a temporary rudder; but when it was completed, the storm continued so high, it was found impossible to fix it in its place. On the evening of this memorable Sabbath Mr. Goy again preached, and the mission party united in receiving the Sacrament of the Lord's Supper, in which solemn service they were joined by the captain and two or three other passengers, all feeling that it might be the last time they would be favoured with such a privilege. The night was spent in anxious watching, meditation, and prayer, apprehending that they might any hour be cast away on the rocky coast of France, and perish in the waves. All day on Monday the vessel continued to drive to leeward, the wind still being tempestuous, and no means being available to control her course. Guns were now fired as signals of distress, and the flag was hoisted with the union downwards, to attract the notice of any vessel which might chance to be passing as the day dawned. At the

same time the mizen-mast was cut away, with a view to ease the anchor when it might be prudent to let it go. While all was noise and confusion on deck, the Missionaries were engaged below in fervent, faithful prayer to their Great Deliverer; and they did not pray in vain, for about half-past seven a.m., the ship was driven into a bay, where they were enabled to cast anchor with the hope of holding their ground, till assistance might come to them. Shortly afterwards they saw three small boats coming to their aid. They were all landed in safety, although the vessel became a perfect wreck. They now found that they were on the coast of France, about twelve miles west of the Isle of Bass, and not far from the town of Plouescat, which the shipwrecked passengers reached the next morning. Having recovered a portion of their baggage from the wreck, the mission party embarked for Plymouth by the first opportunity, where they arrived in safety, but in a state of great exhaustion, on the 19th, after having been tossed on the tempestuous ocean for more than a month. They ultimately reached London on the 1st of April, truly thankful to God for His preserving goodness, and for their providential deliverance from a watery grave. Both of these devoted men of God were permitted to do good service in the cause of Christ, Mr. Goy in the West Indies and in England, and Mr. Fowler in his native land, and both died in peace in a good old age a few years ago, honoured and beloved by all who knew them.

663. Burning of the Tanjore.—In the year 1820, the Rev. Messrs. Mowat and Hoole embarked as Missionaries for India on board a fine ship called the *Tanjore*. They were favoured with a good captain, agreeable company, and a favourable passage; and everything was prosperous and pleasant till they arrived within a few days' sail of Madras, the port to which they were bound. On Wednesday, the 6th of September, after they had landed some passengers at Batticaloa, in Ceylon, they again stood out to sea, and made for Madras. The day had been very hot, and in the evening a heavy storm of thunder and lightning came on; the rain soon came down in torrents, and drove every one down below for shelter. Mr. Hoole sat in the cuddy till past eight o'clock, watching the storm, when there came a flash of lightning which seemed to set the whole sky in a blaze. One of the passengers who was reading by the glare was thrown down, and two of the seamen were killed in a moment. The lightning had struck the ship, and then there was the cry, "Fire in the hold! Fire below!" The cargo had taken fire. In a moment all hands were on deck; buckets were supplied in abundance; the pumps were worked, and all hands helped to put out the fire. When the hatches were taken off to pour water into the hold, flames and clouds of smoke came out as from a furnace. It was soon found that all exertion was vain, and that the vessel must perish.

A rush was now made for the boats; but, as the long-boat had already taken fire, there were only two—the yawl and the gig—that were available. It was doubtful whether these would contain all the passengers and the crew of the burning ship; but after they had been launched with some difficulty, they all managed to get in, and, half-clothed as they were, and without bread or water, they made their escape. For some time it was found difficult to keep the boats out of the

way of the burning ship, as it seemed to pursue them, driven by the tempest, like a thing of life. Before midnight, however, they saw the masts fall overboard, and soon afterwards, the ship being burned to the water's edge, the blazing mass of wreck was quenched in darkness, and the beautiful *Tanjore* had perished.

When the light of the following morning dawned upon the shipwrecked Missionaries and their companions, every eye was intently fixed upon different points of the horizon to see if there was any prospect of a friendly sail coming to their assistance. At length they providentially fell in with a dhoney, or native vessel, which kindly took them on board, and on the following day they were safely landed at Trincomalee, where they met with a kind reception from the Missionaries and others resident there, who did all in their power to alleviate their sufferings. When they had refreshed themselves and rested for awhile. Messrs. Mowat and Hoole proceeded to Madras, and entered upon the work to which they were designated in the true Missionary spirit, ever cherishing a grateful remembrance of the kind and gracious providence of God, by which their lives were so mercifully preserved on the occasion of the burning of the *Tanjore*.

664. Shipwreck of Messrs. Marsden and Leigh.—On the return of the Rev. Samuel Marsden to New South Wales, after one of his visits to New Zealand, he kindly invited Mr. and Mrs. Leigh, of the Wesleyan Missionary Society, to accompany him, as from the failure of health they needed a change. They embarked on board the *Brompton* at the Bay of Islands, on the 6th of September, 1823. Soon after the ship got under weigh, an easterly wind sprung up and baffled all the efforts of the captain and seamen to clear the bay. While tacking, in the hope of working the vessel out of danger, she "missed stays," and struck upon a sunken rock with such violence that a portion of the rock penetrated her bottom. She began to sink immediately. "Let the boat be manned," cried the captain; "and let the officer in charge take on board the Rev. Samuel Marsden and the Rev. Mr. and Mrs. Leigh, land them upon the nearest island, and hasten back to assist the ship." In two minutes the mission party were seated in the boat; but the tempest had become so furious that there was but a faint prospect of their reaching the shore alive. Putting their trust in God, they committed themselves to the elements, and steered away from the sinking ship. After sailing about four miles, they discovered land arising to view through the mist that hung over it. The boat was run through the foaming surge, and they landed in safety. The boat immediately returned to the wreck; and when all hands had been taken off, the captain steered direct for New Zealand, judging that the best course to take; and the *Brompton* went to pieces and disappeared beneath the waves soon after they left her.

In the meantime the shipwrecked Missionaries on the desolate island on which they had been cast, were looking about for shelter and the means of subsistence, having escaped from the sinking ship without securing a single biscuit or an article of clothing but what they had on at the time. The storm continued with great violence, and as night approached their situation was such as to awaken in their minds the deepest solicitude; for if the captain and his party should fail to reach

New Zealand, or if they should not be able to send assistance, the consequences would be most appalling. Before sunset a small canoe manned by two natives hove in sight, driven out of her course by the storm, and on reaching the island proved to have a quantity of potatoes on board, with which the natives readily supplied the Missionaries, before they proceeded on their voyage. Having lighted a fire, cooked their potatoes, and partaken of their humble fare, they commended themselves to God, and crept into a rude hut which they had hastily constructed with some branches of trees, and tried to compose themselves for the night. When they awoke in the morning, and remembered where they were and what they had passed through, they thanked God and congratulated each other. Mr. Marsden crept out of the hut first, and was followed by Mrs. Leigh; and while they were preparing potatoes for breakfast, Mr. Leigh went in search of water. After wandering about for some time, he found a small pool of rain-water in the hollow of a rock. To this small reservoir he afterwards conducted his wife and Mr. Marsden, who, not anticipating any scarcity, emptied it of its contents. They soon had reason to regret their imprudence; for, not being able to find any more water on the island, they suffered much from thirst. The shipwrecked Missionaries continued here for the space of three days and three nights, in a state of anxious suspense; but on the fourth day they saw a vessel approaching. It was from the Bay of Islands, and had been sent specially for their relief. There were a few friends on board, who received them joyfully, and bore them away with a favourable breeze for New Zealand. After being detained some time longer, they obtained a passage in the *Dragoon* for Port Jackson, where they at length arrived in safety, truly thankful to God for His preserving goodness, and for their providential deliverance from the dangers of the deep.

665. Wreck of the "Maria" Mail Boat.—The *Maria* mail-boat was a trim little schooner, on board of which a party of Wesleyan Missionaries embarked at Montserrat for Antigua, in the West Indies, on Monday, the 27th of February, 1826. The party consisted of the Revs. Messrs. White, Truscott, Hillier, Oke, and Jones, with Mrs. Jones, Mrs. White, Mrs. Truscott, four children (three of which belonged to Mr. White, and one to Mr. Truscott), and two native servants. As soon as they got on board the passengers retired to their berths, pleased with the hope of reaching their homes in Antigua in about twenty-four hours, having been away for several weeks attending the annual district meeting. They weighed anchor and set sail immediately; and, although the wind rose very high during the night, and the sea became very rough, most of the mission party went to sleep, apprehending no danger. Early the following morning, however, they were awoke by the increased violence of the storm, the wind being right a-head, and the motion of the vessel being very uncomfortable. On attempting to go on deck the Missionaries found that heavy seas were frequently washing over the bulwarks, and all was confusion and dismay. Considerable alarm now prevailed on board, but, after a while, it was for a moment allayed by the cheering sound of "Land ho! Antigua in sight!" Mr. Hillier, who was on deck, called to his friends below to be of good cheer, as they would soon be on shore.

The children now revived, and the eldest of them, Mr. White's little boy, William, opened the hymn-book, and gave out a hymn, which the rest of the little songsters joined in singing, and then the little fellow, with a sense far above his years, began to tell the other children the story of the prophet Jonah, and other incidents which he had been taught from the Bible. This interested them for awhile, but every fresh lurch of the vessel caused considerable uneasiness.

About this time the steward came down into the cabin in great haste, and, from his countenance, it was evident that something was wrong, and, when he was asked what was the matter, he made no reply. This tended to increase the alarm, and the ladies and the children, with the nurses, immediately jumped up, but, before they could dress, they were tumbled altogether on the cabin floor, as the vessel turned on her beam-ends. The fact was she had struck on a reef, and the sea was breaking over her with great force, and the water was pouring down into the cabin. All on board were now seized with consternation and dismay. The Missionaries betook themselves to prayer, being forcibly impressed with the danger to which they and their families were exposed. Nor were the mariners themselves less alarmed. The captain cried out, "O, my vessel! What will become of us?" As the waves came rolling over the vessel, the boat was washed away with a negro sailor in it, who had been struck by the boom, and thrown into it in a senseless state. The mate, seeing the boat unexpectedly launched, jumped after it into the water, intending to bring it to the rescue of the passengers; but, the sea running high, it was carried down with the current. The captain looked eagerly after the boat, but it was soon out of sight, and in a fit of despair, he cried, "O, my men are gone! the boat is upset!" This was a mistake, however, as it was found afterwards that the boat had drifted to the back of Nevis, and its occupants were among the few survivors of the sad disaster. The cries of the seamen were now very great, and the Missionaries earnestly exhorted them all to look to Christ for salvation. All on board clung round the Missionaries, and paid respectful attention to their exhortations and prayers. At length they succeeded in cutting away the masts and the rigging and the vessel soon began to break up. In doing so, the wreck separated into two principal portions. The captain, with four sailors, and Messrs. Hillier, Oke, and Jones clung to the bows of the vessel, whilst Mrs. Jones, and Messrs. White and Truscott, with their families, a gentleman passenger, and a number of sailors, were holding on by the bulwarks on the quarter-deck. The hinder part of the vessel soon went down, and all who were clinging to it were submerged in the mighty deep, and found a watery grave, save Mrs. Jones, who, in the descent, became entangled in the rigging, and held on till providentially rescued by her husband, who succeeded in drawing her up to his companions on the remaining portion of the wreck.

The situation of the survivors was now most appalling. Every wave that came appeared like a mountain, and threatened them with instant destruction. The wind blew with fearful gusts, and the sea roared among the rocks with the most doleful sounds, whilst the bodies of the children and others who had been drowned were occasionally seen floating around, entangled in the wreck. As the part of the vessel on which the survivors sat, in a reclining posi-

tion, with their feet and legs generally in the water, held together, the captain gave it as his opinion that, if the weather should moderate a little, they might perhaps hold on till seen by some passing vessel, or from the shore, which was not more than three miles distant, when help might be afforded. But the day wore away, and the long and gloomy night also, without any prospect of deliverance. When the day dawned on Wednesday, the 1st of March, the haze had, in a measure, cleared away; the sea was much smoother, and every eye was directed towards the shore, with the faint hope that the wreck might now be seen. The surviving Missionaries also took off their cravats, and tying them to a piece of wood, hoisted them as a signal of distress. People could now occasionally be seen walking on the beach, but no one appeared to be aware of the wreck, notwithstanding its proximity to the shore. During the day several vessels passed in sight, and more than once they came so near that the poor sufferers were encouraged to hope that they had been seen, when the ships stood away again, and their hopes vanished. Towards evening, two of the men, the cook and the steward, sank under their exhaustion and perished in the waves. Another dreary night was spent by the survivors on the wreck, and on Thursday Mr. Hillier made a desperate effort to swim to the shore, but soon sank into a watery grave. Mr. Oke also made a similar attempt, but he also perished in the waves. Mr. Jones was the next to succumb from sheer weakness and exhaustion. He gradually sank under his sufferings, and died in the faint but tender embrace of his devoted wife, who held his lifeless body till her strength entirely failed, when it slided into the sea. Thus was Mrs. Jones left the only survivor of the mission party; and after another long and gloomy night, she was taken off the wreck by Messrs. Kentish and Ashford and a number of men who hastened to the spot in a boat as soon as they were informed of the sad disaster by an American captain who had just entered the port. When first discovered, Mrs. Jones was quite unconscious and spoke unconnectedly, with her eyes wildly fixed upon the spot where she had last seen the body of her husband sink into the sea. She was, moreover, reduced to a state of great weakness, but, with the kind attention of Dr. Peddie and Mr. and Mrs. Kentish, she was soon restored to a measure of health, returned home, and lived for thirty-three years after this wonderful deliverance. The island of Antigua, with three thousand church members, was, for a time, left without a Missionary, when these five devoted brethren were thus mysteriously removed from the people of their charge. But other labourers were speedily sent out to take their places, and the minds of all concerned were deeply humbled by the afflictive visitation.

666. Shipwreck of Mr. and Mrs. Longbottom.—The Rev. William Longbottom was a devoted Missionary of the Wesleyan Society who went out to India with his excellent wife in 1829. He had only laboured there a few years, when his health failed, and he removed, first, to the Cape of Good Hope, and then to Tasmania. At length he received an appointment to Swan River, Western Australia. After waiting for some time, an opportunity presented itself, and Mr. and Mrs. Longbottom, with their infant son, embarked for their destination in a small vessel called the *Fanny*, about the middle of June, 1837. Soon after leaving the port of Hobart

Town, a fresh breeze sprung up, and the ship was tossed about in a manner which excited some uneasiness in the minds of the passengers. The storm continued for several days, and the sea was running high, when, about midnight on the 21st, the vessel struck on a coast unknown to the captain. Their only boat was at the same time carried away with the violence of the waves, which broke over the deck, and it was with great difficulty that they held on to the ship as she heaved to and fro on the rocks. At length the captain and seamen, with great exertion, succeeded in passing a rope from the ship to the shore, by means of which all lives were saved, though not without imminent peril to Mrs. Longbottom and her child, who were completely submerged in the waves before they could be landed.

After the shipwrecked party had reached the shore, they suffered much from want of fire till the second day, when this want was supplied by a few friendly natives who ventured to approach them. They continued for several weeks in this forlorn condition, exposed to great discomforts, subsisting on what they could obtain from the wreck, but not knowing in what direction to go to seek relief. At length they were joined by the captain and crew of the *Elizabeth*, another vessel that had been wrecked about a hundred miles to the eastward, but who had preserved their chart, and were better acquainted with the coast. These informed the Missionary and his party that they were about fifty miles distant from Encounter Bay, a whaling station in South Australia. For this place the two captains and some of the men set off, promising, if they succeeded in reaching the station, to send help for the rest. After some delay a boat arrived for the remaining sufferers, or rather met them, for they had already set out, leaving the property they had saved from the wreck, in despair of receiving the promised aid, having been already forty-five days in the bush. The boat carried them part of the way, after which they had a fatiguing journey of twenty miles by land, before they reached the whaling station. When they did get there, they were received with great kindness by the residents, who did everything in their power to relieve and comfort them.

From thence Mr. and Mrs. Longbottom proceeded by sea to Adelaide, where they met with the most cordial reception from a few warm-hearted Wesleyans who had already built a little chapel in which to worship God as they had been wont to do in the "old country," and who had been earnestly praying that the great Head of the Church would, in His kind providence, send them a minister. Both pastor and people saw the hand of God in the mysterious manner in which the Missionary had been cast upon the shores of South Australia, and a memorial was immediately sent to the Society in England, praying that he might be permitted to remain among them. This request was acceded to, and another Missionary was appointed to Swan River, whilst Mr. Longbottom continued his zealous labours at Adelaide and other places in South Australia, where he founded a mission which has greatly prospered from that time to this, and proved a source of rich blessing to thousands who have been brought to God through its instrumentality.

667. The Emigrant Orphans.—Christian missions to distant lands have often proved remarkably beneficial, not only to the aborigines,

but also to British settlers and their offspring, whose lot has been cast in countries where the means of grace were almost unknown. This was specially the case in South Australia, after the mysterious shipwreck of the Rev. W. Longbottom, and the commencement of the Wesleyan Mission there by him. Many instances might be presented as illustrations; but we give the story of the emigrant orphans, William and Elizabeth, who arrived at Adelaide soon after Mr. Longbottom was succeeded by Mr. Eggleston. These bereaved and lonely orphans had left England with their parents and three other children—a happy family of seven, who on leaving their native home in Kent little knew the trials that awaited them in the order of Divine Providence. They had not been on board the good ship in which they sailed many weeks when the monotony of sea-life was painfully broken by a serious accident which happened to their father, which from its severity greatly injured his health and reduced his strength. Their mother was constant in her attendance upon their afflicted one, and, by the blessing of God, he was soon in a measure restored. But this care, anxiety, and toil, proved too much for the naturally delicate mother, and before the father had fully recovered his strength, she began to sicken and decline. She did not linger long, but rapidly sunk under the power of disease, and in a short time died, leaving five children, one of whom was but an infant, motherless on the wide sea. Painful as was this event to the bereaved family, it was but the beginning of sorrow. The infant did not long survive his mother; he soon sickened and died, following his mother to her watery grave and to her rest in heaven. These shocks were more than the father's heart and health could bear, and he soon sank into the arms of death under his accumulated bereavements and sufferings. Then came the father's funeral. Four orphans were the chief mourners on that day. Both parents and their little infant were buried in one grave, for the sound of the last funeral bell had scarcely ceased to ring in their ears, when it was again renewed, and the body of their father was committed to the deep.

Great was the loss which the dear children sustained in the death of their beloved parents. This William and Elizabeth felt most keenly, as they were in their teens, and old enough to realise it in all its force. They felt that they were unprotected orphans on their passage to a land of strangers. But there is a God of Providence, who is especially the "Father of the fatherless." He became their Protector and their Guide. About a month after their father's death the four emigrant orphans landed on the shores of South Australia, where the two youngest found an early grave, and were removed from the evil to come. Through the friendly aid of the Missionary at Adelaide, William and Elizabeth obtained comfortable situations in Christian families, under whose fostering care their spirits were greatly revived. Their future course was one of peace, happiness, and prosperity; and, what was better still, in a gracious revival of religion, they both of them found peace with God, and were made happy in a Saviour's love. This important event will be best described by a brief extract from a letter which William wrote to his aunt in England soon after its occurrence. "With what pleasure do I write to you *now*, to tell you what the Lord has done for my soul! Bless the Lord, I am now a new creature in Christ Jesus, for

He has pardoned my iniquity and my sins. God is working here in such a way that sinners are seeking forgiveness night after night. On the Sabbath we have service in the chapel, as in England; and after the evening sermon a prayer-meeting. On December 20th, 1840, at one of these prayer-meetings, I, with six others, was led to see myself a sinner, when God mercifully forgave me. We have prayer-meetings almost every night and morning during the week, and many sinners are brought to God. The Sunday after my conversion there were fourteen. The Lord is merciful, and I find His ways to be ways of pleasantness. This made me anxious that my sister Elizabeth should enjoy religion. The Sunday following she came to town. I talked to her about God, and told her what He had done for my soul. I could not go with her to the chapel in the morning; but after service she came to me with tears in her eyes. I saw she had begun to think about her soul, and I longed for the evening service, feeling assured that the Lord would be present to bless His people and to save penitent sinners. Glory be to God, He was there, and came down with power! Many cried to the Lord for mercy, and among them was my sister Elizabeth. She found peace with God while one of our friends was pointing her to the 'Lamb of God that taketh away the sin of the world,' and exhorting her to believe that Jesus died for *her*. Praise the Lord, she was converted that night, and several others with her, young children as well as men! I cannot praise God enough for His mercies. All in our establishment are now converted to God—masters, apprentices, and servants. Our minister, Mr. Eggleston, is so earnest for the salvation of souls, and works so hard, that if he do not have help, he will not long be able to bear it. I can never forget him. One morning before my conversion, he said to me, at the prayer-meeting, 'William, have you found peace with God?' And after this I was never happy until I did find it. I could write much more, but I must leave off, as my time is gone."

668. A Missionary Lost Overboard.—In the year 1830 the Rev. J. Snellgrove received an appointment as a Missionary to New Brunswick, British North America, and embarked for his distant station with a pleasing prospect of success. In the course of the voyage, the ship in which he sailed was overtaken with a severe gale of wind, during which, on the 19th of August, after tea, he ventured on deck "to take a little fresh air." He had just seated himself on one of the hen-coops, when, perceiving the approach of a tremendous wave, he rose and moved towards the cabin door, with the intention, no doubt, of taking refuge in the companion-way. But before he could get into shelter, the wave struck the ship, which was "lying-to, nearly on her beam-ends, and making rapid lee-way;" and Mr. Snellgrove, losing his hold, was thrown over the leeward rail. The ship passed over him, and he was seen no more. Thus was lost to the Church and to his friends a valuable young Missionary of considerable mental culture, and whose talents gave great hope of success. Those who had most occasion to mourn over the sudden and early removal of this faithful servant of Christ were able to derive some consolation from the remembrance of the overruling providence of God, and from the fact that the dear departed one was a young man of decided piety; and there is no doubt but that their loss was his eternal gain.

669. A Narrow Escape.—The Rev. Joshua Marsden, during his Missionary labours in Nova Scotia, experienced in numerous instances the preserving care of Divine Providence. Adverting to some of these, and to one in particular, he says, "I have travelled hundreds of miles on the ice; have been lost in snow-storms; have been benighted and bewildered in the woods, benumbed with cold, and sun-struck with burning heat; but I never found one promise to fail. Passing, on one occasion, through the gut of Annapolis, a rough and dangerous place, whilst I was standing on the quarter-deck, observing the agitation of the waves and the velocity of the vessel, a gust of wind struck the ship and shifted the main-boom; the sheet knocked me over the taff-rail, when the vessel was going through the water at the rate of nine knots an hour. God gave me presence of mind, and I caught hold of a rope, by which, to the astonishment of the captain, I was saved from a watery grave, thanks to my Great Deliverer, whose eye was not turned away from the danger of His poor servant, and whose arm was not impotent to save in the moment of imminent peril."

670. Shipwreck of Mr. and Mrs. Cross.—On the morning of Saturday, the 7th of January, 1832, there stood on the beach of Tonga, near to the town of Nukualofa, a Missionary and his wife, surrounded by a number of weeping natives, of whom they were taking an affectionate leave on their departure for another scene of labour. These were the Rev. William and Mrs. Cross, who had received an appointment to Vavau, after spending four happy years in the principal of the Friendly Islands. A large canoe had been kindly lent for the occasion by the chief, Josiah Tubou, and they embarked and set sail with the hope of a pleasant passage. Besides the Missionary and his wife, and about seventy natives, all Mr. Cross's books and other personal property were on board, and a large supply of mission goods for the purpose of barter, and for the erection of the necessary buildings on a new station. The voyage was long, and they proposed calling at Nomuka that evening and spending the Sabbath there. For a few hours the wind continued fair and moderate, though there was a heavy swell on the sea. Afterwards, as night came on, the wind grew stronger, the swell increased, and all on board began to apprehend danger. The sailors looked anxiously for land, hoping they were not far from Nomuka. No land appeared in sight, however, and the frail canoe was driven hither and thither till the break of day. About an hour after sunrise, the weary and alarmed voyagers descried land; but no one on board knew where they were. The shore of this lonely and unknown isle was steep and rocky, and the swell of the sea was so great that they found it impossible to land. After consultation, they therefore resolved to try to return to Tonga. The mast, part of the yard, and all else that could be spared, were cast into the sea to lighten the canoe, and hopes were entertained that she would get back in safety. The passengers now partook of some refreshments, which they much required, as Mr. Cross had eaten nothing for thirty hours, and Mrs. Cross, who was in a delicate state of health, had tasted nothing but a little cocoa-nut milk.

Towards evening the little isle of Atata, near Tonga, which they recognised, appeared in sight. They hoped to reach it in a very short time, to spend the night there, and to get

back to Nukualofa, which was only seven miles distant, in the morning; but, when within two or three miles of Atata, the wind changed from north to east, and blew a perfect gale. The men took in the sails with all speed; but almost before they could get to their paddles, the canoe struck upon a reef and began to break up. To add to the horror of the moment, they were in darkness, the moon having just gone down. One of the natives exclaimed, "*Missa Kolosi, ke malohi ho tau lotu Kihe O tau, he kuo mate!*" "Mr. Cross, be strong our minds towards God, for we are all dead." There was a short pause, in which they endeavoured to commit themselves into the hands of the Redeemer, and then they were all washed off the canoe into the sea, and the vessel was dashed to pieces on the reef. At this perilous moment, Mr. Cross clasped his beloved wife in his arms, and they sunk and rose together repeatedly. With his left hand he caught hold of a broken piece of the canoe that floated past, and, resting on this, they took breath occasionally. Mrs. Cross uttered no word of complaint or fear; but from time to time called upon the Lord for help. A few more seconds and the buffeting of the waves conquered her feeble frame, and her ransomed spirit escaped to that place where "all is joy and calm and peace." Mr. Cross's faithful arm still clasped the lifeless body of his beloved wife, till, with the help of a native, he got himself and his precious burden lifted on to some boards that were floating about. The shipwrecked Missionary and a number of the people were ultimately drifted on a small raft, which they managed to form, to an uninhabited island called Tekeloke, but on reaching it, they found that the body of Mrs. Cross had been washed away.

The sequel of this affecting story will be best told in the words of the shipwrecked Missionary himself. Adverting to the marked interposition of Divine Providence in the rescue of the survivors, he says:—"We might have been driven above or below the island, but such was the goodness of God, we were taken directly against it. It was difficult to land, because of the sharp rocks that hung over the sea, and the dashing waves, but, through Divine mercy, all who were on the raft got safe ashore. I shall not soon forget how eagerly the men caught hold of a tree which overhung the sea, to which they tied the raft. Some climbed up, and these assisted others, so that ultimately we were all saved from a watery grave. But the body of my dear wife was not to be found. Being safe on land, the natives with difficulty kindled a fire, and warmed a cocoa-nut for me. They likewise made a little shed with some branches of the cocoa-nut trees and a mat. Though more than twenty persons had landed by means of the raft, this was a small number out of seventy. We were much concerned respecting the others, and felt exceedingly glad as one and another was driven to the island, some on boards, some on paddles, and two on a small gate we were taking to Vavau. The fire we had kindled was also of great assistance to them in finding the landing-place."

Whilst in this forlorn condition, the Missionary and his people were visited by four men in a small canoe, who engaged to convey him to Nukualofa. Mr. Cross says:—"I was soon in the canoe, but such was the agitated state of the sea, that in two or three minutes it was overturned. As there was only about five feet of water, I remained in the sea till the people emptied the canoe, and then resumed my position. It being low

water when we reached Tonga, they were obliged to put me on shore about four miles from the mission premises, which distance, though I was in a very feeble condition, the Lord enabled me to walk. When I had proceeded about two miles, I was overtaken by a messenger from Hihifo, sent by Ata to Tubou, to inform him that the body of Mrs. Cross had been found at Hihifo. As soon as I reached home, a number of men were sent to convey the body to the station, while Mr. Thomas directed a carpenter to make a coffin. After taking some refreshment, I, with a sad heart, retired to rest." The total loss of life, in connection with this melancholy event, was fourteen adults and five children. Having followed the remains of his devoted wife to their last resting-place in a strange land, the shipwrecked Missionary proceeded to his appointed station in Vavau alone, being often reminded of the great loss he had sustained by the inquiries of the natives for the "white lady," whom they had expected to see come with him.

671. Drowning of Mr. Bumby.—The Rev. John H. Bumby was a Wesleyan Minister of considerable eminence. After labouring with acceptance and success for eight years in the home work, he felt it upon his heart to offer himself for foreign service. He consequently received an appointment to New Zealand as chairman of the district in 1838. He arrived in safety at his destination in the month of March, in the following year, and from his numerous endowments, and entire devotedness to the cause in which he had embarked, high anticipations were cherished as to his future course of usefulness. These, however, were never fully realised, for he had scarcely been in the country fifteen months, when his labours were brought to a sudden close by a painful dispensation of Divine Providence. In the course of a Missionary journey to inspect the stations under his care, Mr. Bumby had occasion to cross an arm of the sea known as the Bay of Thames. The weather was remarkably fine as he sailed along in a large canoe in company with eighteen natives. No danger was apprehended from any source, when one of the men stood to set the sail, with a view to accelerate their progress, a gentle breeze having just sprung up. At the same time several other men rose from their seats, with eager haste to assist, and the canoe, being deeply laden, was upset, and the whole party were instantly submerged in the mighty deep. It was a moment of intense consternation; but as soon as the natives recovered themselves a little,—for most of them were excellent swimmers,—they made a strenuous effort not only to save their own lives, but also that of their beloved Missionary. They soon succeeded in righting the canoe, and in getting Mr. Bumby, who was unable to swim, into it; but when partly baled out, and hopes were entertained of success, the frail vessel was upset again by the simultaneous rush towards it of several men who were still struggling in the water. Again they got the drowning Missionary lifted on to the canoe, capsized as it was, and again he was washed off by the waves. As there was no other vessel in sight, all hope of deliverance was now taken away, and the devoted Missionary and twelve of the natives sank to rise no more, only six escaping to the shore to carry to their friends the news of the sad disaster. This melancholy event occurred on Friday, the 20th of

June, 1840; and when the intelligence was conveyed to the mission station at Mangungu, it produced a scene of mourning, lamentation, and woe, never to be forgotten by those who witnessed it. The remains of the drowned Missionary were never seen again, and could not, therefore, be honoured with the solemn funeral rites which generally afford a mournful satisfaction to surviving friends; but they are safe in God's keeping, and will undoubtedly be raised to newness of life in the last great day, when the "sea shall give up the dead that are therein."

672. Danger from Icebergs.—When on his passage to England from Hudson's Bay, the Rev. Mr. Ryerson, writing under date of September 1st, 1855, says:—"Last night, at twelve o'clock, we came within a hair's-breadth of being destroyed by coming in contact with an iceberg. There was a thick white fog on the water at the time, and the first we saw of the iceberg was the dashing of the waves against its side. We were then within a few rods of it, and going at the rate of between six and seven knots an hour. The watch sprang from the bow on the deck, and at the top of his voice cried, "Breakers ahead—down with the helm—hard up!" The ship instantly obeyed the helm, and this saved us: had we been one rod nearer to the iceberg when it was discovered, or had there been one half-minute's delay in giving the command, or the ship been wanting in promptitude in obeying the helm, we should have gone with our bow directly against the iceberg, and nothing could have prevented the destruction of the vessel; and, as the captain afterwards said, in five minutes not one would have been left to tell the tale of the sad disaster. As it was, when the ship came in contact with the iceberg, she was turned partially round, and therefore struck with the cheek of her bow, and keeling over a little, raked along the side, and carried away part of the bulwarks, the boat, and everything projecting beyond the hull of the vessel, from stem to stern. The iceberg was as high as the masts, and supposed to be two acres in surface. Some of the fragments of ice fell on the deck, and the crash was tremendous. The noise, terror, and excitement attendant on the occurrences of these fearful fifteen minutes I will not attempt to describe, nor shall I ever forget. All the days of my life will I render praise and thanks to the Supreme Being for the peace and composure of mind He gave me during the trying crisis. The wind is still high, and directly against us; we are making little or no progress, but are beating about to avoid the icebergs with which we are surrounded. For two or three hours we have been near the monster iceberg we struck last night. It almost makes one's blood freeze in one's veins to look at its bold front of breastwork, towering aloft seventy-five or a hundred feet above the water. There are now in sight thirteen icebergs. They surround us on every side, like herculean beasts of prey, waiting to swallow us up." By the good providence of God the ship was ultimately carried through all the dangers that surrounded it, and arrived safe in England, where the Missionary was greeted by many kind Christian friends, who rejoiced with him on account of his happy deliverance.

673. Wreck of the "Columbine."—The *Columbine* was a first-class brigantine of about two hundred tons burden, and had for several years

been employed as a regular trader between England and the western coast of Africa. As such she had repeatedly conveyed Missionaries and their families to and from their stations, the Rev. William and Mrs. Moister having returned from the Gambia in her in 1833. On Friday, the 22nd of November, 1838, the *Columbine* left Gravesend on her sixteenth voyage to Africa, having on board the Rev. Edward J. and Mrs. Peard, of the Wesleyan Missionary Society, and four other passengers to St. Mary's, on the river Gambia. For a few days after the departure of the noble little vessel, on her last and ill-fated voyage, the wind was favourable, but on Wednesday, the 27th, a terrific gale of wind blew along the whole coast, when every vessel, which was in a position to do so, tried to gain some harbour of refuge. At this time the *Columbine* was off Portland Bill, in the English Channel, and nobly struggled with the fury of the storm, which increased in violence during the night. About eight o'clock on the following morning, she was seen nearing the shore on Portland Beach. The man at the helm was, it is supposed, forced from it by the violence of the waves, in consequence of which the vessel swung round, and, being caught between two tremendous seas, she was dashed to pieces almost instantaneously, and all on board perished. Nine other vessels, with their crews and passengers, were lost during the same gale near the same place, and such a scene of destruction and confusion was presented to view along the coast, as had not been witnessed for many years. When intelligence of this sad disaster reached London, the Rev. Dr. Alder, who had only a few days before accompanied Mr. and Mrs. Peard on board their ship at Gravesend, hastened to Portland, with a view to recover, if it were possible, the remains of the sainted dead, that they might be honoured with appropriate funeral rites. He was successful with regard to the remains of the Missionary, but the body of his devoted wife was not washed on shore till nearly a month afterwards, when the newly covered grave near the Wesleyan Chapel was reopened, and received the remains of the Missionary's faithful partner. Thus mysteriously were these faithful servants of Christ called to receive their reward before they had reached the scene of their appointed labours. A stone with a suitable inscription, erected by the Wesleyan Society in Portland, marks the spot where their remains sleep till the morning of the resurrection.

674. Wreck of the Mission-schooner "Haidee."—On Tuesday, the 30th of January, 1838, a party of Missionaries, consisting of the Revs. Messrs. Cullingford, Crane, Marsden, Blackwell, and Moister, with Mrs. Moister, embarked on board the schooner *Haidee*, at Calliqua, in the island of St. Vincent, West Indies, for Trinidad, where the annual district meeting was that year to be held. The weather being fine and the wind favourable, the anchor was weighed, with the hope of a safe and pleasant passage. But from some strange and unaccountable circumstance, the vessel had not proceeded many hundred yards, and was scarcely out of the harbour, when she struck upon a coral reef, and was dashed to pieces on the rocks. As the wreck occurred in the daytime, and in sight of the shore and the shipping in the harbour, assistance was promptly rendered, and no lives were lost, although much damage was done to the stores and baggage of the Missionaries, most of which were, how-

ever, recovered from the sinking vessel. When boats came alongside of the wreck to take off the passengers, and to save what could be saved, Mrs. Moister was first lifted into one of them, and the Missionaries followed. The captain and seamen exerted themselves to the utmost to save from the wreck all that could be removed; and at length all escaped safe to land, thankful to God for their providential deliverance.

Anxious to proceed on their voyage, and having heard of the arrival of a gentleman that day from Antigua, who might, perhaps, be induced to spare his vessel for a few days, two of the Missionaries set off to the place where he was staying. On reaching the mansion, they found a grand ball was being held in honour of the stranger's arrival. When the sound of the music had ceased, and the patter of busy feet was still, perfect silence prevailed while the shipwrecked Missionaries stated their case. Their plea was successful; and having obtained the promise of the vessel, they returned to their party in the village, when, after prayer and praise to their Great Deliverer, they retired to rest as best they could with such accommodation as they could obtain. The whole of the following day was occupied by the Missionaries in collecting their boxes, trunks, and portmanteaus, wet as they were, and in getting them on board the new vessel which they had hired. By sunset they were all on board, and weighed anchor a second time, and within twenty-four hours of the sad disaster stood out to sea again, passing within a few yards of the wreck of the previous evening. In the course of the night the mission party had another narrow escape. Their course lay to the leeward of the Grenadines, a number of small rocky islets which lie between St. Vincent's and Grenada, where the navigation is somewhat intricate. Most of the mission party were soon in their berths sea-sick, but, providentially, one of their number who was always exempt from this affliction, was pacing the deck when he made a most appalling discovery. He saw that the vessel was in dangerous proximity to the land and within sound of the breakers, whilst the captain and most of the men were below in a state of helpless intoxication. Under the circumstances he was obliged to take the control of the vessel into his own hands, and ordered the steersman to "put the helm hard down," when she veered round and just escaped the most imminent danger far away from all human help. The next morning the seamen returned to their duty, and, before night, the vessel was brought in safety into St. George's harbour, and the mission party landed, truly thankful to God for this second deliverance.

675. Death Averted.—On the 5th of August, 1846, the Rev. William Moister, the Wesleyan Missionary stationed at Port of Spain, in the Island of Trinidad, had occasion to visit Conva in the discharge of his ministerial duties. This station is situated about midway between the capital of the colony and San Fernando, being about fifteen miles from each, on the eastern coast of the island, with the Gulf of Paria separating it from the mainland of South America. The Missionary sailed in an open boat, with two native boatmen, John Ovid and William Woodford. On their homeward voyage, in the afternoon, they were overtaken by one of those fearful thunderstorms which are so common in the tropics at that season of the year. Dense masses of black clouds

gathered in rapid succession, and in a short time the face of the whole heavens assumed a wild and threatening aspect. The rain descended in torrents, the wind blew a hurricane, the lightning flashed with livid glare, and the peals of thunder were fearfully long and loud—when, in a moment, in the twinkling of an eye, the lightning-flash struck the frail bark, and shivered it to pieces beneath their feet. One of the natives, poor William, was struck dead in an instant, and never breathed or moved again; the other was paralysed, and for a moment rendered unconscious. The Missionary was unscathed, and preserved calm and sensible, and promptly did his utmost to save life in the awful emergency. With one hand he began to bale the water out of the boat, which was rapidly filling, and with the other attempted to arouse John from his stupor. As soon as John came to himself, he rendered all the assistance in his power. He was in the act of throwing out the ballast to lighten the wreck, when it went down, and both were submerged in the mighty deep. The dead man's body, hanging over the gunwale of the boat, providentially caused it to capsize in its descent, so that, on being emptied of its contents, it arose again to the surface of the water, and floated with the keel upwards. The Missionary and his companion, seeing this when they emerged from the deep, made a desperate effort to reach the wreck, as they were both able to swim. In this they succeeded; but, as they both seized hold of the same side, the boat turned over, and they were again tossed about by the waves. Again they reached the wreck, and again they were separated from it. At length, as the storm abated, they succeeded in mounting upon it, where they sat in prayerful solicitude as to whether help could come from any quarter. When almost all hope was taken away, they observed a small white speck on the distant horizon. It was a vessel which God in His providence was sending to rescue his servants from the dangerous position in which they were placed. It came nearer and nearer, and the Missionary and his companion were taken from the wreck, when, having been seized with cramp, they would not, to all human appearance, have been able to hold on much longer. After being out on the sea another night, the Missionary reached his home in peace and safety, and was received by his family and friends as one raised from the dead, the fearful thunderstorm and the delay of his return having excited serious apprehensions as to his safety. On the following Sunday evening Mr. M. preached to a crowded congregation, composed largely of seafaring men, with a view to improve a dispensation of Divine Providence which has but few parallels in the history of missions. He discoursed from the words of David: "I will sing of mercy and of judgment; unto thee, O Lord, will I sing;" and it is believed that serious impressions were made for good on the minds of the audience, and that the visitation was sanctified to the spiritual benefit of many.

676. Boys in Danger. — One Saturday evening two boys, about the age of fourteen, belonging to the same school, left Tahiti in a large sailing boat, with a view of going to Eimeo, an island about fifteen miles distant. They left Tahiti with a fair wind, expecting soon to be at anchor in the harbour of Eimeo. They had only got about half way across the channel, when the heavens began to gather blackness, the wind blew, the sea rose, and in a short time they

were in the most imminent danger. The boat not being decked, she was soon nearly half full of water, and lying over almost on her beam ends. The lad who was steering said to his companion, "Can you pray?" "No," was the reply. "Then," said he, "you come and steer, and I will pray." He knelt down, and prayed that God would preserve them and deliver them from their perilous situation. God heard his prayer, but did not immediately answer his request by working a miracle for their deliverance. For some hours they appeared to be left to the mercy of the raging elements, expecting every moment to be buried in a watery grave. Early on the Sabbath morning the wind moderated, and the sea went down considerably. A breeze now sprung up from another quarter, which enabled them to run for the port they had left the preceding evening; but when they arrived near the harbour, they found the sea was breaking violently all across the opening of the reef through which they had to pass. They were afraid to venture, lest the boat should be swamped. One said to the other, "Let us pray again before we attempt to go through." They again called upon God, entreating Him still to preserve them. They then headed for the opening, and in a few minutes were carried safely through, and got on shore in time for public worship. When I went into the chapel, I was surprised to see them seated in the gallery with the other Sabbath-school boys. They had hastened from the boat to the house of God, to thank Him for the deliverance they had experienced. —*Pritchard.*

677. Narrow Escape of Messrs. West and Webb.—On the 8th of July, 1847, soon after the arrival of the Rev. Thomas West in the Friendly Islands, he and another Missionary, the Rev. William Webb, had a narrow escape from drowning by the upsetting of a canoe, which is deserving of notice. The mission-brig *John Wesley* had just come to anchor off Haafeva, where Mr. Webb came on board for his letters, and to make arrangements for obtaining his stores. Having finished his business about sunset, he set off for Tugua in his canoe, accompanied by Mr. West and a few natives. When they had proceeded about four miles the wind arose, and the sea became rough. The canoe laboured heavily, and the night being exceedingly dark all on board were apprehensive of danger. Suddenly, as the frail bark glanced from the top of one wave to that of another, the outrigger flew up, and the canoe was instantly upset, and the Missionaries and their men were all immersed in the sea. Being able to swim, Mr. West was immediately on the surface, but Mr. Webb was missing. Instantly the natives dived, and, groping about under the water, happily succeeded in seizing him just in time to save his life. His leg had become entangled in the gear of the buoyant outrigger, so that he was prevented from raising his head to the surface of the water. A few minutes more, and he would have been drowned. But this circumstance, which had almost cost Mr. Webb his life, was, in the order of Divine Providence, made the means of safety to the entire party; for had the outrigger been lost in the darkness, it would have been impossible to do anything with the canoe; but with it there was a hope that the hull might be righted. To this work all hands, struggling in the water and resting as best they could on their paddles and on the wreck, now addressed themselves, at the same time calling on God for His aid and

blessing. At length the temporary lashing of the outrigger was completed, and not a moment too soon, for the cold was rapidly benumbing the energies of both the Missionaries and the men. Three different times the canoe was righted, but being waterlogged, the waves as often rolled it back again. One more desperate effort was made, and Providence kindly blessed it. A temporary lull in the sea enabled them to get a little water out of the vessel, when one man got into her and baled with all his might. As the canoe rose another got in, and thus, one by one, the entire party gained a place in the bottom of her. By this time they had been drifted far out to sea by the current, so that it was not till after five hours of additional exposure and toil that they ultimately reached the shore, truly thankful to God for their merciful escape from the dangers of the deep.

678. Loss of the Steamship "London."—The year 1866 was ushered in by a succession of storms which broke over the coast of England with fearful violence, and which occasioned great loss of life and property both on sea and land. Among the vessels which were wrecked was the splendid steamship *London*, with 252 persons on board, all of whom found a watery grave except nineteen, who were saved as by miracle. This melancholy shipwreck excited much sympathy throughout the country, and brought sorrow and sadness to many a peaceful home; but it was rendered more painfully interesting to the friends of missions from the circumstance that an eminent Wesleyan minister, the Rev. J. D. Draper, and his excellent wife, were among those who perished in the waves. Mr. Draper had been honourably and usefully engaged as a Missionary in Australia for about thirty years, and was on his return to his adopted country after a short visit to England, when his career was so suddenly and mysteriously brought to a close. When the *London* left Plymouth on Friday, the 5th of January, all on board were buoyant with hope of a pleasant and prosperous voyage. During the whole of Saturday the vessel had full steam on, and she proceeded on her course satisfactorily. On Sunday morning, the 7th, although the wind had freshened somewhat, there was nothing to excite alarm in the mind of any one, and Divine service was held in the chief saloon, the Rev. Dr. Woolley, Professor of Sydney University, and the Rev. Mr. Draper already mentioned, being associated in conducting it. On Sunday night, however, the wind increased to a strong gale. On Monday morning, January 8th, the ship was well clear of land, and had reached the open Bay of Biscay. The heavy storm still continuing, the captain stopped the engines, and set his topsails, that the ship might accommodate herself to circumstances, and still move slowly ahead. About noon the wind lulled a little, and the engines were again set in motion, and the vessel continued to make progress. Towards evening, however, the wind began to blow strong again, and the ship being under steam, with her head to the wind, laboured much. On the following day, Tuesday, the 9th, while the captain was endeavouring to keep the ship in her course by means of the screw against a head wind, the storm broke over her with increased violence, and carried away the jibboom, fore-topmast, topgallant-mast, and the mainroyal-mast, in rapid succession. In the afternoon the wind increased to a perfect hurricane; the sea ran mountains

high, broke over the vessel, and carried the port lifeboat clean away. The long dreary night that followed was a time of gloomy apprehension to many on board, but at length it wore away, and, as the storm showed no signs of abatement, the captain ordered the ship to be put about, intending to run back to Plymouth for repairs.

Within half an hour from the time that her course was altered the full fury of a heavy sea broke upon the ship, swept away the starboard lifeboat, and stove in the starboard cutter. The *London*, with her passengers and crew, was now about two hundred miles south-west of Land's End. About half-past ten o'clock on that memorable Wednesday night, January the 10th, a "mountain of waters," as described by one of the survivors, fell suddenly on the waist of the ship, swept away the main hatchway, and flooded the engine-room, extinguished the fires, and filled the lower decks, until the engineer was up to the waist in water. All possible available means, as the application of sails, blankets, and mattrasses, were now employed to cover the hatchway, and to keep out the water that flooded the ship, but without success, and it was officially reported that the engines would work no longer. After this the fury of the storm increased more and more, so that Captain Martin himself expressed fears for the safety of the vessel. At midnight Mr. Draper held a prayer meeting in the saloon, which was thronged by the affrighted passengers and crew; the captain, who had happily learned to pray before he went on board, joining the worshippers for a few moments as he had opportunity, and then hastening back to his place on the deck. Many prayed earnestly to God for His blessing, whilst others fetched their Bibles, and read them for Divine comfort and direction; and first one and then another went up to the minister and said, "Pray with me, Mr. Draper!" "a request," say the survivors, "which was always complied with." Early on Thursday morning the sea rolled in behind with tremendous force, carrying away four of her stern posts, and broke with overwhelming fury into the after-part of the ship; so that she began to settle down more quickly. The captain now felt it his duty to announce to all on board that there was no hope of saving the ship, and that she was sinking fast. Previous prayers and exhortations had, in a measure, prepared them for this awful announcement, and there appeared a steady purpose to meet the solemn event with Christian fortitude. Mothers clasped their helpless infants to their bosoms, and blessed them for the last time. Fathers gathered their children around them that they might sink hand in hand. Husbands and wives embraced each other with tender affection, and pledged anew their eternal love, and the ship went down with all on board whilst the devoted Missionary, Mr. Draper, continued to the last to point perishing sinners to the "Lamb of God who taketh away the sins of the world."

679. Wreck of the "John Wesley."—The mission vessel called the *John Wesley* had done good service for the society to which she belonged for several years, conveying supplies and Missionaries and their families to their respective stations in the South Seas, when her long and successful career was brought to a close in a manner worthy of notice. The brig left Haabai, one of the Friendly Islands, on Friday, the 17th of November, 1865, with the Rev. Messrs. Davis, Lee, Baker, and

Dyson, together with Mr. and Mrs. Moss, for the district meeting, which was to be held at Nukualofa. There were also on board two other passengers with Captain Welch and his men. Everything went on well for a time; and about two o'clock on Saturday morning land was sighted, and the vessel's course was changed, that she might pass the small uninhabited Island of Tau. About twenty minutes past four a.m., the vessel struck upon the reef, very gently at first; but this occurred again and again, till she finally stuck fast on a shelving rock in the midst of roaring breakers. The sea washed over the deck in showers of spray, and drenched the passengers through and through till the dawn of day. The Missionaries betook themselves to prayer in the cabin of the sinking ship. They had scarcely concluded their devotions when she gave a sudden lurch, and, with a tremendous crash, broke her back on the reef, and began to fill rapidly with water. Meanwhile a violent shock of earthquake took place, which was followed by a few immense waves of the sea, the like of which were never seen before in that neighbourhood. These waves lifted up the vessel bodily, and carried it completely inside the reef, and then subsided, leaving her in less than three feet of water! The wreck was total; but the lives of all on board, with the ship's cargo, were by this remarkable interposition of Divine Providence, placed out of serious danger. But for the earthquake, which no doubt caused the extraordinary waves which floated the ship into shallow water, she would probably have filled, slid off the reef on the change of current, and gone down in deep water, involving loss of life and property appalling to contemplate. Well might the Missionaries exclaim, on the memorable occasion, "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

680. Drowning of Mr. Caldwell.—The Rev. J. Caldwell was a talented and promising young Wesleyan minister, who, on completing his course of study at Didsbury College, received an appointment as Missionary to the Chinese emigrants in Victoria, Australia. Previous to entering on the full duties of his mission, he proceeded to Canton to study the language in which he would have to minister. Soon after his arrival there, he was accidentally drowned whilst bathing in the river on the 5th of September, 1868. By the amiability of his manners, and his many Christian excellencies, Mr. Caldwell had endeared himself to all who knew him, and his loss was severely felt by the society in whose service he was engaged, as well as by his personal relatives and friends, and all concerned were thrown back upon great first principles, and led to inquire with the inspired writer, "Shall not the Judge of all the earth do right?"

681. Preserved once more.—Under the date of January 13th, 1872, the Rev. H. Bleby concludes a very interesting account of a Missionary voyage among the Bahama Islands, and records his providential deliverance from imminent danger. He says:—"After meeting the leaders I was ready to depart on my return to Harbour Island, but the weather was tempestuous, and having only an open boat to travel in, I was detained all the forenoon. About two o'clock it appeared a little more favourable and I embarked; but when we had proceeded half-way to Spanish Wells, a succession of fierce squalls came on, and drove us out of our course, and we were compelled

to beat up against fierce winds and heavy seas. After a three hours passage, and thoroughly drenched with sea-water that broke continually over the boat, and beaten by heavy showers of rain, I landed at Spanish Wells, and found rest and refreshment and dry clothing. On Monday morning I embarked in the schooner *Dart* for Nassau, where I arrived about 7.30, and found all well. On my way I was impressively reminded there is but a step between us and death. The sea was very rough from a strong north-easterly wind; and having just got upon my feet on deck, I was suddenly hurled by a violent lurch of the vessel against the low bulwarks, and with difficulty kept myself from going over into the boiling sea. But God's mercy saved me this time also, as it has on more than one occasion before, from a watery grave."

"IN PERILS IN THE WILDERNESS."

682. Numerous Perils.—In the prosecution of their important duties Christian Missionaries are often under the necessity of performing long and wearisome journeys through wild barren desert lands to reach their distant stations, or to visit rude and savage tribes of nations in their isolated settlements with the hope of communicating to them the saving light of the Gospel. In doing this they are frequently exposed to numerous perils from the influence of unhealthy climates, the want of water, and exposure to the elements when sleeping on the cold ground for weeks and months in succession, to say nothing about wild beasts and savage men ever ready to pounce on their helpless prey; and when they reach their appointed stations, the Missionaries and their families often find themselves located far beyond the boundaries of civilisation, and in circumstances not only of discomfort but of danger from the causes already mentioned, and others which might be named. Hence the claim which they have upon our sympathy and our prayers. That the general preservation of those who are engaged in the work of the Lord amid "perils in the wilderness" is to be attributed to His special Providence few will be disposed to doubt who are believers in Divine revelation, and who have made themselves acquainted with the toils and travels of those devoted men who have left their native land to preach among the Gentiles the unsearchable riches of Christ.

683. Perils among Ice and Snow.—On the 11th of March, 1782, Samuel Lichisch, superintendent of the Moravian Mission at Labrador, accompanied by W. Turner, set out from Nain for the purpose of visiting Okkak, distant about one hundred and fifty miles. They started at an early hour in the morning, the weather being fine and clear, and the sun shining with uncommon lustre. Their sledge, drawn by a team of dogs after the fashion of the country, was driven by a converted Esquimaux named Mark, and another sledge with a family of Esquimaux travelling in the same direction joined company. They were all in good spirits, and appearances being much in their favour, they hoped to reach Okkak in safety in two days. The track over the frozen sea was in the best possible order, and they travelled with ease at the rate of six or seven miles an hour. After they had passed the Islands in the Bay of Nain, they kept a considerable distance from the coast, both to gain the smoothest part of

the ice, and to weather the high rocky promontory of Kiglapeit. About eight o'clock they met a sledge with Esquimaux turning in from the sea, who suggested that it would be safest to return. The Missionaries, however, saw no necessity for this at the time; but before they had proceeded much farther, their own natives hinted that there was a ground swell under the ice. It was then hardly perceptible, except on lying down and applying the ear close to the ice, when a hollow, disagreeable, grating and roaring noise was heard, as if ascending from the abyss. The weather remained clear, except towards the east, where a bank of light clouds appeared, interspersed with some dark streaks. But the wind being strong from the north-west, nothing less than a sudden change of weather was expected. The sun had now reached its height, and there was as yet little or no alteration in the appearance of the sky; but the motion of the sea under the ice had grown more perceptible so as rather to alarm the travellers, and they began to think it prudent to keep closer to the shore. The ice had, moreover, large cracks and fissures in many places, some of which formed chasms of one or two feet wide, but as these were not uncommon in similar journeys, the dogs leaped over them, the sledge following without much danger.

As soon as the sun began to decline towards the west, the wind increased and rose to a storm, the banks of clouds from the east began to ascend, and the dark streaks to put themselves in motion against the wind. The snow was, moreover, driven about by partial whirlwinds, both on the ice and from off the peaks of the high mountains, and filled the air. At the same time the ground swell had increased so much that its effects on the ice became very extraordinary and alarming, impeding the progress of the sledges by causing a perceptible motion and undulation on the surface. Noises were, likewise, distinctly heard in many directions like the report of cannon, owing to the bursting of the ice at some distance. The Esquimaux, therefore, drove with all haste towards the shore, intending to take up their quarters for the night on the south side of Uivak; but as it plainly appeared that the ice would break up and disperse in the open sea, Mark advised to push forward to the north of Uivak, from whence he hoped the track to Okkak might still remain entire. To this proposal the company agreed; but when the sledges approached the coast, the prospect before them was truly terrific. The ice, having broken loose from the rocks, was forced up and down, grinding and breaking into a thousand pieces against the precipices with a tremendous noise, which, added to the raging of the wind, and the snow driving about in the air, deprived the travellers almost of the power of hearing or seeing anything distinctly. To make the land at any risk was now the only hope left; but it was with the utmost difficulty that the frightened dogs could be forced forward, the whole body of ice sinking frequently below the surface of the rocks, and then rising above it. As the only moment of landing was that when it gained the level of the coast, the attempt was extremely nice and hazardous. However, by God's merciful Providence, it succeeded; both sledges gained the shore, and were drawn up on the beach with much difficulty.

The Missionaries and the Esquimaux now set to work to form snow huts to shelter them from the stormy wind and piercing cold which still prevailed. They had scarcely completed their work, and packed them-

selves closely together under their snowy covering for the night, when they found the sea advancing upon them, and again threatening to overwhelm them with the waves. They were now obliged to retreat further from the shore, and to form their shelter on higher ground. There they were detained for several days, and their scanty supply of provisions being exhausted, they were threatened with famine. The Esquimaux devoured several pieces of old skin, and the Missionaries were hard pressed with hunger. At length the storm cleared away, and on the 17th the sea being once more frozen over, the travellers again ventured themselves and their sledges on the treacherous element, and turned their faces homeward without attempting any further to perform their intended journey. The faithful Mark ran all the way before the first sledge to ascertain that the ice was sound, and the way clear; and by dint of persevering effort they reached Nain about midnight in safety. The brethren and sisters on the station gave them a cordial welcome, and rejoiced exceedingly over their merciful deliverance from the dangers to which they had been exposed.

684. Wesley Lost in the Woods.—During his residence in America Mr. Wesley was frequently exposed to imminent peril when travelling by land as well as by water between Savannah, Port Royal, and Frederica. On one occasion he and his party, which consisted of four in all, missed their way, and were benighted in the woods. "About eleven o'clock," he says, "we came into a large swamp, where we wandered about till near two. We then found a line of "blazed" trees, and pursued it till it divided into two; one of these we followed through an almost impassable thicket, a mile beyond which it ended. We made through the thicket again, and traced the other 'blaze' till that ended too. It now grew towards sunset; so we sat down faint and weary, having had no food all day except a gingerbread cake, which I had taken in my pocket. A third of this we had divided among us at noon; another third we took now, the rest we reserved till the morning, but we had met with no water all day. Thrusting a stick into the ground, and finding the end of it moist, two of our company fell to digging with their hands, and about three feet deep found water. We thanked God, drank, and were refreshed. The night was sharp; however there was no complaining among us; but after having commended ourselves to God, we lay down, close together, and (I at least) slept till near six in the morning." With strength renewed, the bewildered travellers rose from their cold grassy bed, determined to make one more effort to find out a path to Port Royal. They proceeded due east; but finding neither path nor "blaze," and the woods growing thicker and thicker, they concluded that it would be best to retrace their steps. They did so, and about noon they found themselves at the farm-house they had left on the morning of the previous day, and were glad to obtain a guide to conduct them through the most intricate part of the forest.

685. Attacked by a Serpent.—Nearly one hundred years ago a Moravian Missionary went to Guiana, in South America, to try to form a mission among the natives there. During the earlier period of his labours he endured many privations, and suffered much hardship. Among the numerous deliverances which he experienced, the following is worthy

of especial notice as illustrative of the watchful Providence of God over His servants. Being attacked with fever, the Missionary resolved to go into his hut, and lie down in his hammock. Just, however, as he entered the door, he beheld a large serpent descending from the roof upon him. In the scuffle which ensued, the creature bit him in three different places, and, pursuing him closely, twined itself several times round his head and neck as tightly as possible. Expecting now to be bitten or strangled to death, and being afraid lest it should be thought the Indians had murdered him, he, with singular presence of mind, wrote with chalk on the table, "A serpent has killed me." Suddenly, however, that promise of the Saviour darted into his mind, "They shall take up serpents, and shall not be hurt." Encouraged by this declaration, he seized the creature with great force, tore it loose from his body, and flung it out of the hut. He then lay down in his hammock in tranquillity and peace. This was most probably a boa-constrictor, whose bite, though painful, is not venomous, and which destroys its prey by crushing it to death, and gorging it whole.—*Berman.*

686. Thunderstorm. — Writing from Vars, on the 14th of August, 1840, the Rev. J. L. Rostan, the Missionary of the Alps, says: "'Let every thing that hath breath praise the Lord!' Such is the expression of my feelings to day. Judge if I have not good reason. Between Beaucaire and Aix, at about two a.m., we encountered a great storm, the claps of thunder shook the ground beneath our feet. Thunderbolts fell frequently at a little distance from us, and once only four feet in front of the conveyance. At this moment the driver had halted his horses to attend to his lantern, otherwise the bolt must have struck the company. All the travellers trembled with fear, and I, seated on the box beside the driver, besought the Lord to spare our lives, and give us grace. He did so. I regard myself as raised from the dead, and my life belongs to Him."

687. Travellers chilled to Death. —The danger to which Missionaries are exposed in foreign lands from storms and tempests was strikingly illustrated by a circumstance which occurred a few years ago in Palestine. On the 28th of December, 1856, a party of travellers was proceeding along the Plain of Hûleh when a storm broke upon them with fearful fury. Some were driven before the tempest to Khureibeh, and narrowly escaped with their lives. Those who had come from Khyam on the east side of the plain fled towards that place, but they all perished before they could reach a place of shelter. Thus ten men died in a few minutes from the mere chill of this wonderful wind. There was no snow, no frost, and not much rain, but the wind was perfectly awful, driving and upheaving everything before it. Not only were these men chilled to death instantly, but eighty-five head of cattle also perished before they could be brought to the village. After spending its chief strength on the Plain of Hûleh, the storm scattered and dispersed in various directions, doing much damage on the hills of Naphtali, where several people perished by it, and much cattle. On the same day the Rev. Dr. Thompson, an American Missionary, was travelling between Beirût and Sidon, and caught a violent cold from the sudden change in the temperature of air; but, the wind being less violent in that part of the country, he was providentially preserved from further injury.

688. Danger from a Panther.—The Rev. Dr. Thompson, a Missionary in Syria, gives the following account of the danger to which he was exposed from the unexpected visit at his encampment of a panther:—"I pitched my tent at sunset, and tried in vain to sleep. An intensely hot sirocco had commenced to blow, and this made every man and beast in this large encampment almost as nervous and as restless as myself. Early next morning, while sitting in my tent door smoking an argely, I was startled to see a large panther scouring the plain in full chase of a pack of dogs that had attacked him. Making a long circle, they swept around my tent, when the panther left the dogs, leaped over the corner of the tent, tossed my argely to the winds, and then bounded away after the dogs. In another minute he returned, sprang on the top of the tent, and laid himself down there. I was confounded, but sat still, and he soon jumped from the tent, and crouched down close to my feet! He was out of breath, and panted fearfully. Though not at all pleased to have the fierce brute so near, I kept my eye steadily and sternly fixed on his. He remained quiet until his keeper came from the aga's tent to recapture him. Then he growled fearfully, and was disposed to fight for his liberty, nor was it till they brought him some fresh meat that they were able to get hold of him. He was a tame one, so far as panthers can be tamed, brought by the aga to hunt gazelles. I was glad enough to get clear of my tiger, but, strange to say, I met him again under very different circumstances. Returning from Jaffa to Beirût some months after, when we came to Haifa, I saw a large cage coming in a boat towards the steamer, and there was my quondam acquaintance *en route* to Paris. The aga had sent him to the emperor, through the French consul of Beirût. The poor fellow was miserably seasick, which made him perfectly furious. Leaping with all his might against the bars of the cage, he broke through and seized a passenger who was standing near, and it was only by enveloping him in a heavy sail that he was subdued and forced back into his cage."

689. Lost in the Sandy Desert.—On the occasion of one of his visits to the interior of South Africa, the Rev. Barnabas Shaw, accompanied by Mr. Munting and a native, travelled part of the way by water, and, in giving an account of their adventures after they had landed from the vessel, he says:—"On the 7th of January, 1827, Captain Aam put us on shore some miles south of Spoog River. Having supplied us with some ship's provisions, and each a bottle of water, he sailed for the place of his destination. About nine a.m. we commenced our journey in the wilderness, with the expectation of finding the first farmer's house before the setting of the sun. We travelled onward till mid-day, and then sat down to rest, and ate a little biscuit; the sands being very deep, we had already begun to feel very weary. Towards evening, having discovered no dwelling-house, as we had expected, we agreed to lie down for the night. Our water being nearly exhausted, we were faint with thirst. Before laying down in the bushes, a fire was made on the top of a hill, in hope that if any human beings were near they would come to our aid; but, alas! it was a land not inhabited. Having scratched holes in the sand, we commended ourselves to God in prayer, and lay down to rest; but the jackals screamed loud in the night, and drove away our six marino

sheep, which his excellency, General Bourke, had sent with us as a present to the station. On the 8th I awoke my companions early, in order that we might travel in the cool of the morning. We tried to eat a little biscuit, but could not, our supply of water being exhausted, except a little we had saved to moisten our parched lips. Our sheep were gone, and we were too weak to search for them, and, therefore, we set off again over hills of sand and straggling bushes; but our exertion greatly increased our thirst, and filled us with anxiety as to the future. Again and again we sat down to rest; repeatedly we climbed the tops of the hills to try if we could discover any flocks or herds, or the smoke of distant fires; but all in vain.

"Though I had been in that part of the country before, and at the farmer's house we were in search of, yet we were so completely bewildered among the sand hills, that I was constrained to acknowledge myself lost. It was a trying season, and in this dilemma I opened my Bible, and read the account of Hagar in the wilderness. This seemed to encourage us to trust in Divine Providence, and we had not proceeded far when I discovered several bullocks at a distance. Our hopes were now raised, and we ascended the top of a hill, hallooing as loud as we were able, and waving our hats, but there was no person to answer us, and, to our great sorrow, the oxen disappeared, and we saw them no more. This circumstance greatly depressed us, and the wilderness became more solitary than before. Whilst thus dejected, I again saw some distant objects, which proved to be a flock of sheep and goats. By this time my strength had completely failed, and I fell to the ground faint and helpless. My African boy, William, was also quite exhausted. Mr. M. being the strongest, pushed forward till he came up with a Hottentot in charge of the flock, who informed him that the farmer's house we were seeking was at no great distance. The man went at once to inform his master of his discovery, and the kind-hearted boer, Mr. Engelbrecht, sent horses to convey us to his place, and we were thus mercifully delivered from our perilous position. When we reached the farmer's place, he exclaimed, 'It is the Lord who has wonderfully delivered you this day. In the morning, when I arose, it was my intention to send my sheep to the northward, but the Hottentot had taken them away to the southward. I therefore reserved my orders for to-morrow. But had the sheep been sent to the north, instead of the direction in which you found them, nothing could have saved you from perishing, as you were going into a country where there is no water, and which is destitute of inhabitants. The Lord kept me asleep *half an hour longer than usual this morning to save your lives.*' On hearing this, Mr. M. cried out, '*De Heere, heeft ous ver lost!*' 'The Lord has delivered us!' and engaged as long as he lived in the world to keep the 8th of January as a day of thanksgiving to God, and surely I may sing with the poet—

"'Through hidden dangers, toils, and death,
He gently cleared my way.'"

690. Danger from a Puff-Adder.—Having been suffering for several weeks from severe pain, I went to the sea for a short time, for the benefit of bathing. While there our mattrass was laid under a bush, where we were accustomed to sleep, as being the best lodgings we could procure on the spot. Towards the evening of one of those days, as I

rose up from the mattrass, the wind having changed, Mrs. Shaw said, "We will remove our bed to another place;" she immediately began to take away some of the bedding from the place where we had lodged, when, to her great surprise, a large puff-adder was curled up under the end of our bolster. I had been sitting within a few inches of this venomous creature more than an hour, this being the place where we had always slept. Had not the wind changed, doubtless one or both of us would, during the night, have felt the sharpness of the serpent's teeth, of which there were two formed after the manner of fishing-hooks. We could not, therefore, but acknowledge the providential care of Him, who said, "Even the very hairs of your head are all numbered." —*B. Shaw.*

691. Snake Adventures in India. —A Missionary to India thus describes some narrow escapes he had from snakes, which to those newly-arrived in the country are a constant source of alarm:—"My first residence in India was in an old house, of which the brickwork on the floor had been completely honeycombed by rats. How well I remember the servant running in one night to say that a snake was under the sideboard in the dining-room! I armed myself with a stick, and saw the tail of the snake as it disappeared down one of the rats' holes. It was a cobra, and the thought of having such a reptile so near to us sent us to bed with a sickening fear. However, morning came, daylight brought confidence, and we saw no more of the snake. Some time after this I had gone to a distant village with a native preacher, and returning I had a very narrow escape. I left the buggy in the main road, and we walked about half-a-mile to the village. Here we stayed preaching till the waning daylight bade us begone. We were walking back again to the buggy, when my companion suddenly gave me a push, which sent me reeling to the other side of the path, and it was well he did so, for there, just where my next foot would have fallen, was a black snake, said to be the deadliest of its kind. A few blows from my walking-stick despatched the ugly reptile, but my escape was a very narrow one. This happened at Berhampore, in South India. I had another escape in Almora. I was just stepping into an outhouse one day, when I saw what seemed to be a black stick lying on the ground, but a second glance showed it to be a cobra, erect and with an expanded head. Another step would have taken me within its reach. I kept my eye on it, and calling loudly to the servants to bring me a stick, soon had the satisfaction of despatching a snake about four feet long. With a grateful heart I recall these instances of preservation by the good Providence of God."

692. Danger from Wolves.—A Missionary in Oregon returned one day from the lower settlement on the Willamette, to his own residence, fifty miles up the river, through a forest of heavy timber. The day closed, and the night overtook him in the midst of the woods. His ears were soon saluted by the intimidating howl of the wolves, at first seeming to come from their distant coverts, and then growing louder and nearer. His horse instinctively apprehended the danger, and put forth his utmost exertions in the flight, but the pursuers gained on him rapidly, and he soon perceived that the only chance of safety was to abandon his horse and ascend a tree. This he did with all expe-

dition, taking his saddle with him, and tying his horse at the foot, scarcely daring to hope that he would escape the hungry jaws of the savage beasts. Putting his saddle astride an extended limb, he sat upon it, and lashed himself to the body of the tree. Looking around, the moment he began to feel himself secure, for some means of protecting his horse, he found he had left his gun at the bottom of the tree. The wolves, however, feared to approach, or were providentially attracted by some more easy prey. They left the Missionary to watch away the tedious night, which he did in no very comfortable mood, and descended at the approach of day to pursue his journey.

On another occasion the same Missionary was exposed to still more imminent danger from a similar cause. He was on foot, and being overtaken by darkness in the forest, the wolves were soon in hot pursuit. He ran with his utmost speed, calling aloud for help. He heard the panting of his hungry enemies just behind, but his call had alarmed the inmates of a house fortunately near. The only person at hand to run to his rescue was a woman, who, in her haste, seized a cooper's compass, and sallied forth to his assistance. The light, probably, of a human habitation, more than the appearance of the woman, intimidated the wolves, and they retired. Thus was the kind Providence of God again apparent in the preservation of His servant.

693. Danger from a Tiger and a Serpent.—The Rev. Robert Moffat during his long course of Missionary labour in South Africa, was frequently "in perils in the wilderness." Sometimes he passed the night on a bed of sand; at one time he was at the point of death from drinking poisoned water; and more than once he was confronted with lions, tigers, and serpents, or was brought face to face with men more savage, more bloodthirsty, and more treacherous than they. One example will suffice to show the dangers to which, in this respect, he was continually exposed. "In one of my early journies," he says, "I had a providential escape from an African tiger and a serpent. I had left the waggons, and had wandered to a distance among the coppice and grassy openings in quest of game. I had a small double-barrelled gun on my shoulder, which was loaded with a ball and small shot; an antelope passed at which I fired, and slowly followed the course it took. After advancing a short distance, I saw a tiger-cat staring at me between the forked branches of a tree, behind which his long spotted body was concealed, twisting and turning its tail like a cat just going to spring on its prey. This I knew was a critical moment, not having a shot of ball in my gun, I moved about as if in search of something on the grass, taking care to retreat at the same time. After getting, as I thought, a suitable distance to turn my back, I moved somewhat more quickly, but in my anxiety to escape what was behind, I did not see what was before, until startled by treading on a large *cobra de capello* serpent asleep on the grass. It instantly twisted its body round my leg, on which I had nothing but a thin pair of trousers, when I leaped from the spot dragging the venomous and enraged reptile after me; and while in the act of throwing itself into a position to bite, without turning round, I threw my piece over my shoulder and shot it. Taking it by the tail, I brought it to my people at the waggons, who, on examining the bags of poison, asserted that had the creature bitten me I could never have reached the waggons. The serpent was six feet long."

694. Danger from Serpents.—The Rev. Henry Tindall gives the following account of his providential deliverance from danger when travelling in Great Namaqualand in the year 1852:—"I left Nisbet-Bath on horseback to visit Hoole's Fountain, where I arrived late on the following evening. I took up my lodgings in the dilapidated preacher's room, which is merely an enclosure of walls without door or window, and a roof in several places open to the sky. Being wearied with my journey, I took such refreshment as my saddle-bags afforded, with some milk, and sought repose in one corner of the room, my attendant imitating my example in the opposite corner. I laid down without my clothes, and wrapped myself in a blanket of sheep-skin. I had not slept long before I awoke with a sharp pain in my side, to which I at first paid but little attention. However, it soon became so sharp as to awaken my suspicion. I consequently arose and awoke my attendant, when, having procured a light, we at once discovered a serpent of a very venomous character. We immediately rushed out of the hut, and fled to the house of Klass Afrikaner, who lost no time in applying a plaster of blue vitriol to the wound, and in administering a solution of the same as a strong emetic. The pain I suffered was intense, and I could see by the alarm of the people that my life was in danger. The serpent was then destroyed; he had taken refuge in my waistcoat pocket, which was of a tolerable size. Messengers were immediately despatched to the Bath to acquaint my father and mother with the occurrence, and to Kamis River to hasten the arrival of a snake doctor, in whom great hope was placed. On the following day I was full of pain, and too weak to walk. The blue vitriol was now changed for tobacco oil. I also found relief from some sweet oil, which one of the natives possessed. In the evening the snake doctor arrived. He pronounced the remedies that had been employed good, and only added a filthy handkerchief which he had worn next his person, and which he said possessed great virtue from having absorbed his perspiration. On Sunday night my dear parents came, having travelled night and day in great alarm. The poison appeared to be subdued throughout my system; but the wound was in such a state of inflammation as to threaten almost immediate mortification. However, by the blessing of God, this was prevented, and in a few days I was removed to the Bath, preferring the pain occasioned by the jolting of the waggon to the almost insupportable heat of the native house. I was greatly reduced, and am only now beginning to recover my strength. I feel I have great cause to thank God for sparing my life. Had the accident occurred during the previous night, when I slept in the open field, or had not my parents arrived soon, in all human probability my course would have been finished. The time of affliction was to me a time of spiritual profit."

695. Danger from Lions.—At an early period of the enterprise, the Missionaries in Southern Africa were often exposed to danger from lions. Describing events which occurred in the Bechuana country in 1825, the Rev. T. R. Hodgson says:—"Accompanied by two waggon-drivers, two Bechuanas, and an interpreter, we set off on our journey, and seeing a number of spring-bucks, or deer, at some distance, I sent one of my attendants to shoot one for food, and passed on to some reeds growing in the bed of a river. The man who

was with me went a little way up the river to seek for water, and saw eight lions, six full grown and two cubs; and when I was within sixty yards of the reeds in which the lions were, he told me of my danger. I have been in 'deaths oft,' but I cannot but regard this as a special instance of providential interference in my preservation; for had not the man changed his course in which he was first going, and thereby reached a spot which gave him a sight of the lions, we must have both fallen a sacrifice!"

The same Missionary, and his travelling companion, the Rev. S. Broadbent, were in jeopardy from a similar cause. On another occasion, "When only a few days from our station," says Mr. Broadbent, "as the waggons were being drawn to the lee-side of a thicket for shelter from the wind, where we intended to rest for the night, we had a narrow escape. The team of the first waggon was led by a native. A lion, having suffered him to pass, sprang on the oxen he was leading. The whole team instantly turned round, upset the waggon, and galloped away as fast as they could, leaving behind them one piece after another of the broken waggon, and its contents strewed over a space of two miles. The other waggon, containing Mr. and Mrs. Hodgson, and their family, being at the time behind, they witnessed the scene, and their team was startled, but the driver dexterously turned them aside so as to prevent his waggon from being upset. As soon as these oxen could be quieted, the people that could be spared set off after the first team; but the darkness coming on, they were obliged to return with some of the oxen, leaving the broken waggon and goods scattered over the country. Four of the oxen were entirely lost, being no doubt devoured by the lions."

Mr. Hodgson describes another adventure with lions which occurred a short time afterwards:—"The first evening after our departure from Maquassi we halted on the banks of a rivulet. Heavy rain had been falling, so that the ground had become soft, and we had much difficulty in kindling a fire to cook our supper. On account of the moisture of the ground, and the continuous rain, I slept in the waggon with my family, and our people huddled together as well as they could beneath it for shelter. The night was pitch dark, and we several times heard a commotion among our cattle; but owing to the rain and darkness, no one left his place to ascertain the cause. Indeed, it could have answered no end except to expose us to danger. Next morning we found all the cattle dispersed, except a few that were tied to the waggon. A valuable young cow had been killed, and lay in front of the waggon. As I sat on the chest, one of my little boys, being awake, came to me, and sat on my knee. I was consoling him on the loss of new milk for his breakfast, as the lions had torn the poor cow, when there appeared a noble lioness walking through the grass, bringing a whelp with her. At the same time my favourite dog was feasting on the carcase of the cow. On seeing the lioness approach, he barked at her angrily. She paused a moment, raised her head, and lashed her tail about, then furiously sprang upon him. By a nimble leap and rush towards us, he barely escaped her claws and teeth. Just at the pole of the waggon, close to which I sat, with my wife and children and a native servant, the lioness turned away. Whether the sight of the waggon, or the springing forth of another black dog, or what had been the means of checking her I know not; but no doubt it was a merciful pro-

vidence that no one was injured by the savage and infuriated animal. The two dogs followed her a short distance, for she fled as fast from us as she had come. In the meantime some of our young men had caught the lion's whelp, and brought it to us. Our dogs returned, when mine, irritated by the attack on him, flew at and worried the young one at my feet, nor did we attempt to hinder him; for, although we might have taken it with us, we had no desire to be troubled with guarding and feeding it."

The Rev. R. Moffat gives an interesting account of a similar incident:—"Having put my waggon in order, taken a driver, and a little boy as a leader of the oxen, and two Baralongs who were going to the same place, I left the station with my wife and family for an absence of two or three months. Our journey lay over a wild and dreary country. On the night of the third day's journey, having halted at a pool, we discovered with terror the spoors or foot-prints of lions. We immediately collected the oxen, and fastened them to the waggon. The two Baralongs had brought a young cow with them, which they said was too wise to leave the waggon, although a lion should be scented. We took a little supper, which was followed by our evening hymn and prayer. I had retired only a few minutes to the waggon to prepare for the night, when the whole of the oxen started to their feet. A lion had seized the cow only a few steps from their tails, and dragged it to a distance of thirty or forty yards, where we distinctly heard it tearing the animal and breaking its bones, whilst its bellowings were most pitiful. When these were over, I seized my gun, but as it was too dark to see my object at half the distance, I aimed at the spot where the devouring jaws of the lion were heard. I fired again and again, to which he replied with tremendous roars, at the same time making a rush towards the waggon, so as exceedingly to terrify the oxen. After contending in the dark for some time longer, we came to the conclusion that we had better let him alone, if he would let us alone. It was well we did so, for soon after I discovered, by the light of the firebrands, four other large lions near the pool. We kept a fire burning all the night, and were thankful to be able to proceed on our way next morning unmolested."

696. Another Lion Story.—A South African Missionary tells the following story, illustrative of the dangers to which he was exposed:—"I was travelling in a waggon to visit a mission station; my wife and our little girl were with me. One evening we found we had lost our way. The country around us was quite a desert. No village or house was to be seen; no grass; and, what was the worst, there was no water. However, there was no help for it; we must stay the night where we were, and try and find our way the next morning. The great thing was to keep the oxen from straying; for if they got away, we should be in great danger of perishing, for we had no water. The oxen were unyoked from the waggon; the native servants went to sleep; my wife and child were in the waggon; and I was to sit up to watch the oxen. However, it was not long before I fell fast asleep. When I awoke it was daylight. I looked round me; the oxen were all gone, and instead of them, I saw three lions close by gazing at me. I did not think so much about the lions as I did about the oxen; for if they were gone, we were lost. I jumped up, roused the

men who were asleep under the waggon, and told them to go off and look after the oxen. While I was thus engaged, a breeze had sprung up. The waggon had a white covering, part of which hung loose at the side. The wind blew this loose covering up and down. This was a new thing to the lions. They were surprised, and rather frightened at the sight. They looked steadily at the flapping canvas for some time; then they began gradually to draw back still watching the fluttering cover. Backwards and backwards they went, till they thought they were at a safe distance, and then turned round and galloped off as fast as they could. I was not sorry to see them safe off, and then I went with the men to look for the oxen. We found them five miles off at a little muddy pool. I suppose they had smelt the water, and gone in search of it. It was well they had gone off before the lions came, or some of them would have been killed. We took the oxen back to our encampment, and in the course of the day found our way to the place we were travelling to."

697. Danger from Crocodiles.—Some of the rivers, both in Western and Southern Africa, abound with alligators or crocodiles; and the writer has sometimes seen one or more of these ugly creatures almost every day for weeks together when travelling in a small boat or canoe on their placid waters. They are very savage and dangerous animals, and many a poor fellow has been seized, dragged down, and devoured by them. The Rev. Mr. Butler, an American Missionary, was on one occasion crossing the Umkumas River on horseback, when a large alligator seized his leg. He held on for life to his horse, and dragged the savage beast ashore. Happily for him a number of Kaffir women were near who ran to his rescue, and beat the horrible creature off him. The wound after a long time was healed; but the Missionary never fully recovered from its effects. He afterwards returned to America.

On another occasion a Missionary was going up the river in a boat; he had a milch goat on board to supply milk for the coffee. When the vessel anchored to wait for the tide, it was put on shore, and tethered to a bush that it might safely graze. One day a screaming bleat from the goat was heard by those on board. They looked to the spot whence the sound came, and saw a large crocodile, with the goat in his mouth, descending the bank into the river. He plunged below the surface, then rose again, and after one more shrill bleat, the poor goat was silent in the monster's stomach. The men in the boat pursued and fired their muskets at the crocodile, the splash of the balls was seen on his head and back; but so impenetrable was his scaly armour that they seemed to make little or no impression.

698. Danger from the Rising Tide.—The Rev. William Woon gives the following affecting account of his deliverance from danger when travelling to an appointment in New Zealand in 1852. On the 15th instant I left home for Patea. The road by the cliff is so obstructed with fern, flax, &c., that I was advised to go on the beach to Mananapou. Somehow I missed the time of tide. When I got half-way I found there had been a landslip, and the tide having risen my way was obstructed. I tried to get along by leading the horse; but he sunk so deep into the sand and mud that had I persevered he must have been lost, and myself too. I turned back and reached another landslip. Here

I was in imminent danger. The tide increasing I was hemmed in between overhanging and fallen rocks. The horse fell with great violence between two rocks, where he lay and could not rise, groaning piteously. I tried to help him up, but in vain, and I thought I should have to scramble up the cliff and leave him to die. At length a heavy sea rolled in under him, lifted him up, and we both escaped. How we escaped I can scarcely tell. After I recovered myself, and secured the horse, I sat down on a stone and wept, and praised God for my deliverance. I waited about four hours for the tide to ebb, and reached home in safety, deeply affected. How good is the Lord! O for a heart and a thousand tongues to praise Him for His goodness in redeeming my life from destruction."

699. Travelling in Oregon.—The difficulties and dangers of travelling in Oregon, when the Missionaries first went there, were very great. If the journey was by land or water, or partly, as was generally the case, by both, the perils and labour attending it were much the same. In the month of September, 1846, several members of the mission family started from Dalles for the Willamette Valley, a distance of 150 miles, to visit their friends and procure supplies. When the requisite number of Indians had been engaged, a canoe provided, and a supply of provisions laid in, the company assembled to sing a hymn, and to implore the Divine protection from the perils of the waters and the perils of the wilderness, to which they knew they would be exposed. They then took an affectionate leave of the native converts who accompanied them to the boat, and took their departure. The voyage down the Columbia to the Cascades occupied a little over two days. At night a camp was formed on shore; a cheerful fire rendered their resting-place tolerably comfortable, and prayer and praise ascended to heaven, while the howl of wild beasts at a distance was occasionally mingled with the shouts of savage men. The portage round the rapids being attended with much delay and labour, the travellers decided to trust to their frail canoe. The danger to which they were exposed heightened the intense emotion excited by the terrific scenery, and profound silence reigned among the voyagers, except when broken by the involuntary "Thank God," as some perilous point was passed in the rapids, or by the wild shouts of the Indians, as they successfully cleared a projecting rock against which they seemed about to be dashed. Thus for two miles, sometimes in a smooth but rapid current, at other moments tossed upon the waves white with foam, the kind Providence of God guided them, and soon they were sailing pleasantly toward Vancouver twenty miles distant.

Just below the Cascades they encamped upon a peninsula, slightly connected by a narrow stripe of land with the main shore. They soon perceived that their position, thus separated from the surrounding country, was most providential. The whole forest for many miles was one glowing, terrific sheet of flame. The neighbouring mountain peaks, four thousand feet high, burned with fearful intensity. The night was dark, save the lurid glare of this ocean of fire. The roaring of the flames, the crash of falling trees, and the fierce despairing shrieks of the wild animals, constituted one of the most awfully sublime scenes ever witnessed. In the morning the Missionaries gathered their company together for early devotions, and then proceeded on their voyage with grate-

ful hearts to God for His preserving goodness. As the Missionaries passed the scene of conflagration on their return homeward, they saw a large bear come limping along, scorched and bleeding, and no doubt homeless. The Indians, true to their instinct, tried to secure him, but he plunged in among the ruins, and eluded their pursuit. Near the same place they discovered a retired hut, in which a white man, his wife, and two children had made their forest home. The father and husband lay dead, and the afflicted partner and little ones, with none near to sympathise, to counsel, or to assist. They rendered what help they could, and soon afterwards met with the lifeless body of a Shasta slave, which they decently interred, and travelled on. At length they reached the station in safety with the supplies for which they had gone, having witnessed strange scenes, and been mercifully preserved during their adventurous journey by land and water.

700. Suffering from Want of Water. — On the return of Dr. Livingstone from his famous journey across the Continent of Africa in 1856, a mission was planned by the London Society to the Makololo, an interesting tribe of people on the banks of the Zambesi. The adventures of the Missionaries and their families on their journey to the interior is of mournful interest; but among their numerous "perils in the wilderness," that arising from the want of water was the most affecting. Adverting to this subject, Mrs. Helmore, the wife of the senior Missionary, writing to her sister in England, says:—"We are expecting rain this month, and are longing for it, as those only can long who have travelled through a dry and parched wilderness where no water is. Our poor oxen were at one time four, and at another, five days without drinking. It was quite painful to see how tame they were rendered by thirst, they crowded around the waggons, licked the water-casks, and put their noses down to the dishes and basins, and then looked up to our faces as if asking for water. We suffered very much ourselves from thirst, being obliged to economise the little we had in our vessels, not knowing when we should get more. Tuesday the 6th instant was one of the most trying days I ever passed. About sunrise the poor oxen, which had been dragging the heavy waggons through the sands during the night, stopping now and then to draw breath, gave signs of giving up altogether. My husband now resolved to remain behind with one waggon and a single man, while I and the children, and the rest of the people went forward with all the oxen, thinking that we should certainly reach water by night. We had had a very scanty supply the day before, the men had not tasted drink since breakfast until late in the evening. We divided a bottleful among four of them. There now remained five bottles of water; I gave my husband three, and reserved two for the children, expecting that we should get water first. It was a sorrowful parting, for we were all faint from thirst, and, of course, eating was out of the question. After dragging on for four hours the heat obliged us to stop.

"The poor children continually asked for water; I put them off as long as I could, and when they could be denied no longer, doled the precious fluid out a spoonful at a time to each of them. Poor Selina and Henry cried bitterly. Willie bore up manfully, but his sunken eyes showed how much he suffered. Occasionally I observed a convulsive

twitch of his features, showing what an effort he was making to restrain his feelings. As for dear Lizzie, she did not utter a single word of complaint, nor even asked for water, but lay all day on the ground perfectly quiet, her lips quite parched and blackened. About sunset we made another attempt, and got on about five miles. The people then proposed going on with the oxen in search of water, promising to return with a supply to the waggon, but I urged their resting a little, and then making another attempt, that we might possibly get near enough to walk on to it. They yielded, tied up the poor oxen to prevent their wandering, and lay down to sleep, having tasted neither food nor drink all day. None of us could eat. I gave the children a little dried fruit, slightly acid, in the middle of the day, but thirst took away all desire to eat. Once, in the course of the afternoon, dear Willie, after a desperate effort not to cry, asked me if he might go and drain the bottles. Of course I assented, and presently he called out to me with much eagerness that he had 'found some.' Poor little fellow, it must have been little indeed, for his sister Selina had drained them already.

"The water being long since gone, as a last resource, just before dark I divided among the children half a teaspoonful of wine and water, which I had been reserving in case I should feel faint. They were revived by it and said, 'how nice it was,' though it scarcely allayed their thirst. Henry at length cried himself to sleep, and the rest were dozing feverishly. It was a beautiful moonlight night, but the air was hot and sultry. I sat in front of the waggon unable to sleep, hoping that water might arrive before the children awoke on another day. About half-past ten, I saw some persons approaching, they proved to be two Bakalahari bringing a tin canteen half-full of water, and a note from Mrs. Price, saying that having heard of the trouble we were in from the man we had sent forward, and being themselves not very far from water, they had sent us all they had. The sound of water soon roused the children, who had tried in vain to sleep, and I shall not soon forget the rush they made to get a drink. I gave each of the children and men a cupfull, and then drank myself. It was the first liquid that had passed my lips for twenty-four hours, and I had eaten nothing. The Bakalahari passed on, after depositing the precious treasure, saying that though they had brought me water, they had none for themselves. They were merely passing travellers. I almost thought they were angels sent from heaven. All now slept comfortably, except myself; my mind had been too much excited for sleep. And now a fresh disturbance arose, the poor oxen had smelt the water, and became very troublesome; the loose cattle crowded about the waggon, licking, and snuffing, and pushing their noses towards me, as if begging for water. At two o'clock I aroused the men, telling them that if we were to make another attempt to reach the water no time was to be lost. They were tired and faint, and very unwilling to move, but at last they got up and began to unloose the oxen, and drive them off without the waggon. I remonstrated, but in vain; they had lost all spirit."

In the course of the following day the sufferers were supplied with a more ample stock of water by their friends at a distance, who had providentially found a small fountain. The first supply was brought in a calabash on the head of a native servant-girl, who had walked with

her precious burden four hours. Then came a pack-ox with two kegs of water, and at length the whole mission party reached the fountain, where they were joined by Mr. Helmore, who had been left behind in the desert, and they all united in sincere thanksgiving to Almighty God for having once more graciously interposed on their behalf. The perils in the wilderness of Mr. and Mrs. Helmore, and their dear children, did not, however, terminate here. They nobly pushed forward through every difficulty to the place of their destination in the Makololo country, where they were one after another smitten down with fever, till in a few short months they were all laid in their graves in the interior of Africa, sincerely regretted by all who had been favoured with their acquaintance, and by none more sincerely than the present writer, who little thought, on taking his leave of them, that he would see them no more in the flesh.

701. Breaking of the Treck-tow.—From the mountainous character of the country, and the roughness of the roads, waggon travelling in South Africa is attended with many dangers; but, by the good Providence of God, the Missionaries experience many merciful deliverances. The Rev. G. S. Thomas, describing his travels in Kaffraria in the month of March, 1857, says:—"Towards the close of the journey we experienced a most merciful interposition of Divine Providence. We had arrived within about six miles of the station, and were come to the bottom of a steep hill, so steep that one team of oxen was unable to pull the waggon to the top. We therefore took the team out of the other waggon, in which were my dear wife and child, and having fastened these in front of the other team, the word was given, '*Treck! treck!*' and the waggon soon began to ascend the hill, when suddenly, just as we gained the summit, the *treck-tow*, or that by which all the oxen were attached to the waggon, broke, and in an instant it began to descend the hill with fearful velocity towards the other waggon. All were panic-stricken, but nothing could be done to save either the waggon or my wife and child. She saw the danger with horror, but there was no time to escape; she had merely time to clasp the babe to her bosom and cry, 'Lord, save us!' And He did save us; for just as it got within a yard of the two oxen still attached to the pole, without any apparent cause, it turned suddenly round along the side of the hill and stopped of itself, without sustaining the least injury, or injuring anything else. Had it turned to the other side, it would have fallen over a precipice two or three hundred feet high. To our God we alone ascribe the praise."

702. Waggon Upset.—On descending the mountain from the Khamiesberg station, in South Africa, with a waggon and twelve oxen, in 1854, the writer was overtaken by the darkness of night, and was unexpectedly exposed to considerable peril. The day had been very hot, and it was desirable to push forward as far as possible in the cool of the evening, before we outspanned, as we had a journey of four hundred miles before us. We had not proceeded many miles after sunset, however, when we came to a place where the road had been completely washed away by the mountain torrent, and the waggon, being suddenly plunged into a deep ravine, was instantly upset, and we were thrown with violence on the ground. Providentially, we were not hurt, nor was the waggon mate-

rially injured. By a strenuous effort, with the united strength of the leader and driver, we got the waggon righted, and dragged out of the hole. On replacing a wheel which had been thrown off, we found to our sorrow that the linchpin was gone. This was a serious loss, as we had nothing with which to supply its place in the wilderness. We therefore lighted the lantern, and sought for it with great care and anxiety along the rugged road over which we had just travelled. After some time we happily found it, and having fixed it in its place, we moved forward a short distance out of our dangerous position, and then outspanned, lighted a fire, prepared our humble repast, and retired for the night; but not without rendering sincere and hearty thanks to our great Deliverer for His providential care over us at this period of our eventful journey.

703. Crossing Rivers in Africa. —Writing from the far distant interior of South Africa, under date of May 3rd, 1870, and describing his journey from the Kuruman to Inyati, the Rev. Mr. Thompson gives the following interesting account of the dangers and difficulties of Missionary travelling in that dreary land:—"The rivers also have been a source of much anxiety and trouble to us. In crossing the Nkenzie we got into great difficulty, and suffered considerable loss. The river was about three feet deep on the drift, but much deeper above it and below it. The bank at the side on which we had to come out was very steep and sandy. We reached the river about sunset, and got through it with little difficulty. The driver, however, being unable to manage the oxen alone, I had to leap into the water and help him. In some parts I got very deep, and was wet to the shoulders; and, by the way, I got my watch spoiled. But we got through the river pretty well, and almost up the bank, when the oxen stuck, and would not pull the waggon out. We wrought with them for about two hours, and used every means to get them to start it, but in vain; they became tired, as also did the men. The night was clear, and we had no anticipation of rain. The hindpart of the waggon was about seven feet from the water, so I thought there would be no danger to outspan the oxen, and give them and the men an hour's rest. I lay down myself for an hour or so, when I was awoke by heavy rain, and the rushing sound of the river; whereupon I immediately arose and looked out, and found the river had risen about six feet. Having called the men to inspan, I got Mrs. Thompson out of the waggon as soon as possible. Meanwhile the river had risen so high as to come into the waggon behind. I hastened to unload the waggon as fast as I could; but in the course of ten minutes I stood four feet deep in water in the waggon. Before we could even get the bed-clothes out everything was covered with water. Neither Mrs. Thompson nor I had any dry clothing till it was dried at the fire. All our boxes and provisions were soaked in water. After some trouble we got the waggon out, and taken to a higher bank. It continued raining all the night, and two or three days following. The river must have risen ten feet in an hour and a half or two hours. There are a great many mountains on both sides of it, for several miles above where we crossed it, and the water came pouring into it off these mountains. We were glad, however, that we escaped with our lives, and that it was no worse; some of our things are en-

tirely spoiled, and all of them greatly damaged. After we got our things repacked and loaded, we started on our journey again, and intended to travel very fast to Inyati, a distance of 200 miles, where we would get our things unpacked, and dried properly; but we were detained at the first outpost of the Matebele country, until a message was sent to the king, and permission granted for us to come on. This is the custom of the country."

704. Crossing Rivers in Australia.—The rivers of Australia, fed by mountain torrents, and furnished with rainfalls both rapid and powerful, rise quickly, and form streams which run very fast. Hemmed in by swollen rivers, the Rev. Francis Tuckfield, Wesleyan Missionary to the aborigines, had urgent need on one occasion to reach a station from which he was separated by one of these watery barriers. He was almost starving for want of food, his supply of flour being entirely exhausted. The only craft with which to cross the rushing river was a frail native bark canoe. It was necessary to paddle this canoe, which one man quite filled, and also to float over an empty tub, attached by a long rope to the person of the occupant of the canoe, to receive the flour; then to paddle the canoe back again with the loaded tub, sealed from the water, floating as before. The blacks longed for some flour, and they are most daring and gifted swimmers, crossing where most white men would not dare to venture, but the bravest of them in this instance declined the expedition. The necessity was urgent, and Mr. Tuckfield determined to venture across himself. The opposite bank was safely gained; the canoe moored; the empty flour-bag shouldered; the station reached; the flour procured; a word in season spoken; the prayer offered, and the Missionary returned to the canoe with his load. The perilous return voyage was now commenced, and as the natives surmised, so it happened: the frail canoe upset, and Mr. Tuckfield, with the keg of flour fastened to his body, sank beneath the eddying surface of the stream. The blacks, who really loved their Missionary, seeing the accident, filled the air with their loud lamentations over his supposed death. Happily Mr. Tuckfield was a good swimmer, and with a tremendous effort breasted the opposing current, and at length safely reached the bank flour-keg and all. Through many other perils in the wilderness, God in His gracious Providence brought His devoted servant till at length he finished his course with joy at Portland, Victoria, in the fifty-seventh year of his age, and the twenty-eighth of his Missionary ministry.

705. Danger from Fire in the Forest.—The Rev. George Pickering gives the following account of a narrow escape which he had from death by fire in the forest:—"The early part of the year 1848 was marked in New South Wales by most severe drought, and also by extreme heat. I was proceeding on my usual Missionary journey on a Monday rendered memorable in the Australian calendar for its extreme heat. Bush-fires raged in almost every direction, and the thermometer in the sun stood, during the heat of the day, at nearly one hundred and forty degrees. So soon as I entered the forest on leaving Appin, I saw that a fire had lately swept over that part. The fallen trees and tufts of grass were still burning, the atmosphere was full of smoke, and the sun appeared like a ball of fire. When I had travelled about twelve miles, on reaching the summit of a

range, such a sight presented itself as I had never before witnessed. The whole of the forest in the direction in which I was travelling was on fire; but the flames were burning not only the underwood, shrub, and trunks, but all the tops of the trees were also blazing. After surveying this magnificent and extraordinary, but really perilous, scene for a season, I concluded that by returning a short distance, and then making a detour to the east, I should reach the coast line of road, and so escape the conflagration, as the fire appeared to me too far in a westerly direction to reach the road. Having a good horse, I was not long in reaching the coast government road, and there I thought myself safe, as the fire appeared so far on my right hand. But as I proceeded, I found the road continued to wend westerly in the direction of the fire. I soon became convinced that continuing to follow the road, it was impossible that I should escape the flames. To retrace my steps would only be to rush into the fire, which favoured by a strong breeze had gained on my rear. There were the alternatives of striking into the forest at the risk of being lost, or of attempting to ride through the fire at the risk of being burned. I resolved upon the latter. I reached the fire on a small plain which intersected the road. It was rushing, with crackling noise and dense smoke, through the long green grass. Committing myself to God through my Saviour, I urged my horse forward, and darted through the fire, without receiving any greater injury than the singeing of my hair; but I scarcely succeeded in reining up the terrified animal, and so escaping falling into a deep drain which crossed the road, and in which lay a quantity of dry timber on fire. Had I plunged into this mass of fire, escape would have been almost hopeless. I now pushed on my way truly thankful for my preservation, and carefully watching the burning trees in all directions above my head, lest a branch should fall upon me. I had not, however, travelled far before I became aware that I had escaped one danger only to meet another. A fire now commenced to rage along the face of the mountain, skirting the western side of the road. But a southerly hurricane sprang up suddenly, accompanied by heavy rain, and arrested the progress of the flames; and by the good Providence of God I completed my journey in safety."

706. Danger from a Precipice.—In the spring of 1847 the Rev. George Pickering and Mr. Kendall, his travelling companion, were proceeding on a Missionary journey in Australia, when they had a narrow escape from imminent danger. They had travelled all day, and were much fatigued, when they became entangled in the forest and completely bewildered, scarcely knowing which course to steer. Whilst in this state of doubt and perplexity, they were overtaken by the darkness of night. The path they were pursuing, with the hope of reaching a part of the country they would recognise, led up the side of a steep hill, at the top of which the trunk of a fallen tree arrested their further progress. Mr. Pickering was walking in front, and cautiously leading his horse by the bridle. On perceiving the obstacle lying across the path, he called out to inform his companion, and intimated his intention to leap over it, and to try to induce his horse to do the same—a very common thing in Australia. But Mr. Kendall, being the more experienced traveller of the two, addressed to his friend a word of caution, and advised him to examine with the handle of his whip

the state of the ground on the other side of the trunk before he ventured to jump over. He did so, and, to his horror and amazement, found there was no ground which he could reach, and on pitching a stone over, he heard it rattling along for a considerable distance. The travellers, therefore, retraced their steps, and about eleven o'clock at night succeeded in reaching the house of Mr. James Black, a friend who lived at the foot of the mountain. Their feelings may be better imagined than described when they ascertained that the trunk of the tree which had stopped them, when proceeding in the dark along the path on the mountain side, was on the brink of a precipice six hundred feet in depth, and that it had been placed there on purpose to prevent travellers from falling over. They pursued their journey on the following day truly thankful to God for his ever watchful Providence over them.

707. Lost, but not for ever.—In the year 1858 the Rev. R. W. Vanderkiste, a Wesleyan Missionary in South Australia, was lost on the mountains in the interior of the country during one of his journeys. For six days and nights he was without food, with the exception of one slight meal of which he partook before leaving home. Without fire or adequate shelter he was exposed during this period to heavy rains, in addition to other sources of suffering. Worn down almost to a skeleton, he was at length providentially discovered by a party of hunters, and restored to his family and friends in a state of great exhaustion; but thankful to God that he was thus found and rescued from his perilous position in the wilderness before he sank to rise no more.

708. Saved from Danger by the Sagacity of a Horse.—The Rev. James Somerville, a laborious Missionary in Australia, experienced many merciful interpositions of Divine Providence in the course of his long and useful career; but the most remarkable which has been recorded was his deliverance from imminent danger, when travelling, by the sagacity of his horse. He had occasion, when going to a distant appointment, to cross a salt-water creek of considerable depth after heavy rains, but with which he soon became quite familiar. On coming to the usual ford one day, Mr. Somerville attempted to cross as usual, everything about the margin of the stream appearing the same as before, but his horse obstinately refused to enter the water, snorting and prancing in a remarkable manner. After attempting in vain to urge the animal through the creek, the Missionary gave him the rein, and let him wander where he pleased. The sagacious creature no sooner found himself at liberty to follow his own instinct, than he proceeded some distance along the bank of the creek to a place which appeared much less promising than the one he had left; and after smelling about for some time, he boldly plunged in, and carried his rider through in safety. Mr. Somerville afterwards discovered that the crossing-place he had first attempted had been washed away, and, on examination at low water, proved that had the horse been prevailed upon to enter, he must have plunged at once down an almost perpendicular bank into some twenty feet of water. In such a case both the horse and his master might have perished in the deep; but, as it was, through the remarkable sagacity of the animal, by the good Providence of God, both were preserved, and the devoted Missionary pursued his way encouraged still to confide in

the merciful protection of the Almighty.

"IN PERILS IN THE CITY."

709. Paul at Damascus.—The great Apostle of the Gentiles had no sooner commenced his eventful Missionary career than he was called in the Providence of God to witness a measure of that hostility to the truth of which he was afterwards to behold so many appalling specimens. But this hostility was from the beginning associated with such evident manifestations of the watchful care of the Almighty that he soon learned to rejoice in tribulation, and to count it an honour to suffer persecution in the cause of his Divine Lord and Master. It was soon after his conversion that Paul boldly declared in the City of Damascus what the Lord had done for his soul, and preached Christ in the synagogues declaring "that He is the Son of God." The people were amazed, remembering how recently the preacher himself was a persecutor; but it is said that Paul "increased the more in strength, and confounded the Jews which dwelt in Damascus, proving that this is very Christ." Then arose that storm of opposition which led to his departure from the city. Filled with rage and enmity "the Jews took counsel to kill him;" and, intending to make sure work of it, they engaged the government authorities in their interest, who watched day and night for their prey. All their efforts were vain, for the servant of the Lord was safe in His keeping. The sequel is best told in the Apostle's own simple words. "In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands." (2 Cor. xi. 32, 33). No doubt some of the disciples of Christ, by whom the Apostle was entertained, occupied houses built on the city wall, which enabled them, in the order of Divine Providence, to make this arrangement for his escape out of the hands of his enemies.

710. Wesley at Cork. — For some time after Wesley and his coadjutors commenced their evangelical labours in Ireland the people received their message with gratitude and joy; but at length a remarkable change took place, and, in some parts of the country, they were bitterly persecuted. This was the case especially in the city of Cork. The principal leader in the disgraceful scenes which were witnessed was a travelling ballad-singer and comedian, named Butler, whose audiences had been thinned by the preaching of the Methodists. This mountebank preached a crusade against Wesley and his followers, and excited the ribald multitude to the most daring acts of violence. Companies of men, armed with bludgeons and swords, patrolled the city, and broke into the houses of the Methodists; men, women, and children, suspected of belonging to the hated sect, were attacked in the street by armed bands, and many of them seriously injured. The common cry in the street was, "Five pounds for the head of a *swaddler!*"—a nickname given to the Methodists. In vain did the people apply to the authorities of the city for redress. The mayor encouraged the mob in their acts of violence. To one man who complained that the rioters had plundered his house, his worship replied, "It is your own fault for entertaining these preachers! If you will turn them out of your

house, I will engage there shall be no harm done, but if you will not turn them out, you must take what you will get." This ill-timed speech, made in the presence of the mob, was like oil thrown on the flames, and could only serve to rouse the worst passions. Butler took advantage of them to continue his senseless declamations; he publicly declared that the murder of a Methodist was a lawful and meritorious act. When Wesley himself came to Cork, in 1750, he was assailed with terrible violence. The mayor, whose protection he sought, contented himself with ordering the drums of the city to be beaten in front of the chapel all the while the service lasted. This ingenious method of "keeping the peace" had the effect of assembling the multitude. After falling upon Wesley, who displayed his usual presence of mind, they attacked the chapel, "brought out all the seats and benches, tore up the floor, the doors, the windows, and whatever of woodwork remained; part of which they carried off for their own use, and the rest they burned in the open street." The life of the founder of Methodism would certainly have been jeopardized had he not thought of a plan of defence which answered admirably. He adjourned his service to the neighbourhood of the barracks, where he was sure that British soldiers would not suffer him to take any harm. He says, in his journal, under date of May 30th, "When we came to the South Bridge a large mob gathered, but before they were well formed we reached the barrack gate; at a small distance from which I stood and cried, "Let the wicked forsake his way, &c." The congregation of serious people was large, the mob stood about one hundred yards off. I was a little surprised to observe that almost all the soldiers kept together in a body. As we walked away, one or two of them followed us. Their numbers increased, until we had seven or eight before, and a whole troop of them behind; between whom I walked through an immense mob to Alderman Pembrock's door." Ultimately, by the good Providence of God, the opposition to Methodism at Cork passed away, and the city became famous for the progress and prosperity of this form of Protestant Christianity.

711. Earthquake in Syria.—The Rev. Dr. Thompson, American Missionary in Syria, gives the following account of an earthquake which he witnessed whilst labouring there:—"Just before sunset on a quiet Sabbath evening, January 1st, 1837, the shock occurred. Our native church at Beirût were gathered round the communion table, when suddenly the house began to shake fearfully, and the stone floor to heave and roll like a ship in a storm. 'Hezzy! hezzy!' (Earthquake! earthquake!) burst from every trembling lip as all rushed out into the yard. The house was cracked from top to bottom, but no further injury was sustained. The shock was comparatively slight at Beirût, but still many houses were seriously shattered, and some on the river were entirely thrown down. During the week succeeding this Sabbath there came many flying reports from various quarters, of towns and villages destroyed, and lives lost; but so slow does information travel in this country, especially in winter, that it was not until eight days had elapsed that any reliable accounts were received. Then letters arrived from Safed with the startling intelligence that the whole town had been utterly overthrown, and that Tiberias, and many other places in this region, had shared the same fate. As soon as

these awful facts had been ascertained, collections were made at Beirût to relieve the survivors, and Mr. C—— and myself selected to visit this region, and to distribute to the needy and the wounded. At Sidon the work of destruction became very noticeable, and in Tyre still more so. We rode into the latter at midnight over her prostrate walls, and found some of the streets so choked up with fallen houses that we could not pass through them. The people were sleeping in boats drawn up on shore, and in tents beside them, while half-suspended shutters and doors unhinged were creaking and banging in dreadful concert. On the 17th we reached Sumaish, where we met with the first real confirmation of the letters from Safed. The village seemed quite destroyed. Thirty people had been crushed to death under their falling houses. After distributing medicine to the wounded, and charity to the destitute, we went to Jish. Of this village not one house remained, all had been thrown down, and the church also, burying the entire congregation of one hundred and thirty-five persons under the ruins. No one escaped except the priest, who was saved by a projection of the arch over the altar. On the morning of the 18th we entered Safed, and I then understood, for the first time, what desolation God can work when He ariseth to shake terribly the earth. We came first to the Jewish part of the town, which contained four thousand inhabitants, and not a house remained standing. Nothing met the eye but a vast chaos of earth, timber, and boards, tables, chairs, beds, clothing, and every kind of household furniture mingled in horrid confusion; men everywhere at work, worn-out and woe-begone, uncovering their houses in search of the mangled bodies of lifeless friends; I covered my face with my hands, and passed on through the wretched remnants of Safed."

712. Earthquake at Antioch and Seleucia.—In the month of April, 1872, another dreadful earthquake occurred in Syria. Writing on the 18th, after a narrow escape, the Rev. Mr. Reid, the Missionary stationed at Suediah, the ancient Seleucia, says:—"In Antioch fifteen hundred houses have been entirely destroyed, and 1,275 persons killed, whilst the numbers of wounded are unknown. In Suediah 1,726 houses were destroyed; but, by God's mercy and a more favourable situation, only 258 persons were killed. I may mention that the villages, Uganoolooh and Ubablee, are entirely destroyed, not one house left standing. On Monday, the 8th instant, I rode to Antioch, starting before sunrise that I might return before dark. During my journey there occurred another heavy shock, which caused me great fear on my family's account. The city exceeded in ruins all that I had feared. To my inexpressible relief I found the family of our brother, the Rev. P. O. Powers, in good health, and preparing to leave the city for Marath. Their house, though shaken, has stood well. We bless God that this sad affair did not occur in the night, for otherwise the falling in of the ceiling would have killed myself, Mrs. Reid, and the children. In dependence upon God we will not quit our post, if we can possibly secure shelter from the wind and rain." Verily the Missionaries and their families have a claim upon our sympathy and prayers!

713. Earthquakes in the West Indies.—At different periods the West Indies have been visited by violent and destructive shocks of

earthquake, and on some occasions the Missionaries and their families have been exposed to imminent peril. The writer will never forget two or three of these fearful visitations of Divine Providence, the effects of which he was called to witness, and which are deserving of a passing notice. The first was in the Island of Trinidad, in 1840, and it occurred one Sabbath evening, soon after the commencement of public worship. The shock was awfully severe, causing the building, in which we were assembled, sensibly to vibrate, and the lamps to swing to and fro till the glass shades were smashed to pieces. The congregation, being alarmed, rushed simultaneously out of the chapel, and many of the people fell down upon their knees in the yard, and called upon God for mercy, forgetting the danger to which they thereby exposed themselves, if the houses had fallen. As the motion of the earth subsided, we succeeded in restoring order, the congregation reassembled, and the service was concluded in peace under a very solemn feeling. On this occasion considerable damage was done to property, but, happily, no lives were lost.

The next earthquake occurred when the writer was stationed in the Island of St. Vincent's. The Missionaries were assembled in their annual district meeting, when the large stone chapel in which they were sitting began to heave and tremble like a living thing. We escaped as quickly as possible into the street, expecting that the building would be demolished. It stood the repeated shocks, however, which rapidly succeeded each other, and having returned thanks to God for His preserving goodness, we proceeded with our business without receiving any injury. The neighbouring islands in the Antigua district did not thus escape with impunity. There nearly all the Mission premises were seriously injured, and many of the chapels were completely destroyed, and it was several years before the respective stations recovered from the effects of this awful visitation. In Hayti the Rev. Mark B. Bird and his family had a very narrow escape from being buried in the ruins of their dwelling-house, which was entirely demolished by the earthquake, hundreds of the inhabitants having perished on the occasion.

But of all the earthquakes that have taken place in the West Indies, the one which occurred in Jamaica, in the year 1692, was the most appalling. On that occasion the town of Port Royal was completely swallowed up, and the harbour was involved in complete ruin, whilst three thousand of the inhabitants were suddenly hurried out of time into eternity. At the same time a very remarkable interposition of Divine Providence occurred on behalf of a good man, who, like Lot of old, was saved from the general destruction, the particulars of which are recorded on a marble monument erected to his memory, as follows:—"Here lies the body of Lewis Galdy, Esq., who departed this life at Port Royal, December the 22nd, 1736, aged eighty years. He was born at Montpellier, in France, but left that country for his religion, and came to settle in this island, where he was swallowed up in the great earthquake in the year 1692, and, by the Providence of God was, by another shock, thrown into the sea, and miraculously saved by swimming, until a boat took him up. He lived many years afterwards in great reputation, beloved by all who knew him, and was much lamented at his death."

714. Hurricanes.—Many pages might be filled, if space permitted,

with interesting accounts of the hurricanes, storms, and tempests, which have so often laid waste our mission stations, and exposed the Missionaries and their families to discomfort and danger. They have been most frequent in the South Sea Islands and in the West Indies. The writer has a vivid recollection of more than one visitation of this kind in the part of the world last named, when he and his household had to flee from their dwelling-house as it began to be laid waste by the fury of the tempest. In 1847 the Island of Tobago was visited by one of those fearful storms, when much damage was done to mission property, and to the colony generally. And on the 30th of September, 1866, a desolating hurricane passed over the Bahamas, when in Nassau alone upwards of six hundred dwelling-houses were destroyed, and as many seriously injured, whilst a number of warehouses and other large buildings, and nearly all the places of worship in the colony, were either blown down or very much damaged. About two hundred vessels were either totally wrecked or seriously injured, and several lives were lost both at sea and on land. Among the Wesleyan places of worship destroyed by the hurricane was the beautiful Trinity Chapel, in Frederick Street, Nassau, New Providence, which, with its splendid organ, cost about £8,000. By the united efforts of the people, aided by liberal contributions from home, the waste places of Zion were soon restored, and the work of the Mission proceeded as before. And still more recently, on the 21st of August, 1871, the Islands of St. Thomas, Tortola, St. Kitt's, Nevis, and Antigua, were visited by a hurricane which resulted in damage to mission property to the extent of several thousands of pounds; but happily the Missionaries and their families were providentially preserved from personal danger, and they and their people are nobly exerting themselves to repair and rebuild the mission premises, schools and chapels, that the good work in which they are engaged may not be hindered.

"IN PERILS BY THE HEATHEN."

715. Paul at Lystra.—One of the most violent attacks ever made by the heathen upon Christian Missionaries was that of the people of Lystra, in Lycaonia, on the occasion of the visit of Paul and Barnabas to make known to them the good news of salvation. When the Apostles, in the course of their first great Missionary journey through Syria and Asia Minor, came to Lystra, the people for a time almost idolised them. Having witnessed a miracle wrought by Paul, restoring to perfect health a cripple who had never walked before, they thought the gods had come down in the likeness of men. They called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker. Then the priest of Jupiter brought oxen and garlands into the gates of the city, and would have done sacrifice with the people. But the Apostles wished not for divine honours, but to win souls for Christ, and, rushing into the crowd exclaimed, "Why do ye these things? we also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein." And with many other words scarcely restrained they the people from sacrificing unto them. Yet, strange as it may appear, the very men who would have thus

idolised the Apostles, were soon stirred up by certain wicked Jews, who came from Antioch, to deeds of cruelty and blood; for having stoned Paul, they drew him out of the city, supposing that he had been dead. But whilst the disciples stood around him bemoaning with tears his unhappy fate, he was inspired, as if by miracle, with new life and vigour; and to the surprise of every one "he rose up, and came into the city." The next day he and Barnabas, not wishing to provoke further opposition, took their departure for other scenes of Missionary labour.

716. Paul and Silas at Philippi.—On the occasion of his second great Missionary journey, the Apostle Paul took Silas as his travelling companion. When they had reached Troas, they were divinely directed to a new sphere of labour. Paul had a remarkable vision of the night. "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." Obedient to the heavenly call, they embarked for Philippi, where they soon found that the Lord had a work for them to do. But they had no sooner been the means of the conversion of Lydia and of a certain "soothsayer," or fortune-teller, than a spirit of persecution was evoked, which resulted in their apprehension and imprisonment for a season. It was the miracle wrought on the person last-named, by which she was dispossessed of her "spirit of divination," that brought matters to a crisis. "When her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." (Acts xvi. 19—24.) The remainder of the story is soon told. So happy were Paul and Silas even in their sufferings, that at midnight they prayed and sang praises unto God, and the prisoners heard them. Then came a mighty earthquake, which shook the foundation of the prison, and threw all the doors open, convincing all who witnessed it that these men were the servants of the true and living God. Yea, the jailer became personally concerned about his soul, and asked the important question, "What must I do to be saved?" He received the prompt reply, "Believe in the Lord Jesus Christ, and thou shalt be saved." He believed and was baptized, with all his house. Then the jailer treated his prisoners kindly; washed their stripes, and took them to his own house and set food before them. Early in the morning the magistrates, alarmed at what they had done, sent instructions to "let these men go;" but Paul, believing that they had been beaten and imprisoned unlawfully, said, "Nay, verily, but let them come themselves and fetch us out." And they came and besought them and brought them out, and desired them to depart out of the city." Thankful to God for thus delivering them out of the hands of their enemies, the Missionaries repaired to the house of Lydia, and after comforting and encouraging their con-

verts, they took their departure for other scenes of labour.

717. Royal Vengeance.—In his *Captive Missionary* the Rev. Mr. Stern gives a graphic description of the savage cruelty of the late notorious Theodore, King of Abyssinia, as exercised upon himself and his companions. He says, "The last jar of hydromel had been quaffed when the folds of the royal tent were thrown aside, and his Majesty, surrounded by half-a-dozen officers and several pages, strutted out into the open air. My companions quickly prostrated themselves in the dust, while I, without imitating their servile obeisance, made a humble and deferential bow. 'Come near,' shouted the attendants. I obeyed, and advanced a few steps. 'Still nearer,' reiterated several stentorian voices. I complied, and made another forward movement. 'What do you want?' demanded the flushed and drink-excited Negroes. 'I saw your Majesty's tent,' was the response, 'and came hither to offer my humble salutations and respects to your Majesty.' 'Where are you going?' 'I am, with your Majesty's sanction, about to proceed to Massorah.' 'And why did you come to Abyssinia?' 'A desire to circulate the Word of God amongst your Majesty's subjects prompted the enterprise,' I rejoined. 'Can you make cannons?' 'No,' was my reply. 'You lie,' was the laconic retort; and then, turning with a withering glance towards Negusee, he imperatively demanded the name of his province. 'I am of Tigre,' tremulously responded the poor man. 'You are the servant or interpreter of this white man?' 'No, your Majesty, I am in the employ of Consul Cameron, and only accompanied him down to Adowa, whither I am bound to see my family.' 'You vile carcase! you base dog! you rotten donkey!—you dare to bandy words with your king. Down with the villain, and *bemonti* (beat) him till there is not a breath in his worthless carcase.' The order was promptly obeyed, and the poor inoffensive man, without a struggle, ejaculation, or groan, was dashed on the ground, where, amidst the shouts of the savage monarch, that the executioners should vigorously ply their sticks, the animated and robust frame was, in less than a minute, a torn and mangled corpse! 'There is another man yonder,' vociferated the savage king; 'kill him also.' The poor fellow, who stood at a considerable distance, was immediately dragged to the side of his motionless companion, and, without having breathed a word or a syllable that could possibly have irritated the sanguinary tyrant, was doomed to share the same unhappy fate. I was amazed, bewildered, and surprised. In my agitation I might unconsciously have put my hand or finger to my lips. This the cruel tyrant construed into an act of defiance, and without one warning or reproof, he rushed upon me with a drawn pistol, like a lion baulked of his prey. For an instant I saw the glittering weapon sparkling in the rays of the sinking sun, and then, as if checked in his fell design by an invisible power, it disappeared again in the case suspended around his waist. 'Knock him down! brain him! kill him!' were the words that rung appallingly upon my ear. In the twinkling of an eye I was stripped, on the ground, and insensible. Stunned, unconscious, and almost lifeless, with the blood oozing out of scores of gashes, I was dragged into the camp, not as my guards were commanded, to bind me in fetters, but, as they thought—I heard it from their own lips—to bury

me. A stifling sensation, I well remember, roused me to something approaching consciousness. The kind soldier to whom I was fastened, and whose *shaura* my bleeding wounds had thoroughly saturated, got me a cup of cold water, which roused me to a knowledge of my misery and wretchedness." Such was the commencement of a series of tortures, and of a long imprisonment, from which Mr. Stern and his surviving companions were only delivered when the British army invaded Abyssinia and set the captives free.

718. The Murdered Missionary.—The Rev. J. S. Thomas had lived and laboured many years in Southern Africa, when, in 1856, in the mysterious providence of God, he lost his life under circumstances peculiarly distressing. He had just removed from Clarkebury to Beecham Wood, in Kaffirland, and the country was in a very unsettled state. Some of the people who had joined him on his new station had recently been quarrelling and fighting with a party of natives belonging to another tribe; in the fight three men had been killed, and their friends declared that they would not rest till they had taken the life of the man who had led on the attack. In the middle of the night, four days after Mr. Thomas arrived at Beecham Wood, there was a cry, "We are attacked by the Pondas." He immediately arose and ran out of the house to see what was the matter; his people told him the enemy was at the cattle kraal, at a short distance from the house. He returned for a minute just to arrange as best he could for the safety of his family, and the women and children who were flocking to his dwelling in confusion and dismay. He then went to speak to the enemy, with the hope of appeasing their anger and preventing bloodshed, as he had often done before. When he reached the cattle-fold he found the enemy in strong force and apparently bent upon plunder. He cried out, "I am your Missionary! Why do you attack me?" As soon as he had said this, one of the enemy called out to another repeatedly, "Stab! stab!" When Mr. Thomas heard this, he said to the man who was with him, "Let us return, they will do us mischief." They turned to go back; but, alas! it was too late: one of the men threw a spear and it struck Mr. Thomas in the back and he fell, upon which the enemy rushed upon him and struck him several times till life was extinct. Hearing the noise of the tumult, the Missionary's wife handed her child to a Kaffir girl, and rushed out of the house towards the cattle-kraal, whence the savage yells of the cruel natives came; but before she reached the place, she met a party of men carrying her husband a lifeless corpse! She was, indeed, severely crushed and sorely afflicted by this sad bereavement; but she tried to gather some consolation from the fact that her beloved husband had laboured long and faithfully in the mission-field, and that he was found prepared for the Master's call, and had written a short time before his lamented death the following striking lines:—

"For me a victor's crown
Of glory is prepared,
And when I lay this body down,
This shall be my reward."

719. Missionary Martyrs of Namaqualand.—The Rev. William Threlfall was a zealous and devoted young Missionary who proceeded to Khamiesberg, South Africa, in 1825, to assist the Rev. Barnabas Shaw, in the good work in which he was engaged. It had long been in con-

templation to attempt to carry the Gospel to the regions beyond in Great Namaqualand, where the people were in a fearful state of moral degradation. The mission at Khamiesberg having been recently re-enforced, it was thought a favourable time to enter upon the new enterprise; and Mr. Threlfall, in the ardour of his zeal having offered his services, with the sanction of his superintendent, set out on a journey of discovery accompanied by two native teachers, Jacob Links and Johannes Jager. They were mounted on oxen, after the fashion of the country, and travelled without molestation till they had got two or three days' journey beyond the great Orange River. At this point they came in contact with troublesome wandering tribes of Bushmen. Although they had with them on a pack-ox a few goods for barter, they suffered much from want of food, the people being unfriendly and unwilling to supply them with what they required at a fair price. On proceeding some distance beyond the Warm Bath, they obtained a guide at a certain Bushman's village; but he and his associates, instead of conducting the travellers in safety through the wilderness, formed a plot for the destruction of the whole party, that they might take possession of their effects. Accordingly, the following night, while Mr. Threlfall and his companions were sleeping under a bush, as usual, without the slightest apprehension of danger, their foes came upon them and murdered them in cold blood. Jacob Links and Johannes Jager were first despatched by repeated blows from assagis and large stones. Mr. Threlfall was awoke by the commotion in the camp, and, seeing his danger, fled to a short distance pursued by his enemies; when, finding escape impossible, he fell upon his knees and received the fatal blows of the assassins in the attitude of prayer. As the murderers confessed afterwards, he appeared to be "talking with God" when hurried out of time into eternity. The principal perpetrator of the cruel deed was afterwards apprehended, tried, condemned, and executed; but the death of the martyred Missionaries cast a gloom over the enterprise for a long time. As several months passed away before their sad fate was known at the nearest mission station, their remains were never discovered; but they will be forthcoming on the morning of the resurrection, when the dead, small and great, shall stand before God. Having been faithful unto death, these Missionary martyrs will each receive a "crown of glory that fadeth not away."

720. The Power of Fish-hooks.—When the Rev. Samuel Leigh paid his first visit of inspection to Wangaroa, in New Zealand, in 1822, previous to the establishment of the Wesleyan Mission in that country, he was received in a friendly manner by the paramount chief Tara, or "George," as he was generally called. The chief invited the Missionary to sail with him in his canoe around the splendid harbour, told him the touching story of the taking of the ship *Boyd*, and the murder of the crew in 1809, and showed him much attention. When they landed, they were soon surrounded by a crowd of curious natives, many of whom had never seen a white man before. During the temporary absence of the chief, the people became very rude and tumultuous, and from their fierce and daring manner, Mr. Leigh had good reason to apprehend personal violence. He had charged his men to remain near the beach, with the boat ready to receive him, and

move off quickly at a given signal, in case of necessity. As the clamour of the people increased, and finding it impossible to reason with them on the impropriety of their rudeness, the Missionary began to move towards the beach. On observing this, the natives closed in upon him in a compact body, and almost surrounded him, flourishing their spears and clubs in a most threatening manner. The chief who had now joined his people, and who had hitherto been so friendly, looked on with apparent indifference, and declined to interfere. Believing the crisis to have arrived, Mr. Leigh cried out, "Stand back! I have fish-hooks;" and taking out of his pocket a handful of these coveted articles, he threw them over their heads. They were taken by surprise; and while they turned round and scrambled for the fish-hooks, he ran towards the beach, and succeeded in getting into the boat. With a thankful heart for this merciful deliverance from the violence of savage, unreasonable and wicked men, the Missionary and his party stood out to sea, and in due time reached the Bay of Islands in safety.

721. Assault on Mr. Turner—The Rev. Nathaniel Turner had no sooner commenced his Missionary labours in New Zealand, in 1823, than he found himself exposed to numerous discomforts and even dangers, arising from the turbulent and savage character of the people among whom his lot was cast. As a specimen, the following incident may be given. For several days and nights in succession, the mission family were "almost stunned" by the turbulent broil and vociferations around them. One day George, the paramount chief of the tribe, took Mr. Turner a pig for which he had already paid him, and demanded payment a second time. After long refusal, to end the dispute, Mr. Turner gave him an iron pot, the article he desired. Instead of being satisfied, as was expected, the man immediately seized an axe and a frying-pan, and then in a passion dashed the pot to pieces against an anvil. Mr. Turner walked towards Messrs. Hobbs and Stack, who were at work not far off. George at once followed in fiendish rage, and twice levelled his loaded musket at him, and threatened to take his life. But the Lord mercifully withheld him. He then raged dreadfully and pushed him about the bank, saying, "You want to make the New Zealanders slaves: we want muskets, and powder, and tomahawks; but you give us nothing but *karakia*, "prayers." We don't want to hear about Jesus Christ: if you love us, as you say you do, give us blankets, axes," &c. In a short time he went to the house and threatened Mrs. Turner and the servant, saying he would serve them as he had done the passengers and crew of the *Boyd*, sixty-eight of whom had been cruelly massacred by him and his tribe, and the ship destroyed, a few years before. The girl became alarmed, and ran screaming to the Missionaries. Mr. Turner feared his wife had been murdered, but, on reaching the house, he found her bravely contending with the chief and faithfully remonstrating with him on account of his cruel and unreasonable conduct. After a while the fury of the savage abated, and he cooled down considerably. In excusing himself, he said, putting his hand to his heart, "When my heart rests here, then I love Mr. Turner very much; but when my heart rises to my throat, then I could kill him in a minute."

722. Second Assault.—Writing from New Zealand to the Missionary

Committee, in London, under date of March 25th, 1825, the Rev. N. Turner says:—"Of late things have been far from quiet and encouraging amongst us. On the 5th instant, the natives gave us a proof that our lives are in some danger. Many of them gathered around our settlement and became troublesome. Several got into the yard. Ahudu, a principal chief, in a menacing mood, came direct to the house. On my remonstrating, he became enraged, and stormed at me, shaking his weapon over my head, as though he would have instantly cut it off. On brother White coming up, he reproved the chief, and as this had not been the first assault of the kind, ordered him out of the yard. He refused to go, and began storming and threatening in an alarming manner. Presently he left, followed by his party. We soon missed a favourite young dog, which during the affray one of them had taken away under his mat. Learning the whereabouts of the dog, Mr. White went and recovered it. Young Te Puhi, for whom it had been stolen, attempted a rescue, and in so doing broke its leg. He then set upon Mr. White with his spear, but was prevented from injuring him much. Seeing the occurrence from my room window, Mr. Hobbs and I ran to render assistance. Before I had half crossed the field, Te Puhi left Mr. White, and ran towards me, with vengeance in his looks, and, I believe, with destruction in his design. Without saying a word, he aimed a blow at my head with his spear. I received the blow on my left arm. The spear broke in two, and with the longest part he attempted to spear me, and gave me a severe thrust or blow in my left side. Fortunately for me, it happened to be the blunt end of the spear. On receiving this blow, I believe I fell senseless, not knowing the injury I had received. On seeing him upon me, another chief, who was very friendly to us, ran and prevented him from doing me further injury. At this time Ahudu, the father of my assailant, had got Mr. White down, by the side of the fence, and it is likely would have injured him seriously, if not murdered him, had he not been rescued by other natives. As it was, he escaped with a few cuts and bruises." Mr. Turner was taken up for dead, and carried into the house by his supposed murderers. He was confined to his bed for several days; but at length, by the good providence of God, he was restored to his wonted vigour. These repeated manifestations of heathen violence were followed by others which ultimately resulted in the removal of the Missionaries and the giving up of the Wesleyan Mission in New Zealand for several years.

723. Jeopardy of Messrs. Tyerman and Bennett.—In the year 1824, when Messrs. Tyerman and Bennett had just completed their deputation visit of inspection to the stations of the London Missionary Society in the South Seas, they called at New Zealand, and spent a short time with their Wesleyan brethren at Wangaroa. Whilst the *Endeavour*, the vessel in which they sailed, was laying at anchor at the mouth of the river, she had nearly been cut off by the savage natives. Mr. Dacre, with some others, had gone in a boat up to Wesley Dale, the mission-station, leaving the gentlemen of the deputation, Mr. Threlkeld and his son, and some of the crew, on board. The natives crowded the deck of the little vessel, and committed several thefts. An attempt was made to clear the deck, in effecting which one of the natives fell overboard. Supposing that their countryman had been thrown over-

board, the natives immediately made the shore resound with the hideous alarm of war. The deck was presently thronged. The natives armed themselves with axes, billets of wood, and whatever else their hands could grasp. Not one of the passengers or crew could stir. An attempt at resistance would have been followed by instant death. The cries of "We are dead!" "It is all over!" burst from every tongue. Some of the monsters felt the bodies of the white men, and seemed intensely delighted; while others held the uplifted axe, anxious for the signal to give the blow. Mr. Threlkeld prepared himself to receive the impending club, that he might the more easily be dispatched. His little boy inquired of him whether it would "hurt them to be eaten." Mr. Bennett awaited in silence, but with unshaken confidence, in hopes of a better world, the stroke that would lay his body low. Mr. Tyerman, though confidently looking forward to the glorious realities of eternity, still felt it his duty to speak in a friendly manner to the savages. All on board, though certain of death, prepared to meet the shock with heroic fortitude, except the poor cook, who, rather than be devoured, thought of suspending shot to his feet and leaping overboard. While in this state of suspense, the mission boat hove in sight, and with it a ray of hope inspired every breast. The natives, too, relaxed their ferocious appearance. In the boat were the chieftain George and the Rev. Mr. White. The latter, with amazement and gratitude, saw the destruction from which all had escaped so narrowly. He addressed the savages on their conduct, while George exerted all his power and influence for the restoration of order, and the turbulent multitude soon dispersed.

724. Heathen Craftiness.—Not long after the arrival of the Rev. J. Geddie at the island of Aneityum, in Western Polynesia, a violent persecution broke out against Christianity. Finding, however, that open violence did not succeed in putting a stop to the work of God, the heathen, feigning an interest in the "new religion," sought, by subtilty, to involve the mission in ruin. The following instance may serve to illustrate their mode of proceeding:—A crafty inland tribe sent a messenger to the Missionary, inviting him to come to them, stating that they had heard much about the "Word of Jehovah," but as they did not understand it, they wished to be instructed. The unsuspecting man of God, delighted with the prospect of doing good, made preparations to visit them. The nearest route to the place was by boat on the Lagoon, inside the reef. A boat's crew was selected and all things were ready, but the morning fixed for the journey was too stormy to allow them to proceed, and it was resolved to postpone the visit. Some days passed away, and the disappointed heathen sent another messenger, expressing their regret that the Missionary had not come, but stating that they were desirous to barter some native productions for a hog, which they wished to be taken inland to their village. Terms being proposed and accepted, a few young men of the mission-station carried the animal to its purchaser, the Missionary still intending to visit them at some convenient season. The Christian party had no sooner entered the heathen village than the savages fell upon them with a design to murder them all. Four of the number happily escaped; but one, who was more the object of their hatred, because of his eminence as a Christian, lost his life, and his

body was committed to the oven. There can be no doubt but had the Missionary himself gone on this occasion, he also would have been killed; and when the intelligence was brought to him of what had occurred, he was constrained to render thanks to God for His preserving goodness.

725. Missionaries driven away.—For a short time after the arrival of the Rev. Messrs. Turner and Nisbet, with their wives, at Tana, in the South Seas, in 1842, their prospects of usefulness as Missionaries were encouraging; but it was not long before troubles arose and accumulated, to the serious injury of the work in which they were engaged. The first opposition to Christian instruction was raised by the numerous body of heathen priests who lived in the vicinity of the volcano. They saw that as the "Word of Jehovah" was attended to they were no longer either feared or fed as formerly, and they were roused to vow death to the "servants of Jehovah." To accomplish this purpose they made several daring open attempts, from which the brethren were mercifully preserved in the good providence of God. It was known that the Missionaries had in their possession a gun, and making sure of this as a means of protection, a few friendly natives came to ask for it. "No, no," was the reply of the Missionaries; "we cannot give it up. We dare not be the cause of taking away life. We give ourselves to Jehovah's protection. Live or die, we will not allow you to use the gun on our account." The crisis now came. Flames of burning huts and plantations were seen all around. By the light of the flames hundreds of naked savages were seen advancing near and still nearer to the Mission-house. It was a night of agonising anxiety. To remain in the house was certain death, at least to the Missionaries, and worse than death to their beloved wives. What is to be done? They have one boat; to this they flee; and, followed by the teachers in their Samoan canoe, at midnight they put to sea. About thirty miles eastward was the island of Aneityum, where they might perhaps gain a temporary refuge, could they reach it; but the contrary winds and waves prevented them from steering in that direction. Eromanga was to the north, but its inhabitants at that time would have murdered them. After having resolved to abide at sea for the night, they were driven from their purpose by a series of contrary squalls, which compelled them to return to Tana at the hazard of their lives. Faint with anxiety and toil, they again reached their house about four o'clock in the morning. At daybreak, however, just as they had commended themselves to God in prayer, a fiendish yell of war-whoop was heard, and hundreds of natives were close upon them. For an hour or two the savages were kept from striking the fatal blow, and in an unexpected moment shouts of "Sail, ho! sail, ho!" were heard from natives who, but a moment before, were vociferating threats of death and destruction. This was life from the dead to the mission family. The ship was the *Highlander* of Hobart Town. Communication was had with her as soon as possible, and Captain Lucas kindly received the Missionaries and their families on board, and conveyed them to Samoa, and thus for a time the mission at Tana was abandoned.

726. Deliverance of Mr. Calvert.—Whilst labouring as a Missionary in Fiji, the Rev. James Calvert was on one occasion mercifully delivered

from imminent danger. He had been to Levuka, and was returning home in a boat. Having a favourable opportunity, he thought he would call at Motureke to notify the people of their danger, having heard of a party of hostile natives who meditated an attack upon them. The boat could not get near the shore on account of the tide, consequently Mr. Calvert requested one of his men to get out and wade to the shore, and tell the people to meet him at a certain point at some distance, where the boat would be able to get in. When he had got a little way from the boat, he saw several persons coming out from among the cocoanut trees. He was afraid, and said, "They will kill me." The Missionary told the man to come back into the boat, and said he would go himself, for he did not think the people were his enemies. As he waded towards the shore, he saw a good many more people, and they looked very fierce and angry, and ran towards him. He had told the men to remove to another place with the boat, where the water was deeper, so that it was now at a considerable distance from him, and he had no means of escape. As the savages got near to Mr. Calvert, one man held up his gun to strike him, and some with clubs, some with hatchets, and others with spears, evidently wanted to kill him. He was soon surrounded by above a hundred savages, all clamouring for his life. He trembled, but remonstrated with them, declaring that he was their friend, and there was no reason why they should treat him thus. The Missionary knew the features of one of the men, and hoped he might prove friendly to him; this man took hold of Mr. Calvert and told him he should live. Mr. Calvert clung to him, and to another native whom he also recognised, who carried a fearful looking battle-axe. Whilst standing between these two men, and remonstrating with the crowd, a very ugly man rushed upon him, and seemed determined to kill him, but he was kept back by the rest. They were all this time in the water, and the Missionary attempted to wade nearer the shore, but was pulled about very roughly by the people; some untied his neckcloth, others pulled his coat and felt him, and he fully expected to be stripped, scarcely daring to think of what might follow next. The natives then commenced singing their war song, to excite each other to deeds of cruelty and blood. Just at that time there came up a friendly Bau chief, whom Mr. Calvert knew, and who interposed on his behalf. This was a man of considerable power and influence, and immediately restrained the unruly multitude; he even threatened to punish them severely for their rude treatment of the Missionary, but, in the kindness of his heart, Mr. Calvert begged that they might only be admonished. Thus did God in His providence preserve the life of His servant who trusted in Him.

727. Danger from Cannibals.—During their residence at Somosomo, in Fiji, the Missionaries were frequently exposed to the insults and ill-treatment of the natives, and sometimes to actual danger from ferocious cannibals. On one occasion, when Mr. Lyth was sent for by the notorious chief Tuithekau, when he was sick, he talked with him so closely about his soul and eternity, that the savage became enraged, and laid hold of the Missionary's garment, calling out for a club that he might kill him. Mr. Lyth left the skirt of his calico coat in the hands of his assailant, and escaped away to his own house. The sick man relented, and sent to beg the Mis-

sionary's pardon before he died. Mr. Lyth had been sent for by this chief in the character of a medical man, but even this did not screen him from danger. On another occasion, Mr. Williams was getting his baggage on board the mission-vessel, *John Wesley;* a chief who had been attempting to steal, and was prevented, ran up to Mr. Williams, shaking his club over his head, and shouting that there and then he would settle him. Mr. Calvert stepped up to the succour of his friend, and prevented the fall of the club on the intended victim; but so frightful was the sight, that the ship's crew cleared off to the brig with all convenient speed, and no marvel, seeing any one might cherish a dread of being killed and eaten by Fijian cannibals. The same chief, on a former occasion, wanted to get into Mr. Williams's house at the time of taking dinner, that he might assist them in eating the food, but a large dog was chained in the passage to secure the family from intrusion; at this the savage became so enraged, that he took up one of Mrs. Williams's little boys, about two years old, and threw him with great violence to the dog. The mother saw it with the feelings of a mother, and flew to his rescue. The child was injured, but not seriously. In this and in many other instances has Divine Providence preserved the Missionaries and their families in Fiji, when exposed to imminent peril, and at the same time given them Christian courage to brave the difficulties and dangers of their peculiar position.

728. Two Heroines.—The Missionary enterprise owes much to the courage, patience, and endurance of Christian ladies, the devoted wives of Missionaries. The following is selected from a number of instances which might have been given of their noble conduct in circumstances of peculiar danger and difficulty. Mrs. Calvert and Mrs. Lyth were left alone with their children at Viwa, in Fiji, whilst their husbands were gone to the district meeting, when a report was brought one day that fourteen women were to be strangled and cooked at Bau on the morrow. What could be done? The Missionaries had often interceded, with more or less success, for human life. Would it be of any use for their delicate wives to exert their influence to save the lives of their dark heathen sisters? They resolved to try. A canoe was immediately procured, and the two ladies, with a few Christian natives, jumped into it. As they proceeded polling over the flat, a distance of about two miles, they drew near the blood-stained capital of Fiji, and heard with trembling hearts the wild din of savage cannibals grow louder and louder, whilst the dismal sound of the death-drum, and horrid shrieks at intervals, told them that the dreadful work of murder was begun. Nothing daunted, the noble-minded Englishwomen urged on the boatmen to increase their speed. At length they reached the beach, and on jumping on shore, they met a *lotu* chief, who dared to join them, saying, "Make haste! some are dead, but some are alive!" Guarded by an unseen power, the Missionaries' wives passed through the savage throng unhurt. They pressed forward to the house of the old King Tanoa, the entrance to which was strictly forbidden to women. With a whale's tooth in each hand as a present, they urged their plea at the footstool of his sable majesty, that the remaining lives might be spared. The old man was startled at the audacity of the fair intruders. His hearing was dull, and the ladies

raised their voices higher and yet higher in pleading for mercy. When the king fully understood the nature of their request, he said, "Those that are dead are dead, but those that are still alive shall live." At that word a messenger was immediately sent to stop the work of murder, and he soon returned to say that five of the women were still alive, the rest of fourteen having been killed. Their mission of mercy having been thus faithfully executed, the Missionaries' wives returned to their homes with mingled feelings of gratitude and sorrow, and with renewed resolutions never to neglect an opportunity of doing good to the poor degraded people among whom their lot was cast in the order of Divine Providence.

729. Missionary Martyrs of Fiji.—For many years the Missionaries in Fiji had been preserved in a very remarkable manner from the numerous dangers to which they were exposed, when an event occurred which threw a gloom over the entire enterprise, as it involved the loss of several valuable lives. The Rev. Thomas Baker, when stationed at Davuilevu, in the Rewa Circuit, had occasion to visit several out-stations in the interior of Viti Levu, to which native teachers had been appointed. He left home accordingly on the 13th of July, 1867, accompanied by Shadrack, a native Missionary, two teachers, and six young men from the training Institution. The following week was spent in visiting various out-stations among scattered tribes with which the Missionary had been more or less acquainted before. On reaching Dawarau, Mr. Baker seems to have resolved upon attempting to cross the country to the north coast, an object which he had long secretly cherished, with the hope of inducing other heathen tribes to embrace the *lotu*. From this point he wrote a letter to his wife, stating his intention, and the probability of his returning home from the other side of the island by sea. On proceeding forward, Mr. Baker and his party came in contact with a tribe of savage heathens, at a place called Novosa, the chief of which was, unknown to them, plotting their destruction. They were allowed the use of a hut to lodge in on Saturday night, the 20th; and having cooked their supper, and united in their evening devotions, they retired to rest. But the noise and confusion which were kept up outside during the whole night made sleep impossible, and from what they heard, they had reason to believe that mischief was intended. This circumstance hastened their departure from the town the next morning; but they had not proceeded more than a hundred yards on their journey, when they were attacked by a band of armed men, with the chief at their head, and were all murdered in cold blood, with the exception of two of the young men who escaped as by miracle, and fled with all possible speed to communicate the mournful intelligence of the sad disaster.

730. Murder of Mr. Whiteley.—There never was a more devoted Missionary of the Cross, or a greater friend to the Maori race, among whom he laboured for many years, than the Rev. John Whiteley, and yet he fell a sacrifice to the fury and unreasonable rage of the people to whose interests the whole of his ministerial life had been devoted. Mr. Whiteley had laboured for thirty-six years in New Zealand, and had seen and suffered much amid the wars and tumults through which that unhappy country had been called to pass, when, on the 13th of

April, 1869, he left his home as usual to preach at Pukeruhe, near the White Cliffs, and other places, on the following day, which was the Sabbath. It was a time of war and commotion, but Mr. Whiteley was unwilling to neglect his appointments. He had proceeded nearly to the end of his journey, when he encountered a party of hostile natives. They desired him to return, but he declined to do so, thinking, perhaps, that his presence on the scene of conflict might prevent the shedding of blood. Whereupon they shot first his horse, and then himself, and immediately departed. On Monday morning the lifeless body of the devoted Missionary was found lying near that of his horse, pierced with five bullets, but not otherwise mutilated. A whole family of Europeans was murdered in that neighbourhood on the same day, and when the intelligence of the massacre reached the nearest settlement, it was the cause of universal sorrow and mourning among the people.

731. Murder of Bishop Patteson and his Companions.—Since the lamented death of John Williams, no event has caused more sorrow to the friends of missions than the murder of Bishop Patteson by the savage natives of Melanesia. He was one of the most devoted and self-denying Missionary labourers in the South Sea Islands, and his loss will be deeply felt and sincerely deplored by all with whom he was associated. He left the brightest prospects in his own country to engage in this work, and after labouring with the most exemplary zeal for several years, he has fallen a sacrifice, not so much to the savage instincts of the heathen tribes he visited, as to the brutal treachery of his fellow-countrymen. For sometime lawless and wicked men had scoured the seas in small vessels to seize unoffending natives, to carry them off as slaves or labourers to Queensland. Knowing the confidence of the people in Bishop Patteson, these marauders were in the habit of alluring them on board their vessel, by trying to make them believe that it was the mission-ship in which he was wont to travel. They even went so far as to perform a mock religious service on deck, one of them personating the good Bishop in canonicals! The consequence was that the natives of a certain island in Melanesia, in retaliation for the depredations committed, resolved to murder the first white men who ventured to approach their shores. Shortly afterwards, towards the close of 1871, Bishop Patteson paid his usual visit, but the natives refused to believe that it was really he, and as soon as he and his party attempted to land, they fell upon them and murdered the good bishop, as well as the Rev. Mr. Atkin, and a native teacher. Surely it is high time for the British Government to put a stop to the kidknapping of the helpless natives of Polynesia, which has been so long practised by unprincipled white men.

732. Four Missionaries Shot.—The great rebellion in India, in 1854, was attended by scenes of cruelty and bloodshed appalling to contemplate. In one of these four American Missionaries, the Rev. Messrs. Freeman, Campbell, Johnson and Macmullen, lost their lives under circumstances truly painful and mysterious. From the commencement of the outbreak they were in great danger. They had rebellion around them on every side, and it seemed impossible for them to find a place of safety. But they were not forgotten by their Divine Lord and Master. Perplexed they

were not in despair; cast down, they were not forsaken. In their peril they turned to Him who is the strength and refuge of His children; and the Lord filled their hearts with wondrous peace. At length, these four Missionaries with their excellent wives and two children, ten in all, embarked in boats to descend the Ganges towards Cawnpore. Unknowingly they quitted one scene of danger, only to fall more directly into the tiger's jaws. Terror by night, and the arrow that flieth by day, were their constant portion. They were plundered, hunted, pursued, fired upon, but got on as best they could, and at last arrived at Bhitoor, the residence of the rebel chief Nana Sahib. Here their boat was wrecked on an island, and they were compelled to land. Soon the rebel troops arrived from Cawnpore, and the mission party were called upon to surrender, but before they obeyed their summons to cross from the island to the river bank, they knelt down, and Mr. Campbell, in the most affecting terms, commended them to God in prayer. They had no sooner landed than they were seized as prisoners, bound and stripped to the waist. The gentlemen were tied together in a ring, the ladies and children placed in the centre, and all marched off together to Cawnpore, about seven miles distant. The same day they were all led out on the plain of Cawnpore, close to the mission-house, and all ruthlessly shot. Their death was agonizing, but not long delayed, and each sufferer no doubt received a martyr's crown, having been found faithful unto death in the service of Him who declared that they who suffered for Him should reign with Him for ever.

733. Persecution in China.—The Rev. R. S. Maclay, of the Foochow Methodist Episcopal Church Mission, reports some lamentable events which occurred in the outstations of that mission in the latter part of 1871, as the result of the attempts made by certain mandarins to propagate the foolish and wicked slander that the foreigners were secretly engaged in poisoning the wells, &c. He says:—"Our chapel in the district city of Ku-ch'eng, one hundred miles west of Foochow, was destroyed by a mob; and the native preacher, with his family, was compelled to fly from the premises to escape injury. Next day three of the Christians were seized, and beaten severely by the mob. They were subsequently handed over to the magistrate, who, after examination, discharged one of them at once, and the other two on the third day following their arrest. At Hai-K'an, some forty miles south of Foochow, our native preacher was seized by a mob, dragged into the streets, and severely beaten, while another gang destroyed all the furniture in the house. A military mandarin, hearing the noise, at once interfered, and saved the preacher from further violence. At Teng-tiong, about thirty miles south of Foochow, our native preacher was seized, and almost beaten to death by the mob. They told him that if he would sign a paper confessing that he had been hired by foreigners to poison wells, &c., they would not whip him any more; but, if he did not sign the paper, they would kill him. He replied, 'Foreigners have not hired me to poison your wells; I am entirely innocent of the charge you prefer against me. My life is in your hands. God knows I am innocent, and in Him I trust. They then beat him again, till, finally, some kind friend interfered, and, having gone security for him, rescued him from his bloodthirsty perse-

cutors. A gang of ruffians, at a place sixty miles from Foochow, attacked one of our preachers while going to his station. They seized him, carried him to a secluded place, and pounded him with stones till life seemed extinct. They then stripped off all his clothes, save one garment, and left him. A few minutes afterwards some persons saw him, and supposing him to be dead, they proposed to dig a hole, and conceal his body. By this time the preacher's strength returned, so that he was able to crawl, and gradually he succeeded in walking erect. He had gone only a short distance when the cry, '*Poisoner! Foreigner! Poisoner!* was again raised, and he was surrounded and beaten. The mob, however, seeing his exhausted condition, suddenly became alarmed lest he should die in their hands, and, after a few minutes, they all ran away. He now staggered on a little further, when he saw another company running towards him, shouting '*Poisoner! Kill him!*' Rallying all his remaining strength, the preacher started to run, but, unacquainted with the country, he suddenly found himself on the verge of a rocky precipice, some twenty feet high. 'Finding myself going over the precipice,' and here I quote his own touching language, 'I thought of Stephen, the first Christian martyr, and as he, when stoned, died praying for his persecutors, I commended my soul to God, and prayed for the salvation of those who seemed to thirst for my blood.' Strange to say, the fall did not kill him. Though unconscious for a time, he gradually rallied, and found that no one was near him. It is probable the people thought he was dead, and fearing lest they might be charged with having killed him, they withdrew. He was now only a short distance from one of our stations, and after many painful efforts, he finally reached the place where he was cared for by kind Christian friends."

"IN PERILS FROM COUNTRYMEN."

734. Paul at Jerusalem.—On going up to Jerusalem after one of his extensive Missionary journies, the Apostle Paul met with a welcome reception from his Christian brethren; and at a meeting of the elders apparently convened for the purpose, "when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry." The Apostle met with very different treatment, however, at the hands of his countrymen who had not received the truth. "When they saw him in the temple, they stirred up all the people, and laid hands upon him, crying out, Men of Israel, help! This is the man that teacheth all men everywhere against the people, and the law, and this place." "And all the city was moved, and the people ran together and they took Paul, and drew him out of the temple, and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar." Then the Roman officer in command sent centurions and soldiers to rescue Paul out of the hands of his enemies. They found the infuriated mob beating the Missionary unmercifully, and with difficulty they released him from their violence, and conducted him into the castle. Early next morning "certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had

killed Paul. And there were more than forty who had made this conspiracy." Knowing that they could not accomplish their wicked purpose by force, they resorted to stratagem. They formed a plot to get Paul sent down to the chief priests, under the pretence of wishing to confer with him on some matters in dispute, and so watched their opportunity to take away his life. But providentially this plot came to the ears of Paul's nephew, who went and told him of the "lying in wait of the Jews." Paul communicated the intelligence to the chief captain, who at once made arrangements for the Apostle to be conveyed to Cesarea during the night, under an escort of two hundred soldiers (Acts xxiii. 33). This was the servant of God for the time being delivered out of the hands of his enemies, who were in this instance his own countrymen; but who, nevertheless, thirsted for his blood, and pursued him with unabated enmity and malice, till he was constrained to appeal unto Cæsar.

735. First Missionary Martyr.—The first convert to the faith of the Gospel of which we have any notice in history, who was put to death for Christ's sake, was Stephen the Evangelist, who fell a sacrifice to the violence of his own countrymen. The account given of this event in the sacred narrative is of mournful interest. There arose up certain Jews of the synagogue, who were the sworn enemies of the new religion, and they disputed with Stephen. But it is said "they were not able to resist the wisdom and the spirit by which he spake." Thwarted in their efforts to confound or silence the humble Missionary of the Cross in fair argument, these desperadoes in the service of Satan resorted to violence; but as the law was not entirely in their own hands, they had recourse to a carefully-concocted plan, which was conceived in malice and consummated in blood. The wicked Jews charged the evangelist with speaking blasphemy, and "stirred up the people, and the elders, and the scribes, and came upon Stephen and caught him, and brought him to the council." False witnesses were induced to appear against him. Like his divine Master, he submitted to a mock trial, was insulted, condemned, and sentenced to be stoned. But amid all this the man of God was sustained by a clear conscience and an inward testimony of the Divine favour. This was manifest in his very appearance, for his countenance shone with heavenly radiance, and it is said that the members of the council "saw his face as it had been the face of an angel." He made a noble defence of himself and his doctrines; but he was nevertheless dragged forth to execution. The temper and conduct of Stephen in the trying hour were in beautiful harmony with his high profession as a follower and ambassador of the meek and lowly Jesus. It is said that he died calling upon God, and saying, "Lord Jesus receive my spirit." Yea, with his expiring breath he prayed for his murderers. "He kneeled down and cried with a loud voice, Lord, lay not this sin to their charge, and when he had said this, he fell asleep." Here the curtain drops on the closing scene in the earthly career of the first of the noble army of Missionary martyrs. The only additional notice of him in the sacred narrative is the touching fact that "devout men carried Stephen to his burial, and made great lamentation over him." Whilst this token of respect was paid by his brethren to his mangled body, his redeemed and sanctified spirit was no doubt conveyed by heavenly angels to that

happy place where "the wicked cease from troubling and the weary are at rest."

736. Peter's Deliverance from Prison.—The imprisonment of the Apostle Peter for preaching the Gospel of Christ was the act of Herod the King, who had previously put to death James the brother of John; but it is distinctly stated that he was incited to commit the cruel deed by the persecuting and unbelieving Jews, whom he wished to please, and who were constantly plotting the destruction of the disciples and the extinction of the Christian faith. While Peter was kept in prison under a strong military guard, awaiting his impending fate, "prayer was made without ceasing of the church unto God for him;" and the Almighty, who is ever attentive to the supplications of His faithful people, interposed on behalf of the persecuted Missionary in a remarkable manner, and delivered him out of the hands of his enemies. On the night before his intended execution, "Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee and follow me. And he went out and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision" (Acts xii. 5—9). But this was no dream: it was a blessed reality. When Peter, following his heavenly guide, came to the iron gate leading to the city, influenced by a miraculous power it opened unto them of its own accord; and when they were fairly beyond the precincts of the prison, the angel took his departure, and left the Apostle to meditate on the mysterious occurrence. "And when Peter came to himself, he said, Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hands of Herod, and from all the expectation of the people of the Jews." He then went to the house of Mary, where the disciples were still engaged in prayer on his behalf. When he knocked at the door, a young woman, named Rhoda, went to hearken, to ascertain whether it was a friend or a foe who sought admittance. On hearing the voice of Peter, she was astonished, and instead of opening the door, she ran in and made known the joyful news. They were all surprised, and thought the intelligence was too good to be true; but when they opened the door, they found it even so; and when Peter had related the particulars of his wonderful deliverance by the Almighty power and providence of God, they praised the Lord with sincere hearts, and went on their way rejoicing.

737. A Warning to Persecutors.—A short time after the commencement of the Wesleyan Mission in the island of Jamaica, a few negro slaves, members of the Society in Kingston, were in the habit of holding a prayer meeting every Tuesday evening, in a large but dilapidated house occupied by a poor coloured woman in the lower part of the town. One evening some young fellows made great disturbance, and broke part of the furniture. One of them loudly threatened to pull down the house the next Tuesday evening. But mark the judgment of God! That evening he was carried to his

grave!—carried from the very house he had intended that night to pull down. The house in which he died, and which was opposite to the one in which the prayer-meeting was held, being too small, the poor woman was requested to grant the use of her house for the purpose of the funeral. With this request she readily complied, so that the corpse of the persecutor lay in the very house he had threatened to pull down, and was carried out thence on the evening he had designed to perpetrate the wicked deed. Surely there is a God that judgeth in the earth! and they that touch His people touch the apple of His eye!

738. Mr. Royle and the English Captain.—The Rev. Mr. Royle, a Missionary in Polynesia, had been waiting for some time on a neighbouring island for an opportunity to return to Aitutaki. At length one occurred, but it was attended with discredit to the captain and danger to the Missionary. Arriving off the entrance to the lagoon at Aitutaki, the sea was so much troubled as to render landing all but impossible. Uncomfortable, however, as circumstances were on board, the Missionary proposed to remain until the next day. This being denied by the captain, he signified his willingness to be taken on to the port whither the vessel was bound; but this also was forbidden, and he was reluctantly compelled to descend into the boat, and to attempt the landing in imminent danger. The surf was found rising so high, and its foam so great, that another effort was made to prevent what appeared to be a most preposterous act. Pointing towards the reef through which the boat had to pass, "Do you think you can enter now when you see the real state of the sea?" inquired the Missionary, who was tremblingly anxious for the sake of his wife and children, who were with him in the boat. "I mean to try," was the answer of the man who was in charge of the boat, and instantly he ordered the crew to "pull smartly," but a mighty billow swept over them, their oars were as useless as straws, and, gunwale deep under water, the boat was taken out to sea. "Take us back to the ship," the Missionary said; "we dare not make another attempt to land in the present state of the surf." "I will not detain the ship," was the reply; "you *must* land." By this time a numerous body of natives had come to the reef, some of whom swam off to the boat, and, at the risk of their lives, rendered all the assistance in their power, and mercifully, almost miraculously, the Missionary party got on shore alive.—*Gill.*

739. Evil Influence of Demoralised White Men.—During the time that the Rev. H. Royle laboured as a solitary Missionary in the island of Aitutaki, he was repeatedly exposed to danger from the evil influence of demoralised white men, who had either left the ships on board of which they had been sailors, or escaped from convict settlements and taken up their abode among the heathen. On one occasion the chief and the people, at "the instigation of the white men," summoned the Missionary to appear before their tribunal, to disprove statements made by them against his character; but encouraged by a faithful and sympathising few, in whom he could repose confidence, he gave little heed to this petty opposition. He saw the ignorance, and mourned over the folly of his deluded countrymen. Before long, however, the combined hostility of the heathen and abandoned Englishmen assumed a more alarming form. Mr. and

Mrs. Royle had retired to rest one beautiful moonlight night, when on a sudden a furious yell of multitudinous voices was heard from the settlement, which was lighted up with a fierce, lurid glare. The Missionary, with a troubled heart, hastened to ascertain the cause. Alas! alas! the large chapel was in flames, and in a few hours it was reduced to ashes. The destruction of the chapel was no doubt intended as a threatening to the Missionary, but still faithful to his trust, he continued to preach to the ungrateful people, and did all in his power to promote their welfare. From this time for some months, every week witnessed repeated acts of daring outrage on the habitations of the Christian party, who, although severely persecuted, increased in number and in their attachment to Christianity. In the midst of all their difficulties, the small band of native converts built a substantial new chapel, capable of containing a thousand people. This building was opened with joy, but not without some apprehensions for its safety. Sabbath after Sabbath the services were well attended, and there was a prospect of much good; but, alas! not many months had passed before this new building was also in flames. The Missionary, in his desire to save it, hastened to the spot, but it was too late; he had only just time to escape before the roof fell in, and before the morning dawned it was a ruin. Through all these trying scenes the Mission family was preserved by a kind and gracious providence, and the blessing of God rested upon the labours of His faithful servant, so that the number of converts was greatly increased and the Church was edified.

740. A Chapel demolished by Colonists.—In the year 1822 a fearful storm of persecution burst upon the Wesleyan Mission in the island of Barbadoes. It emanated entirely from Englishmen, or their descendants, connected with the planting and mercantile interest of the country, who had taken umbrage at the Rev. W. J. Shrewsbury, the resident Missionary, and who were jealous of the influence of the Gospel on their cherished institution of negro slavery. On the 5th of November, whilst the congregation in Bridgetown were peacefully engaged in their usual worship, the chapel was assailed with a shower of stones and other offensive weapons; and so strong was public feeling in favour of the delinquents, that no hope of obtaining redress could be entertained. On the following Sabbath the assault was renewed with still greater violence. In the midst of the tumult the Missionary preached with enlargement of heart from 1 Cor. i. 22, 24, and thus closed his ministry in Barbadoes, as it proved to be his last opportunity of addressing the people. On the 19th there was no service in the chapel, in consequence of the Governor's declared inability to protect the persecuted Missionary in the discharge of his duty; and a band of wicked men, organised for the purpose, were suffered to demolish the building without the least attempt being made to check them either by the civil or military authorities. During these disgraceful proceedings, Mr. Shrewsbury and his family were exposed to the most imminent personal danger; but in the course of the night they providentially escaped on board a vessel laying in the harbour, and sailed for St. Vincent's. When the mischief was done, the Governor of Barbadoes seemed to awake to a sense of his responsible position, and issued a proclamation offering a reward of £100 for the discovery and convic-

tion of the offenders. Such was the unparalleled effrontery of the rioters, however, that they immediately printed and circulated a *counter-proclamation*, threatening that any person who came forward to impeach any one of them should receive merited punishment; stating that no conviction could be obtained so long as the parties were true to themselves, and declaring that "the chapel was destroyed, not by the rabble of the community, but by *gentlemen of the first respectability!*" It is pleasant to be able to state that when this storm of persecution had blown over, the Wesleyan Mission in Barbadoes was recommenced, and that in the course of a few years the station attained to a state of prosperity equalled by few and surpassed by none in the West Indies. And it is a notorious fact that the men who took the most prominent part in the destruction of the chapel in Bridgetown withered away under the displeasure of the Almighty. These opponents of the Gospel not only experienced remarkable reverses in their temporal affairs, but most of them came to an untimely end, and died in the dark under circumstances truly admonitory to the careless and the wicked. "*Verily there is a God that judgeth in the earth.*"

741. A Desperado reclaimed.—In the autumn of 1846, Colonel Fremont called at the Dalles mission-station in Oregon, where he met with a kind reception from the Missionaries of the Methodist Episcopal Church. He had been with his company surveying among the Rocky Mountains during the summer, and being short of provisions, had pitched his camp near the station, that his men might remain there while he, with a few attendants, went to Vancouver to procure a fresh supply. After his return, and when about to start for the States, one of his party deserted, and fled to the Mission-house. He was an ill-clothed and fierce-looking man. He declared at once that he was determined not to return with Fremont. "Let him shoot me," he said, in an angry tone; "I will not return with him." A blood-thirsty spirit seemed to possess him. "I will kill Fremont," he exclaimed, "if he comes here; I will fell him to the floor." Just at this point of time Fremont was seen approaching the mission-house. C——, the deserter, repeated his threat of encountering him. He had no weapon but a long knife. The Missionaries felt anxious to prevent a deadly encounter in their house dedicated to "peace and good-will to men." They earnestly advised the deserter to retire in a direction opposite to that in which Colonel Fremont was seen coming. The entreaties of the Missionary's wife at last prevailed, and the man sullenly retired into the back yard, muttering that he should meet him as he returned. The Colonel entered, to bid the Missionaries a courteous adieu, as he was about to leave for the States. In the course of conversation, he alluded to one of his men, named C——, who had deserted, saying he was a reckless and dangerous man, and that it would be his painful duty to hang him if he was taken. After he had left, C—— re-entered at the opposite door. He had been, he said, standing near the barn, by which one path to the camp led. "If," said he, "Colonel Fremont had come *that* way, I should have attacked him." Doubtless the failure of meeting with his brave enemy was not altogether unwelcome to this boasted desperado; and it was certainly a mercy to himself, whether he had been the victim or the mur-

derer, that the conflict did not take place. It was in no wise agreeable to the Missionaries to have such a man under their roof or on the station; but it was now too late in the season for the usual communication with the Willamette, and they consented that he might spend the winter with them, on his giving assurance of good conduct. Fremont and his party having gone, the hardened man became somewhat softened by kind treatment. He confessed that he was the child of pious parents, had abandoned his home under the influence of wicked companions, and that for several years he had led a most desperate life, being addicted to drinking, gambling, and all manner of sin. The attentions and admonitions of the Missionaries, with the blessing of God upon the means of grace which he attended on the station, led to the conversion and reformation of the deserter; and instead of being the occasion of dread and danger to the family, as they at first apprehended, he became a helper in their work, till he at length returned to the States, where he married and settled, and, according to the last accounts, was doing well, both for this world and that which is to come.

742. Murder of a Missionary in Prison.—From its commencement to the present time it has been the policy and the practice of the Wesleyan Missionary Society to pay attention to the spiritual necessities of all classes of the community in the neighbourhood of the respective stations occupied by its agents. Hence the Missionaries sent forth by this valuable institution have ministered with good effect, not only to the Aborigines of the countries where they have sojourned, but also to settlers, soldiers, sailors, and convicts. Whilst acting on this principle, the Rev. William Hill went to see a criminal under sentence of death, in the prison at Melbourne, on the 14th of May, 1869, with the hope of leading him to a sense of his awful condition. On entering the cell of the unhappy man, the Missionary perceived a strange wildness and an indescribable something in his appearance and manner; but unmoved by fear, he proceeded at once to discharge the important duty which was before him. Little or no impression appeared to be made upon the mind of the prisoner by the faithful exhortations and solemn appeals of the zealous minister. When bowed in the attitude of prayer, the wretched criminal, watching his opportunity, pounced upon his victim like a tiger, and with a piece of iron which he had torn from his cot, and apparently prepared for the purpose, he murdered the Missionary in a moment, and the turnkey, attracted by the dying cries of the unoffending man of God, hastened to the cell to find him a mangled corpse. How mysterious are the ways of Providence, that a zealous minister of Christ should thus be ignominiously smitten down in the midst of his days and usefulness by the hand of violence in a criminal's cell! But "what we know not now we shall know hereafter."

"IN PERILS OF ROBBERS."

743. Two Missionaries robbed in China.—In the year 1862, the Rev. Mr. Preston, of the Wesleyan Missionary Society, and an American Missionary, who was acting as Consular Chaplain at Canton, took a journey into the interior of the province, for the purpose of distributing copies of the New Testament, and

preaching as they might have opportunity. The journey occupied fourteen days, and extended over a distance of two hundred and forty miles. At most of the places they were kindly received by the people, but before they had completed their tour, and while passing through a ravine in a desolate part of the country, they were attacked and captured by banditti. The ruffians stripped the Missionaries of nearly all their clothing, and robbed them of their horses and other property. Having led their unoffending captives away three or four miles among the mountains, repeatedly threatening their lives, the robbers at length took them into a remote valley, and researched their persons, to ascertain that nothing valuable remained in their possession, and then returned to each of them a coat and marched off, leaving them to find their way as best they could. On arriving at the town from which they had started in the morning, the destitute Missionaries were kindly received by the people, and provided with food and lodging. On the following day, with equal kindness and generosity, they were helped on their way by the government officials and others, who offered them assistance; and, by the good providence of God, they at length reached their homes at Canton, in safety, truly thankful to their heavenly Father for having been so mercifully delivered out of the hands of wicked and cruel men.

744. Missionary's Life in Danger. —"Sometime after the commencement of the Wesleyan Mission in Kaffraria," says the Rev. William Shaw, "I was travelling up the country; and, as at that time there was nothing that could be called a road, I was exploring with my waggon, through a very difficult and broken country, a shorter cut than a track which I had followed in a previous journey. I had no European with me, but was accompanied by four natives. We had performed the morning stage, and had just crossed the river. We outspanned the oxen to let them graze, while we cooked and ate our morning's meal. I had finished my breakfast, and was sitting on the waggon-chest reading, whilst the natives were engaged upon their repast. All at once, with a halloo that startled me, they jumped up from the ground, seized their weapons (two muskets and some assegai's and javelins), and bounded off at full speed, leaving me alone with the waggon. Standing up to see the cause of this proceeding, I caught sight of my oxen running at a surprising rate, and a party of wild looking Kaffirs driving them in the direction of a dense jungle. I saw at once they were a party of robbers, and that the sole chance of recovering the oxen depended upon my people coming up with them before they reached the bush. I was so intently engaged in looking on this exciting scene, that it was some time before I turned round, and saw a Kaffir standing close to the waggon. He was a tall athletic and savage-looking man. According to my general custom, I entered into conversation with him, making no remark, however, about what had just occurred. He began to beg small articles from me. I gave him some; but with every article he received, his wants and importunities seemed to increase, so I resolved to give him nothing more, but remonstrated with him on his conduct. His countenance began to show marked displeasure. He came close to me, and drawing out the *tutshuntshe*, or stabbing assegai, from the bundle of assegais in his left hand, he held it up close to my

breast, as if he were about to stab me with it; but pausing, he said, "Do you not know that I can kill you?" I looked at him steadfastly, and said as quietly as I could, "Yes, I know that you can kill me, but," (pointing upwards) "there is God above. He will see what you do. He will make you pay with your blood for the guilt of shedding my blood." He looked at me for a moment after this, and then lowering his arm, he ceased to threaten me. Just at this moment a great hallooing was heard in the direction in which my men had gone. Both the Kaffir and I saw that they had recaptured the oxen, and were returning in triumph. As soon as my people approached, my uncivil Kaffir thought fit to leave me alone, and, going off at a rapid pace, he crossed the river in the opposite direction. A tuft of feathers worn in his head proved him to be of the same party as the robbers; and as these had a bad notoriety in the country, my men thought that I had had a narrow escape."

745. In Hot Water.—When the Rev. Samuel Leigh and his heroic wife commenced their Missionary labours at Wangaroa, in New Zealand, they were for some time much annoyed, not only by the stupidity and savage manners of the natives, but especially by their propensity for pilfering. Even while cooking their food, which had to be done in the open air, they were liable to be plundered of their victuals. Never having seen boiling water before, the savages would sometimes plunge their hands into the pot as it simmered on the fire, with the intention of helping themselves to the meat, but feeling the scalding heat, they would withdraw them suddenly, exclaiming, "The water has bitten our hands!" While the Missionary, in compassion to their ignorance, dressed their wounds with ointment, he tried to convince them that, in all their dealings with white men, they would find "honesty the best policy." This seemed to have little effect, however, for afterwards they used sharp-pointed sticks, which, with great dexterity, they thrust into the pot, and frequently succeeded in emptying it of the pork, fish, or other contents, thus leaving the family without a morsel of dinner. It was not till this wild and barbarous people were brought under the saving influence of the Gospel, that they were made to understand, appreciate, and practise Christian morality, and those who had been addicted to theft stole no more.

746. Mission Station Plundered. —Describing the circumstances connected with the plundering and breaking up of the Wesley Dale mission-station in New Zealand, in 1827, the Rev. N. Turner says:— "About daybreak Luke knocked me up in haste, for the natives were coming up to the house. Mr. Hobbs, Luke, and I met them outside. They said, 'We have come to take away your property, and you must be gone.' One party broke into Luke's dwelling, and another into the tool-house; they then burst into the outer kitchen, the store over it, and the carpenter's shop, and carried away with all speed their contents to their canoes. Being now satisfied that nothing short of an entire clearance of all we possessed was intended, we made all possible haste and equipped ourselves for flight. The plunderers next smashed all the windows to pieces, broke open the back door, and began in earnest to spoil the house. Still we lingered, until we saw them carrying away the beds from which we had just arisen. Being now convinced that

all we possessed would be taken from us, we were glad to escape with our lives. While most of the natives were at the back of the house we passed through the front door." At this moment the special providence of God saved Mrs. Turner from a violent death. Over the outer doorway were some loose boards, which formed at once a ceiling to the room and a floor, upon which had been placed some stores, which were not known of except by the Mission family. When stripping the premises, the natives began to poke and disturb those boards, upon which there seemed to lie some weighty substance, the nature of which they did not at first comprehend. The discovery of concealed property was made at the very instant of the escape. Mrs. Turner was passing through the doorway; a chief had raised his weapon to cleave her to the ground, when a shower of nails fell upon his head, which so surprised and confounded him and those near, as to arrest the bloody stroke, and save a valuable life. When the mission-party had fled to their friends of the Church Society at the Bay of Islands, the work of theft and destruction was completed. One hundred bushels of wheat were taken away or burnt to ashes, eight head of cattle, goats, fowls, &c., were killed, and of the mission-house not a vestige was left standing but the brick chimney. The robbers even dug up the coffin of Mr. Turner's child, for the sake of the blanket in which they supposed the body had been interred. After this the Wesleyan Mission in New Zealand was relinquished till the dawn of brighter days.

747. Unwelcome Visitors.—The Missionaries of the Methodist Episcopal Church of America had no sooner commenced their labours among the wild Indians in the Oregon territory, than they found themselves exposed to many dangers and discomforts which they had not anticipated. The Indians thronged the mission-house at the most unreasonable hours, often coming early in the morning, and never in a hurry to depart. They expected to be treated to something to eat whenever they came. In the absence of presents of food they became morose and sullen, and were not scrupulous about putting their hands on anything they could appropriate to their own use when unobserved; they thus increased the difficulty of performing the domestic labour of the household, as well as added to its amount. It was found necessary, therefore, in order to have a suitable degree of family quiet and rest, sometimes to fasten the doors, to keep out the unwelcome intruders. A well-known rap from any of the members of the mission family would cause them to be opened; but to keep the doors shut required, at times, no little resolution and firmness. The savage visitors would rattle them violently, and on failing to push them open, would rap at the window and shout for admittance, feeling no less determined to enter because they understood their frequent calls were not agreeable. On one occasion the Missionary's wife, being pressed with her domestic duties, closed the doors of the house to pursue them without interruption. Her hands were in the dough of which she was preparing her bread. At that untimely moment an Indian chief laid his hand upon the latch; there was no admission. He was indignant, and fell into a great rage. Was he not a chief, and should he be shut out like common Indians? The unusual noise that he made brought the Missionary's wife to one of the windows to see what was the

matter, her hands in no plight to receive a visitor, even had she been disposed to admit him. The window had been let down at the top a short distance to admit the air; at the opening was the swarthy, grim-looking face of the enraged Indian chief, his feet resting on the sill and his hands on the top of the window. In a moment, and with great adroitness, he glided in at the opening, and landed at the feet of the affrighted white lady. The noble-minded and devoted Missionary's wife did not lose her presence of mind in the hour of trial, however; she put on her best courage, chided the Indian chief mildly for his strange intrusion, explained the necessity of seeking to exclude unwelcome visitors sometimes, and gave the offended chieftain something to eat, after which he retired peaceably, and the affair passed off without any serious consequences.

748. Kladakula, the Robber Chief.—A Chenook chief named Kladakula, who came to reside in the neighbourhood of one of the mission-stations in Oregon, was for a long time a source of great trouble and annoyance to the Missionaries and their families. He was tall and stout, possessing a muscular frame of great strength. His hard, almost fiendish countenance, proud step, and air of defiance, made him altogether one of the most intimidating savages of the country. His introduction to the Missionary was not the most propitious: he was detected stealing from his wheat field. Taking some friendly Indians with him, the Missionary went out and remonstrated with the robber as kindly as possible. He responded to the respectful entreaty by taking his pistol from his belt, and coolly priming it, intimating at the same time that he should take wheat when he wanted it, and as much as he liked. Soon afterwards the Indian chief was disposed to be altogether too intimate, and visited the station almost every day, begging for everything he saw. It was soon found that where moderate giving would not satisfy, withholding was the true policy, and henceforth Kladakula generally met with a kind, but firm refusal. Thus matters stood for awhile, when the chief seems to have made up his mind to try the patience of these Christian white men, and see if by cruel threats and a savage bearing he could not obtain his objects. Coming into the mission-house one day, with a sullen countenance and lowering brow, he sat awhile in threatening silence. He then began to complain that *his* people never got presents from the Missionaries, and that other Indians were more highly favoured. As this was not true, it was firmly denied. After much complaining, he suddenly snatched a dress from the hands of Mrs. B——, the Missionary's wife, and flourished a long knife over her head in the most threatening manner. She seized his arm, and called for her husband, who was in the other room. As Mr. B—— approached to remonstrate with the savage, he hurled him, with one hand, against the side of the room, and sat down in a rocking chair. The Missionary commenced, in as mild a tone as possible, to remonstrate with him, inquiring why he thus treated them; and appealed to him if he had ever received aught but good at their hands. But the evil spirit within was not to be thus easily tamed. Lifting with one hand his flashing steel, and shaking it over his head, he commenced with the other to beat Mr. B—— most unmercifully, seeming determined to be satisfied only with his blood. Mrs. B—— ran to the yard to call a

friendly Sandwich Islander who was engaged in milking a cow; but, before they returned, Kladakula desisted, and sat down as if not yet quite ready for extreme measures. The Missionary now attempted to pacify the savage by presenting to him a little meal, but, with his strong arm, he knocked it from his hands, and struck the giver a severe blow on the chest. The mission family were now much exhausted, and felt that they could do nothing more but lift up their hearts to God in prayer, which they did most sincerely, and to their surprise Kladakula rose and went and sat down in the back room. Quickly Mrs. B—— prepared tea, and invited her enemy to take a cup. Whilst sipping his tea, in response to the touching appeals of the Missionary's wife, the savage said, "O, I be bad, very bad, full of devil; but you be good white lady," and so the storm passed over.

AFFLICTIONS AND BEREAVEMENTS.

749. Danger from Fire.—When occupying a mission-station in the interior of South Africa the Rev. J. S. Thomas wrote as follows:—"Sometime ago we had a most providential deliverance from fire. I awoke in the middle of the night, and thought I perceived the smell of fire. I arose without saying anything to my wife, and went into the front room and kitchen, but perceived nothing; but, on turning round, I saw a gleam of light shining through the pantry door, upon opening which I found the roof, which was made of thatch, one mass of fire; so, calling up the native boys who slept in the kitchen, to alarm the people of the station, I ran out. There happened providentially to be a barrel of water outside; the whole of this I threw on the burning roof, which checked the progress of the flames for a moment. By this time the assistant and the people of the station had come. They said it was no use to try to extinguish the fire, and that it would be better to try to save the furniture. But I said, "Let us try yet," and it was most gratifying to see how the natives exerted themselves, some running for water, and others mounting on the roof to pour water on the flames. The fire at length burst through into the study, where were all our books, &c. I now despaired myself, and immediately gave orders for the house to be cleared. The smoke had become so dense that we were obliged to hold our breath while we ran in to drag out the things, and my throat was raw for days after. Just then, when all had been given over in despair, the fire began to be got under, and in a short time was completely subdued, to the astonishment of every one. . I could scarcely believe it when I saw it." There were several circumstances connected with this fire which clearly marked the watchful Providence of God over His servants, as the timely awaking of the Missionary, the nearness of water, the absence of wind, and the subduing of the flames before they reached a place in the study where there was a quantity of gunpowder stored away for safety. When the excitement was over, and when it was clearly seen what a narrow escape they had had, the mission family bowed at the mercy-seat of Jehovah, with hearts overflowing with gratitude and love to their Almighty and Merciful Deliverer.

750. Burning of Mission House.—While labouring as a Missionary in New Zealand, on Saturday night,

the 18th August, 1838, the Rev. N. Turner was called to experience a serious loss in the total destruction of his dwelling house, and most of its contents, by fire. He had retired to rest with a mind more than usually tranquil in hope of a blessed Sabbath. Soon after midnight, however, he was awoke with a crackling noise. He arose, and went to the sitting-room, and found it full of smoke and flame. He alarmed the household, and then tried to re-enter the room, but was almost suffocated, and was driven back with his feet dreadfully burned. The settlement was aroused by the chapel bell. Messrs. Hobbs and Woon, and hundreds of the natives, were on the spot in a few minutes. The flames rapidly bursting through the roof, all hope of saving the building was taken away, and every effort was made to save all that could be rescued from the devouring element. Mrs. Turner had been ill for some time previously, but had strength given her to get herself and the children outside the burning building. When she had done this, she fell from weakness and exhaustion, and bruised herself seriously. A native youth threw a blanket around her, and carried her to Mr. Hobbs's house, a few yards distant. She had soon to be removed again, however, as flakes of fire were falling fast upon the thatched roofs of that and other buildings, and threatening their entire destruction. As the Missionary's wife was being removed with her family to a greater distance from the scene of conflagration, she felt some misgivings as to the safety of her whole household. She therefore stopped for a moment to count her children, when it was discovered that one, an interesting little boy, was missing. Instant search was made for the absent one, and in a bedroom on fire he was discovered, and providentially rescued from the flames. This boy, snatched as a brand from the burning, on growing up to manhood, was called of God to the Christian ministry, and in 1872 published an interesting memoir of the life and labours of his honoured father. The fire continued to rage till the house was entirely destroyed, but, happily, it did not spread to the other buildings on the station. In view of this trying dispensation of Divine Providence, the Missionary afterwards wrote in his journal:—"Much of our personal property, as well as that of the mission, was destroyed. But I would not, I do not complain. Blessed for ever be my Great Deliverer's name. My life has been spared, and my wife and my children are with me, the living, the living to praise God. This calamity, I am satisfied, is designed of heaven for our good, and I see and feel that the bitter cup has been mingled in mercy. Had the fire occurred a few weeks sooner, in all probability the shock would have killed my poor wife, then to all appearance at the point of death. Through mercy, however, she appears not to have sustained any material injury, and her grateful spirit magnifies her heavenly Father. Though many natives were on the spot, and it was the dead of night, we are not aware that a single article was pilfered. What a contrast between the conduct of the natives in this instance, and that of our people at Wangaroa in 1827! Glory to God for the change wrought. Then we were stripped of everything, but now our people truly sympathise with us."

751. Narrow escape from being shot.—For some time before the final triumph of Christianity in Tonga, the heathen portion of the population assumed a warlike atti-

tude. The humane and good King George was obliged at length to adopt decisive measures to put down the rebellion. To spare human life as much as possible, he adopted the tedious process of besieging the enemy in their fortifications, and they ultimately submitted, when their lawful sovereign showed a measure of clemency which reflected the highest credit upon his Christian profession. Whilst the war continued, the scene of conflict was within a few miles of the station occupied by the Rev. Richard Amos. Shouts and cries, and rattling of musketry, both day and night, were anything but melody to the ears of the Missionary and his family. Mr. Amos, however, was exposed to still greater danger whilst engaged in the discharge of his spiritual duties in those troublous times. It was his lot to supply the four investing forts with the means of grace, and to preach to the people imside their stockades. Describing a special instance of providential deliverance from danger, Mr. Amos says, "These stockades were made by cutting the trunks of cocoa-nut trees in lengths, and planting them upright in the ground. Outside this barricade a deep trench was dug, the earth from which embanked it. Beyond was hollow ground, in which the enemy was stationed, and their rifle-pits were within range of the King's forts. I preached at the camp within musket-shot of the rifle-pits, but screened by the embankment. The bullets of the enemy rattled against the trees around during the service. My pulpit was the stump of a cocoa-nut tree. After the service I dined with the royal party. In the afternoon I preached at the Vavau fort. Just before the service, on one occasion I incautiously went to the front gate and stood near the trench, forgetting that I was a mark for the enemy. Immediately I was shot at, and the musket-balls whizzed about. The warriors around me lay flat on their faces, but I, unused to such scenes, remained standing, unconscious of my danger. I afterwards felt under very special obligations to the Almighty for this preservation of my life. I may truly say, 'O God, the Lord, the strength of my salvation. Thou hast covered my head in the day of battle.'" Since then, Mr. Amos has peacefully passed away to his reward in heaven. He died at the early age of forty-nine, at his post of duty in the mission-field.

752. Little Willie's Grave.—Little Willie was the son of the Rev. John Thomas, a Wesleyan Missionary in South Africa. He was born at a station called Hoole's Fountain, Great Namaqualand, in the year 1857. Soon after his parents removed to Nisbett-Bath, and before he was quite three years old, little Willie sickened and died. Concerning this painful event, his afflicted mother wrote as follows:—"Ere the first month had rolled over our heads, the flower of our flock—our bright little smiling Willie—was laid in a cold Namaqua grave, after an illness of only ten days. The Sunday before he was taken ill he came to me as usual to read and repeat some little hymns. Poor little fellow, it was the last Sabbath he ever attended the House of God. A day or two afterwards he was seized with sickness, which proved mortal, and from the symptoms, must have been typhus fever and putrid sore throat. In vain we consulted our medical works, and exhausted our stock of suitable medicines; for no physician was near to whom we could apply for aid. In vain did we 'rise up early, and lie down late, and eat the bread of sorrow,' and pour out our supplications to our

heavenly Father. It was His will that we should be bereft of our little one, and He strengthened us for the fiery trial through which in His wisdom He was calling us to pass. He lingered till Saturday evening, about half-past nine o'clock, and then gently passed away with a smile on his dear face. The following day was the Sabbath; but, oh! what a mournful one it was to us! The first thing we had to do was to seek for a box out of which to make a suitable coffin for our dear child; and whilst one party of natives were preparing this, another party went to the burial-place to dig his grave. On the same afternoon we were obliged to inter him, owing to the heat of the climate, and the malignant nature of the disorder. We all followed him to the grave, attended by a large concourse of natives; and, there being no other minister in the country, his dear father had to do violence to his own feelings, and to read the service over his remains, which we committed to the ground "in sure and certain hope of a glorious resurrection!"

"Though our hearts break at parting
We will not rebel;
It is well with the child—
'It is well,' 'it is well.'"

753. A Child's Grave in the Ocean.—The day after leaving St. Thomas's, writes a Missionary's wife, a very affecting incident occurred. A church missionary, with his wife and six children, had been our fellow-passengers across the Atlantic, and this morning were in sight of their destination, St. Kitt's. They had one little girl, to whom I had become quite attached, as she reminded me of my own little Fanny. A few days before she had sat upon my lap, and I had sung for her and some other little children—

"There is a happy land, far, far away," &c.

I little thought, while her eyes glistened with pleased emotion, as she listened to it, they would soon gaze upon the rapturous sight in the spirit land, "the happy land not far away" to her. She was seized with illness during the night, and the first thing I heard in the morning was, that the dear child was dying. I hastened to her mamma's cabin, and just saw her breathe out her spirit. She was dead. Oh, how my heart throbbed with anguish! Three years before I had passed that island with a dying child. I could, therefore, from experience, sympathise with the sufferers. But the scene was not yet closed. The captain said that the child must be committed to the great deep, or the family would not be allowed to land. A sailor came, sewed up her little body in a piece of canvas, with lead balls to sink it, and in sight of their new home in a strange land, the weeping parents saw their child sepultured in the sea.

754. The Island Grave.—In the year 1845, Mrs. Judson, the wife of the Rev. Dr. Judson, Missionary to Burmah, was on her way home to America for the recovery of her health. During the first part of the voyage she seemed to get better, and her husband hoped she would be spared to see her native land. This amendment was but temporary, however, for she afterwards became worse, and it was feared she would die at sea, and have to be consigned to a watery grave. She did indeed die at sea, but just as she breathed her last the island of St. Helena appeared in sight. She was buried there the next morning amid the sighs and tears of a large concourse of the inhabitants, and immediately after the funeral solemnities were concluded, the ship weighed anchor and

proceeded on her voyage, with the bereaved Missionary and his motherless children sincerely mourning the great loss which they had been called to sustain, and yet thankful for the opportunity of depositing the remains of the dear departed in their island grave. A friend of Mrs. Judson touchingly commemorated the mournful event in some beautiful lines:—

"Mournfully, tenderly,
Bear onward the dead;
Where the warrior has lain,
Let the Christian be laid.
No place more befitting,
O rock of the sea!
Never such treasure
Was hidden in thee.

"Mournfully, tenderly,
Solemn and slow;
Tears are bedewing
The path as we go;
Kindred and strangers
Are mourners to-day,
Gently, so gently,
O bear her away!"

755. The Prayer of Faith.—The Rev. Richard Rock was a devoted evangelical clergyman of the Church of England, who lived and laboured with exemplary zeal and diligence in a lonely part of the island of Trinidad, in the West Indies. In the year 1838, he was seized with a violent attack of the fever incident to that unhealthy climate, and having no friend or minister of his own Church to console him in his illness, he sent for the Rev. George Ranyell, a Wesleyan Missionary, living at a distance of about a mile, to pay him a visit. The call was promptly obeyed, and on reaching the chamber of his reverend friend, the Missionary saw at once that he was dangerously ill. After a few expressions of friendly condolence and Christian encouragement, Mr. Ranyell read the 103rd Psalm, and then bowed his knees in fervent prayer to God for His blessing upon the lonely sufferer, to which he responded very earnestly. During the exercise, a gracious influence was experienced, and the Missionary was led to pray, not only for those spiritual blessings which the patient required in the time of his affliction, but especially that he might be restored to his wonted health and strength, and permitted again to minister to his people. On taking his leave, the Missionary observed with pleasure that his friend appeared to be cheered and benefited by his visit. On calling again shortly afterwards, Mr. Ranyell was delighted to find the clergyman convalescent, and he was soon able to perform his ministerial duties as before. Many years afterwards Mr. Rock was heard to say, that he regarded his rapid recovery from this severe attack of fever, as a blessing from God in answer to the fervent prayer of his friend the Wesleyan Missionary, and that he was forcibly reminded of the Apostle's declaration, "The prayer of faith shall save the sick."

756. Left alone in the Wilderness.—As early as the year 1816, the Rev. Joseph Williams, with his wife and child, entered Kaffirland, and commenced his Missionary labours in the Kat River district, but in less than two years he was smitten down by death, and his wife was left a lonely widow with two little children, a stranger in a strange land. This bereavement occurred under circumstances peculiarly painful and afflictive. Far beyond the colonial boundary, and with no other mission-station or friendly aid near, Mrs. Williams watched over her beloved husband in his last moments, in a certain sense entirely alone, for her only attendants were a few half-enlightened heathen natives, who expressed their sympathy as best

they could; and when she had seen the flickering lamp of life expire, and had closed the eyes of her dearest earthly friend and partner, she had to seek for boards, and instruct the untutored Kaffirs how to make a coffin and to dig a grave. When all was ready, the brave but deeply-afflicted Missionary's widow followed with her infant charge those who bore the precious remains of her dear departed one to their last resting-place; then with a throbbing heart, and feelings which human language cannot describe, she knelt in prayer, asking God for grace to say, "Thy will be done!" and imploring the blessing of heaven upon her fatherless children, the work which had just been commenced among the heathen, and upon the sable group of sincere mourners by whom she was surrounded. Having seen the grave closed, and covered with large stones to secure it from the ravages of wild beasts, Mrs. Williams returned to the colony, where she was spared to do further work for Christ, in whose services she had already done and suffered so much.

757. Mortality in Western Africa.—In the course of half a century, the Wesleyan Missionary Society lost by death at their stations at the Gambia, Sierra Leone, and Cape Coast, sixty-three devoted labourers. Some of these fell almost as soon as they had entered the field, but others were found ready to occupy the places of those who were so suddenly and so mysteriously called away. Mr. and Mrs. Wrigley arrived at Cape Coast Castle on the 15th of September, 1836; four months afterwards, on the 15th of January, 1837, they were joined by Mr. and Mrs. Harrop, who had been sent out to strengthen the Mission, and to provide against those casualties, to which the work had so often been subjected in Western Africa. But, alas! how frail, and weak, and short-sighted is mortal man! In a few short months the whole party was swept away by fever, and the people were again left as sheep having no shepherd; indeed, both Mr. and Mrs. Harrop died in three weeks after their arrival, having been attacked with fever soon after they landed. They finished their course, and were called to their reward in the following order:—Mrs. Harrop on the 5th of February, Mr. Harrop and Mrs. Wrigley on the 8th of February, and Mr. Wrigley on the 15th of November, 1837. We may more readily imagine than describe the feelings of the poor bereaved Missionary, Mr. Wrigley, the last survivor of the four. Writing to the Missionary Committee shortly afterwards, he said, "Life, indeed, in my circumstances has no charms, nor could I support myself beneath the weight of such a stroke, were it not for the hope of ere long joining the glorified spirit of my devoted partner, and, in the meantime, of following up those victories of the cross of our Emmanuel which together we have been enabled to achieve to His glory, since we arrived on these inhospitable shores." This hope of meeting in heaven with the glorified spirit of the dear departed was soon realised by the removal of the lonely Missionary to a better country, as already stated.

758. Afflicting Incident.—The Rev. James and Mrs. Parkinson having been appointed to labour in Western Africa, arrived at St. Mary's, on the River Gambia, on the 13th of December, 1838. They appeared well adapted for the climate, and for some time they continued to enjoy tolerable health; but when the first rainy season set

in, their troubles commenced. Mr. Parkinson was attacked with fever one Sabbath evening after preaching, and such was the rapid progress of the disease, that he sank beneath its influence on the following Sunday evening, the 8th of September, 1839. Mrs. Parkinson had been seized with the same disorder in the meantime, and being dangerously ill at the time of her husband's death, from a mistaken feeling of tenderness, as we think, the friends kept her in ignorance of the mournful fact, fearing the intelligence of her sad bereavement might be more than she could bear. At length her attention was attracted by a strange noise which she could not reconcile with the wonted stillness of the Sabbath morn. She inquired what it meant. It was the native carpenters at work on her husband's coffin, at a short distance from the mission-premises; but the friends evaded the question, and tried to pacify her. Two days after the death of her husband, Mrs. Parkinson gave birth to a daughter. Again she asked about her husband's health, as she had repeatedly done before, and she was told that "he was doing very well indeed." "If he is doing very well, and is so much better," said the poor sufferer, "why does he not come to see me and the dear babe." On being told that "although doing well, he could not be removed," she became almost frantic, and exclaimed, "Then if he cannot come to see me, I must go to him, *and I will!*" and suiting the action to the word, she was with difficulty kept in bed; nor could she be pacified till a gentleman present took in his hand a cup of coffee, with her kind love, and went out of the room, to that at the opposite end of the house, where she supposed her husband was! The sequel is soon told. On the following day, September 12th, she gently breathed her spirit into the hands of that God who gave it, and joined her beloved partner in the "better country;" and then the mystery was unravelled, and the declaration of David emphatically verified, "I shall go to him, but he shall not return to me." This affecting story does not end here. The little orphan babe was sent to England, under the care of a kind friend, but she died on the passage, and so escaped away from this world of sin and sorrow to join her parents in the skies. Then was the happy mother in a better position than the Shunammite woman of old to whom the threefold question was put, "Is it well with thee? is it well with thy husband? is it well with the child? and she answered, It is well."

759. A Missionary's Epitaph. —The Missionary sent to Africa by the Missionary Society of the Methodist Episcopal Church of America was the Rev. Melville B. Cox. He landed at the River Gambia, on his way to Liberia, in 1833, where he spent a few weeks with the writer. He was a man of large intelligence, refined feelings, and ardent zeal, but of delicate health; and, on proceeding to his destination, he fell a sacrifice to the climate in the course of a few months. Before he left his native land, he said to a friend, "I go to the land of sickness and death. If I die you must come and write my epitaph." It was asked, "What shall I write?" "Write," said the noble Missionary, "THOUGH A THOUSAND FALL, LET NOT AFRICA BE FORGOTTEN."

VI.—MISSIONARY LITERATURE.

PUBLICATIONS OF MISSIONARY SOCIETIES.

760. Value of Missionary Periodicals.—It is not without good reasons that the various religious and philanthropic institutions of the present age have resorted to the plan of making known their objects, aims, and modes of operation through the medium of appropriate periodicals. Such publications not only supply a large amount of interesting and edifying reading at a trifling expense, but they are well calculated to create and sustain a lively interest in the respective undertakings to which they are devoted. Coming to hand at regular intervals, they are often anticipated with pleasurable feelings, and perused with avidity. This is, or should be, the case, especially with Missionary reports or other periodicals, containing as they do much valuable information in reference to foreign lands, the productions of the soil, the manners of the people, and the results of the means employed for their social and moral improvement.

761. Increase of Missionary Literature.—The progress of the Missionary enterprise is clearly and satisfactorily indicated by the rapid and extensive increase of Missionary literature of late years. There are good men who still linger among us, "even unto this day," who can remember the time when the *Evangelical Magazine*, then in its honourable youth, promised to gratify its readers with one page of Missionary intelligence in each number, as often as intelligence to occupy a single page could be procured! And with the whole Missionary world to gather from, the requisite amount of information could not always be obtained, and the allotted space needed to be filled with other matter! But the time has now come when almost every living Church in our land sends forth its monthly periodical, mainly devoted to its own Missionary intelligence and correspondence, and when men of enlarged sympathies and charities are acknowledging the necessity of some additional work which will epitomise the whole, and thus enable them to master, within a moderate space of time and at a trifling cost, the recorded results of the entire mission-field.

762. Propagation Society's Publications.—The Society for the Propagation of the Gospel in Foreign

Parts publishes an *Annual Report;* the one for 1871 recently issued being a volume of 174 pages full of interesting information, illustrated with several maps and other engravings. It also sends forth an able monthly magazine, called the *Mission Field*, price 2d., containing letters from Colonial Bishops, and other interesting communications. To these publications must be added a little serial for juvenile readers, called the *Gospel Missionary*, which is also issued monthly, at the cost of one halfpenny; a *Quarterly Paper*, illustrated with wood-cuts, giving general Missionary information, for gratuitous circulation—all of which will amply repay a careful perusal.

763. Church Missionary Society's Publications.—In common with other kindred institutions, the Church Missionary Society sends forth its *Annual Report*, containing an interesting epitome of the progress of the work in various parts of the world, with the usual list of contributions and financial statement. It also issues the *Missionary Intelligencer*, *Missionary Gleaner*, and *Missionary Record*, in which the proceedings of the Society are carefully chronicled, and interesting items of information given from the foreign field. To these must be added the *Missionary Juvenile Instructor*, and *Occasional Papers* of much interest, for gratuitous circulation.

764. London Missionary Society's Publications.—The *Seventy-eighth Annual Report of the London Missionary Society*, for the year ending May 1st, 1872, is a portly volume of nearly 300 pages, neatly printed, and filled with interesting matter. In the first part of the book, we have a comprehensive account of the state and progress of the work on the respective stations occupied by the Society's agents in the West Indies, South Africa, Madagascar, India, China, and Polynesia, and in the latter part is given detailed lists of contributions from the various auxiliaries and branches at home and abroad. The Society's monthly publications are—1. *The Missionary Chronicle*, price 1*d.*, each number of which contains twenty pages of interesting matter. The contents vary considerably, but there is generally a special paper on some particular mission, extracts from the letters of Missionaries, and brief statements of the proceedings of the Society at home, with a map or engraving every three months. 2. The *Juvenile Missionary Magazine*, ½*d.* This beautiful serial is well adapted for children and young persons, containing, as it does, interesting narratives from Missionaries, written especially for its pages, and numerous wood-cut illustrations.

765. Baptist Missionary Society's Publications.—The *Annual Report of the Baptist Missionary Society* is always an interesting document. The one just issued for the past year is especially so. In addition to the usual financial details, it gives a succinct account of the Society's work in the widely-extended field occupied by its agents. The *Missionary Herald* is published monthly, and is occupied chiefly with interesting extracts from the correspondence of Missionaries, condensed items of the most recent intelligence from abroad, and occasional well-written papers by the editors on passing events, bearing upon the great Missionary enterprise. The *Juvenile Missionary Herald* is also issued monthly, and is intended chiefly for circulation among the children and young people connected with the Sabbath-schools of the de-

nomination. For this purpose it is admirably adapted, containing, as it does, interesting narratives, sketches, and anecdotes, written in a simple and attractive style.

766. Wesleyan Missionary Society's Publications.—The *Annual Report of the Wesleyan Methodist Missionary Society*, for the year ending April, 1872, is a goodly volume of 350 pages, well filled with interesting accounts from the respective stations of the Society in Europe, America, the West Indies, Western and Southern Africa, India, China, and Australasia, and with lists of subscribers and financial statements. The Society also publishes monthly —1. *Missionary Notices*, price 1*d.*, containing interesting letters from Missionaries, introductory or explanatory statements by the secretaries, with occasional accounts of the proceedings of the committee in London. 2. The *Juvenile Offering*, price ½*d.*, a miscellany of Missionary information for children and young persons. This is an attractive little periodical, containing interesting and affecting narratives, and beautiful woodcut illustrations. The Society also publishes a *Quarterly Paper*, which has now reached No. 210. This little tractate of four pages, intended for gratuitous distribution among the subscribers, generally contains a well executed woodcut of some scene or object of Missionary interest, with a descriptive article, well calculated to awaken and sustain the zeal of all who take a part in the glorious enterprise. The *Home Missionary Record* is an interesting new quarterly, the object of which is to keep up an interest in the Methodist Home Mission movement. The *Report of the Jubilee Fund of the Wesleyan Missionary Society* is also a remarkable document. In addition to a list of contributions, amounting to the noble sum of about £180,000, the volume contains a most interesting historical sketch of the rise and progress of Wesleyan missions in various parts of the world.

767. Primitive Methodist Missionary Society's Publications.—The *Twenty-ninth Annual Report of the Primitive Methodist Missionary Society* has just made its appearance. This interesting publication clearly traces the progress of the work both at home and abroad during the past year, and affords abundant evidence that the Missionaries are alive and awake to the importance of active persevering effort. The Society's monthly periodical is called *Records of Missionary Work*, and contains earnest articles and extracts illustrative of the progress of the Home and Foreign Missions of the denomination, for both are included in their arrangements. A little serial is also issued from the Conference Office, under the title of *The Juvenile and Bible Class Magazine*, which frequently contains simple and touching articles on missions well calculated to interest the rising generation, and draw out their sympathies on behalf of heathen children.

768. Scottish Missionary Society's Publications.—In addition to its *Annual Report*, which has of late years become a document of uncommon interest, the Society publishes the *Scottish Missionary Register* and *Occasional Papers*, which keep their readers well informed in reference to the work carried on abroad by the various Presbyterian Missionary agencies. There are also published in North Britain the *Missionary Magazine*, *Missionary Notices*, *Missionary Records* of the Church of Scotland, similar *Records*

of the Free and United Presbyterian Churches, and other interesting serials, all of which ably advocate the glorious Missionary enterprise.

769. Miscellaneous Missionary Periodicals.—Numerous other Missionary periodicals have come under our notice of sterling value and much interest, some of which are of a general and Catholic character, whilst the rest have special associations or objects to which they are devoted. As specimens, we may mention *Christian Work*, *Missionary News*, *Missionary Advocate*, *Boston Missionary Herald*, *New York Independent*, *American Messenger*, *Jewish Herald*, and the *Chinese Recorder*.

BOOKS ON MISSIONS GENERALLY.

770. The History of the Propagation of Christianity among the Heathen since the Reformation, by the Rev. William Brown, M.D. Third Edition, 3 vols. 8vo. 30*s*. London. 1854.—This is the most comprehensive and elaborate work on Christian missions generally, which has come under our notice; and, so far as the information in his possession enabled him to do so, the author has given in these three goodly volumes a tolerably fair and impartial account of the principal missions and Missionary Societies which had been organised up to the time at which he wrote. It is matter of regret, however, that the author did not make himself more fully acquainted with the history and operations of some of the most useful and prosperous Missionary Institutions of the age, which are scarcely noticed in his pages, whilst societies of minor importance are described at considerable length. The Wesleyan Methodist Missionary Society, for instance, which is second to none in respectability and usefulness, is passed over by the writer with a very summary notice, whilst the modes of its operation, and the character of its converts are commented upon in a manner scarcely consistent either with truth or Christian charity. Notwithstanding these and other blemishes which might be pointed out, the work, containing as it does, a large amount of valuable information, can scarcely fail to prove interesting to the friends and supporters of the Missionary enterprise.

771. The Missionary World: *An Encyclopædia of Information, Facts, Incidents, Sketches, Anecdotes, &c., Relating to Christian Missions* of all denominations, in all parts of the world, from the time of Christ to the present day. By the Rev. W. Moister. Crown 8vo. pp. 582. London: Elliot Stock. 1872. As this work is now in the hands of the reader he will form his own opinion of its character and worth. The object of this volume is to give the largest possible amount of interesting and reliable information concerning Christian missions in the most condensed form and the smallest compass, with a view to aid ministers, secretaries, Missionary advocates and teachers in their advocacy of the mission cause, as well as to interest the friends of Christian missions generally. It has been most favourably noticed and highly recommended by the press, and pronounced admirably calculated to answer the object of its publication.

772. History of Christian Missions, *from the Reformation to the Present Time.* By JAMES A. HUIE. Foolscap 8vo. pp. 346. London: Simpkins. 1841.—This is a useful and interesting summary, and may be read with advantage by all who are not favoured with access to more extensive and elaborate works.

773. From Pole to Pole; *being the History of Christian Missions in all Countries of the World.* By JOSEPH HASSELL. New Edition. Crown 8vo. pp. 552. London. 1872.—This book is professedly written with a view to supply parents and teachers of children and young persons, with materials for lessons and lectures on the subject of Christian missions. As such, it may prove very useful to those who have not access to other publications which may be considered by some more suitable for the purpose. It is only right to state that the last issue of the volume, called "a new edition, greatly enlarged," is identical with the original publication, with the addition of an appendix containing a few items of Missionary information of a more recent date.

774. Cyclopædia of Christian Missions; *their Rise, Progress, and Present Position.* By the Rev. J. LOGAN AIKMAN. Crown 8vo. pp. 366, 5*s.* London. 1860.—We have here a portable volume, containing a large mass of useful and interesting information gleaned from the annual reports and periodical publications of the respective Missionary societies, British, Continental, and American, whose histories and operations are described with considerable fulness up to the date at which the book was published. It is after the plan of a larger work bearing the same title, which was published in America a few years previously by the Rev. H. Newcombe. If the work should appear somewhat fragmentary and disjointed in its composition, the difficulty of compressing such a variety of extracts into so small a compass must be remembered. Nor must it be forgotten that the respected author could only cull from such Missionary publications as were in existence, and accessible at the time when he wrote. Notwithstanding every drawback, and there are many, this volume will be found helpful, as a book of reference, to all who are engaged in pleading the cause of missions. Its value is enhanced by an excellent essay on "The earlier centuries of the Christian era," borrowed from Newcombe's "Cyclopædia," already alluded to, and by a tolerably copious index.

775. The Missionary Gazetteer; *comprising a Geographical and Statistical Account of the various Stations of the Church, London, Moravian, Wesleyan, Baptist, and American Missionary Societies, &c., with their Progress in Evangelization and Civilization.* 12mo. pp. 492. London: Westley and Davis. 1828.—This was a notable and useful volume in its day, giving in a convenient, condensed, and alphabetical form, a summary of the history and results of Missionary labour as carried on in different countries by the principal Missionary Societies which were in the field at the time of its publication. Although it is now comparatively out of date, never having been re-published, so far as we are aware, in a new and improved edition, it may still be referred to with advantage for information on the early history of many of the older mission stations.

776. The Year-Book of Missions, *containing a Comprehensive Account*

of Missionary Societies, British, Continental, and American, with a Particular Survey of the Stations, arranged in Geographical Order. By the Rev. ELIJAH HOOLE, D.D. 8vo. pp. 423, 7*s.* 6*d.* London: Longmans. 1847.—The idea of giving a brief but comprehensive account, ecclesiastical, statistical, and geographical, of the respective Missionary Societies engaged in foreign fields of labour, was excellent, and it is well worked out in the volume before us; but, if we mistake not, the excellent author, who was well qualified by his official position and large experience, intended, if the undertaking had met with due encouragement, to issue a similar volume annually. Thus the friends of missions would have been kept informed, from year to year, of the progress of the work in all its departments. But it would appear that only this one volume was published, and although it is now somewhat out of date with its facts and figures, it gives the fullest and most complete idea of the instrumentality employed for the conversion of the world to the faith of the Gospel, at the time to which it refers, of any work we have met with, and it may still be consulted with reference to many points with great advantage.

777. Maritime Discovery and Christian Missions, *considered in their Mutual Relations.* By JOHN CAMPBELL. 8vo. pp. 602. London: John Snow. 1839.—With the exception of an unhappy paragraph in the dedicatory preface, which savours too much of political party spirit, we have found the perusal of this goodly volume a delightful exercise. It goes over a vast extent of ground, and discusses with considerable ability and earnestness a great variety of subjects connected with the Missionary enterprise. Its careful study can scarcely fail to promote the good work in the interests of which it was published.

778. Christian Missions; *or, a Manual of Missionary Geography and History.* By the Rev. C. T. BLUMHARDT, Principal of the Bath Missionary Institution. Edited by C. BARTH, D.D. Two Volumes, 24mo. pp. 318, 338. London: Religious Tract Society. 1845.—These volumes reflect much credit on the industry and ability of the author and editor. They are replete with information of the most valuable description, and cannot fail to be appreciated by the friends of missions. Several other works have been published with similar titles, but they are generally mere compilations of former times, and do not need separate descriptions.

779. Travels and Researches of Eminent English Missionaries; *including an Historical Sketch of the Progress and Present State of some of the Principal Protestant Missions of Late Years.* 12mo. pp. 508. London: William Kidd. 1832.—This is a mere compilation from well-known sources of information, and has been superseded by Missionary publications of more recent date and more comprehensive range.

780. Christian Missions, *to Wrong Places, among Wrong Races, and in Wrong Hands.* By A. C. GEIKIE, D.D. London: Nisbet and Co.—From this strange title we might suppose the book now under review to be entirely critical, and, perhaps, even unfriendly to the Missionary enterprise; the greater portion of it, however, consists of brief historical sketches of a number of leading missions, many of which the author has visited. The criticism indicated in the title is reserved to

the closing chapters. Dr. Geikie thinks it is a mistake to waste strength on scattered populations and outlying countries—as Greenland and Labrador—or on races which are rapidly disappearing. He would concentrate Christian effort on great centres—as India, China, and Africa; he also considers that missions should not be conducted by societies, but should be a part of every Church's work as a Church. In reference to both these points, it may be sufficient to say, that whilst important centres of population are attended to, small scattered tribes need not be entirely neglected; nor is the prosecution of Missionary enterprise as Church work incompatible with the formation of societies for its more effectual accomplishment.

781. Who is my Neighbour? *an Essay on Christian Missions.* By JOHN B. MILSON, A.B., M.D., &c. 12mo. pp. 354. London: Hamiltons. 1841.—We have here a discursive range over a wide subject, with the chief points of which, and their relative bearings, the author shows himself to be well acquainted. Although it proved unsuccessful as a prize essay, this little work is well calculated for usefulness in the department of literature to which it belongs. The successful prize essay was *The Great Commission*, by the Rev. John Harris, D.D.; a most valuable and interesting work. *The Jubilee of the World*, by the Rev. John Macfarlane; *Christian Missions to Heathen Nations*, by Baptist W. Noel, M.A.; and *Missions; their Authority, Scope, and Encouragement*, by the Rev. Richard Winter Hamilton, are also worthy of careful study, and well calculated to stimulate to greater earnestness and zeal in the good work.

782. Missionary Enterprises in Many Lands; *with a Brief History of Missionary Societies.* By JABEZ BURNS. 18mo. pp. 428. London: Aylott and Jones. 1844.—This volume contains nothing new, being merely a number of interesting portions, extracted from works published by various societies for the dissemination of Christian knowledge, also by individuals engaged in Missionary enterprises, collected together to make a book. Still the volume may be of service to those who have not access to more comprehensive publications.

783. Missionary First-Fruits; *or, Short Accounts of Christian Converts among the Heathens.* 24mo. pp. 136. London: Religious Tract Society. 1844.—The instances here given of the saving power of the Gospel appear to be carefully selected, and well adapted for their intended purpose. This little book ought to have a wide circulation among juvenile readers, as it is admirably calculated to sustain and fan their zeal in the cause of Christian missions.

784. History of the Missions of the United Brethren. By the Rev. J. HOLMES. Two Volumes, 8vo. London. 1827.—These volumes contain a simple and faithful record of the operations of one of the earliest Protestant Missionary Societies which entered the field. They cannot be carefully read without profit, or without grateful admiration of the providence and grace of God, of which they contain many striking instances.

785. A History of Wesleyan Missions in all Parts of the World, *from their Commencement to the Present Time.* Illustrated by numerous engravings. By the Rev.

William Moister, with an Introduction by the Rev. Elijah Hoole, D.D. Second and Revised Edition. Crown 8vo. pp. 572, 6s. London: Elliot Stock.—We cannot do more than present the reader with the following selection from the numerous favourable notices of this work which appeared in the magazines and reviews at the time of its publication:—"Strange to say, this is the first attempt towards a comprehensive history of Wesleyan Missions. It comes out just one hundred years after the first foreign mission was sent out. The history embraces the missions in Europe, North America, the West Indies, Western Africa, Southern Africa, Australia, New Zealand, the Friendly Islands, the Fiji Islands, India, and China. We have never seen so much interesting matter so agreeably and clearly detailed with so much brevity, and yet with amazing fulness. In this age of hurry and mental dissipation, which leaves little time for the perusal of large treatises, this compendium will be found very valuable, not merely for our young people, but for our ministers and people generally, very few of whom have had the opportunity of learning in brief the history and operations of the Wesleyan Missionary Society in all its fields of labour. In this volume Missionary advocates will have numerous texts, all of them suitable and interesting. We wish an extensive circulation to a volume which presents in a moderate compass the result of so much labour and research."

786. The Fathers and Founders of the London Missionary Society, *including Authentic Memoirs of those distinguished Men, and Historical Notices of the several Protestant Missions.* By John Morrison, D.D. 8vo. London: Fisher & Son. 1839.—An able and interesting account of one of the leading Missionary societies of the present day, by a gifted writer, who himself has taken a prominent and important part in the great work which he so graphically describes. The biographical sketches are honourable alike to the men and the cause in which they were engaged, and will be read with pleasure by all who take an interest in the Missionary enterprise. This goodly volume, with Ellis's *History of the London Missionary Society*, will supply the reader with ample information on the subject to which they relate.

787. History of the Baptist Missionary Society, *from* 1792 *to* 1842. By F. A. Cox, D.D., LL.D. To which is added a Sketch of the General Baptist Mission. In Two Volumes, 12mo. pp. 454, 406. London: T. Ward & Co. 1842.—These volumes contain a faithful and interesting record of the commencement and progress of a noble institution and a glorious work of God. They are worthy of a place in every Missionary library, and can scarcely fail to interest and profit the reader.

788. Missions of the Church of England. By the Rev. W. Hawkins. 8vo. London. 1845.—This is an able and interesting account of a great and good work, which, together with the *Jubilee Volume of the Church Missionary Society*, published in 1849, will give to the reader an interesting view of the Missionary work of the English Church.

789. History of the American Board of Commissioners of Foreign Missions. By the Rev. J. Tracey. 8vo. New York. 1842.—This is an elaborate and interesting record of one of the largest and most

influential Missionary organizations in the United States, and gives accurate information of the proceedings of its agents in various parts of the world up to the time at which it was published.

790. Missionary Records, *of Africa, Tahiti, and the Northern Countries*, in Separate Volumes. 24mo. London: Religious Tract Society. 1839.—These interesting little volumes are compilations from previous and larger works on the various countries to which they relate. They will be found very instructive and useful to young persons and others whose time and means are limited, and who may not have access to more extended narratives of Missionary labour.

791. Missionary Book for the Young. 18mo. pp. 120. Religious Tract Society.—This is a collection of Missionary anecdotes and statements, thrown into a narrative form for the purpose of making the whole more interesting and instructive to the young. It is a publication likely to be very serviceable. The same may be said of *Missionary Gleanings*, *Missionary Anecdotes*, and some other elementary books for juvenile readers, published by the same Society, which do not seem to call for a separate notice, their object and aim being so similar.

792. Missions and Missionaries: *Historically viewed from the Commencement.* By JOSEPH KINGSMILL, M.A., 8vo. pp. 534, 10*s.* 6*d.* London: Longmans. 1853.—After a careful perusal of this interesting volume, we can cordially endorse the following favourable notice of it which appeared at the time of its first publication. The *Christian Times* said:—"The present work is a compendium of Missionary history. Its general value arises from a wide and comprehensive view of Christian missions, beginning with the first, with those inspired messengers who were most eminently the Lord's witnesses, and proceeding through the ancient missions to our own country, and mediæval missions, down to the great evangelizing institutions of our own time."

793. Missions Apostolic and Modern. *An Exposition of the Narrative of St. Paul's First Missionary Journey, in relation to the Protestant Missions of the Present Century.* By FREDERICK W. BRIGGS. Crown 8vo. pp. 333, 3*s.* 6*d.* London: Hamilton, Adams, and Co. 1846.—Concerning this book the *London Quarterly Review* says, "The thirteenth and fourteenth chapters of the Acts are thoroughly and comprehensively expounded, and the whole is made strictly subservient to the enforcement of the Missionary obligation of the Church. The author has displayed a happy appreciation of the need of the times, and we commend to every lover of the mission cause this modest, able, and seasonable work."

794. The Past and Prospective extension of the Gospel, *by Missions to the Heathen*, Considered in Eight Lectures delivered before the University of Oxford, in 1843, at the Lecture founded by John Bampton, M.A., Canon of Salisbury. By ANTHONY GRANT, D.C.L., 8vo. pp. 420. London: Rivingtons. 1844. Notwithstanding the avowedly High Church principles maintained in these lectures, they contain arguments and illustrations on the general question of Christian missions which commend themselves to the notice of the friends of the holy enterprise of every denomination.

795. Memorials of Missionary Labours, *in Western Africa, the West Indies, and at the Cape of Good Hope, with Historical and Descriptive Observations, Illustrative of Natural Scenery, the Progress of Civilization, and the General Results of the Missionary Enterprise.* By WILLIAM MOISTER, nearly thirty years a Missionary to those countries, and late General Superintendent of Wesleyan Missions in the Cape of Good Hope district. Third Edition. Crown 8vo. pp. 600, 7*s.* 6*d.* London: Hamilton, Adams, and Co. 1866.—In its review the *Wesleyan Magazine* says:—"This book satisfactorily redeems the promise of its comprehensive title-page. We have an admirable description of Western and Southern Africa, and the West Indies, including their soil, climates, scenery, seasons, natural productions, and mineral resources, together with important information and statistical returns, bearing on their trade and commerce. We are made familiar with various tribes of the negro race in their customs, wars, superstitions, forms of government, and in the cruel sufferings under which multitudes of their swarming population, generation after generation, either miserably perish, or endure hardships and oppression worse than death itself. The instances which are presented of the power of the Gospel to rescue from their misery some of the most hopelessly degraded of our race, making them "new creatures in Christ Jesus," are full of encouragement to every Missionary, and to those who sustain him in his labours. Whilst supplying varied and attractive information on topics of general interest, the work contains facts and suggestions worthy of the attention of political economists. The author's style is clear and vigorous; he selects his materials wisely and uses them skilfully. We wish for this excellent volume a wide circulation."

796. Missionary Pioneers, *being Memorial Sketches of Eminent Ministers who have led the way in different parts of the Mission-Field.* By the Rev. WILLIAM MOISTER. Illustrated with eight coloured engravings. Crown 8vo., pp. 592, 7*s.* 6*d.* London: Hamilton, Adams and Co. 1871. Concerning this volume the *Methodist Recorder* says:—"The idea of this work is a most happy one, and the way in which it is executed is worthy of the venerable author, and well fitted to serve the cause he has so much at heart. Apart from its value as a Missionary book, setting forth most graphically the sorrows and successes of men who shared St. Paul's ambition to preach Christ where He was altogether unknown, the present volume may be especially recommended to the young for the light it sheds on the habits and customs of foreign lands—the deeds of manly adventure, the recital of which enlivens almost every page—the examples of patient and successful application to study furnished by many of these noble men, and without which they could not have mastered the difficult languages, formed grammars where previously there had been no written language, and translated the Scriptures and other Christian books; 'and last,' but emphatically 'not least,' the simple earnest piety of these 'Pioneer Missionaries,' who, though in labours more abundant, were as humble as little children, ever acknowledging that their only hope was in Jesus. We may add that we cannot conceive any proof of the power of the Gospel that would carry greater weight than that which is furnished by the facts recorded in the work before us."

797. Stories, Sketches, Facts, and Incidents *Illustrative of the Providence and Grace of God in Connexion with the Missionary Enterprise.* By the Rev. WILLIAM MOISTER. Crown 8vo. pp. 432, 5*s.* London: Hamilton, Adams, & Co. 1868.—An opinion of the character and merits of this work may be formed from the following favourable notice of it by the *Methodist Recorder*:—"The author of this pleasant volume is not a mere compiler of anecdotes, but a veteran Missionary, who has himself seen active service in different parts of the world for nearly thirty years. In addition to the primary object of mission labour, we have here a variety of picturesque incidents connected with foreign travel, with the peculiarities of foreign nations, which are as instructive as they are interesting. We know of no publication more calculated to awaken and sustain in the minds of young persons an interest in the mission cause. Its thrilling, touching, and amusing stories will be read with avidity; nor can they be read without profit."

798. Conference on Missions held in Liverpool, *including Papers read, the Deliberations, and the Conclusions reached;* with a comprehensive Index, showing the various matters brought under review. Edited by the Secretaries of the Conference. 8vo. pp. 428, 2*s.* 6*d.* London: James Nisbet & Co. 1849.—Concerning this publication, the *Evangelical Magazine* says:—"It is a production which we have examined with the most satisfactory result. Nowhere did we ever find in the same compass so much to inform and guide the judgment in reference to Missionary affairs. The deliberations were most intelligent, calm, and judicious. Discouragements were impartially estimated, and success measured in the same spirit. The leading speeches were admirable, and we find no trace of lost time in irrelevant discussion and feeble prosy remarks. The volume is carefully edited and beautifully printed. Every Christian householder should have a copy."

799. Christianity the Means of Civilization: *Shown in Evidence given before a Committee of the House of Commons.* By D. COATS, Esq., Rev. JOHN BEECHAM, and Rev. WILLIAM ELLIS, Secretaries of the Church, Wesleyan, and London Missionary Societies. With Selections from the Evidence of other Witnesses on the same Subject. Crown 8vo. pp. 360. London: Seeley & Burnside. 1837.—This volume is an extract from a Parliamentary folio of more than eight hundred closely-printed pages, and the evidence given clearly establishes the fact that Christianity is the best and the only true and effectual means of civilization.

800. New Model of Christian Missions *to Popish, Mohammedan, and Pagan Nations Explained, in Four Letters to a Friend.* By the Author of "Natural History of Enthusiasm." 8vo. pp. 124. London. 1830.—It is well known that the celebrated writer of these letters was of a remarkably philosophical turn of mind; but it is questionable whether he understood the true philosophy of Christian Missions. One who was well able to judge on such matters has described this as "a work which is far more remarkable for its ingenuity than the practical utility of its suggestions."

801. Missionary Anecdotes, *Exhibiting, in numerous instances, the Efficacy of the Gospel in the Con-*

version of the Heathen, regularly traced through the Successive Ages of the Christian Era; to which is prefixed an affecting Account of the Idolatry, Superstition, and Cruelty of the Pagan Nations, Ancient and Modern. By GEORGE BURDER, Secretary of the Missionary Society. London: L. B. Seeley. 1811.—Making its appearance at an early period of that great Missionary movement which took its rise towards the close of the last century, this book was regarded with much interest at the time of its publication. Nor will it be read with indifference by the friends of missions of the present day, as it gives interesting details of the good work in its earlier stages. The volume, moreover, abounds with facts and incidents culled from ancient writers in reference to the state of the world in ancient times without the Gospel, and the insufficiency of the most refined systems of Grecian and Roman philosophy to promote genuine civilization and sound morality, much less to satisfy the aspirations of immortal souls. Its statements go to confirm our convictions that the Gospel of Christ, and that alone, can fully meet and satisfy the wants of a perishing world. Another volume was published under the title of *Missionary Anecdotes*, by Seeley, Jackson, & Halliday, in 1859, which is, in fact, a series of sketches, rather than anecdotes, in reference to the islands of the Pacific, India and Burmah, China, North Africa and Turkey, South Africa and Madagascar, North America and the West Indies, culled from well-known publications.

802. The Missionary Annual for 1833. Edited by WILLIAM ELLIS. 18mo. pp. 300, 12*s*. London: Seeley & Sons.—This was a new annual, of a strictly religious character, and its embellishments and literary articles have a direct reference to the subject of Christian missions. It contains contributions from Southey, Montgomery, Bernard Barton, Josiah Conder, Dr. Fletcher, Archdeacon Wrangham, Messrs. Pringle and Carne, the Rev. Messrs. Dale, Peggs, Benjamin Clough, Elijah Hoole, William Ellis, William Swan, George Redford, and others, and is well adapted to promote personal religion in connection with zeal for the spread of evangelical truth and the conversion of the world. Several of the articles are of very superior value, and possess a permanent interest, and the embellishments, seventeen in number, are beautifully executed. A similar volume to this, and one also of great beauty, was edited by Mr. Ellis, and published in 1836, called the *Christian Keepsake and Missionary Annual*, which will amply repay a careful perusal.

803. Great Missionaries: *a Series of Biographies.* By the Rev. ANDREW THOMPSON, D.D. Crown 8vo. pp. 304, 3*s*. 6*d*. London: T. Nelson & Sons. 1870.—This is an excellent book, but it scarcely answers to its large title. It is too limited in its range for this. The sketches given are those of John Eliot, David Brainerd, Christian David, John Williams, John T. Vanderkemp, John Campbell, Asahel Grant, Bartholomew Ziegenbalg, Christian F. Schwartz, William Carey, Henry Martyn, and Adoniram Judson. Consequently a large number of truly great Missionaries are not sketched in this volume. Those that are given are generally lively and interesting, although varying much in minuteness of detail and other features. They can scarcely be read without edification and interest, and are well calculated to

stimulate the friends of missions to greater zeal in the noble enterprise.

804. Lives of Eminent Missionaries. By JOHN CARNE, Esq. Two Volumes. 18mo. London: Fisher. 1832.—These volumes contain an interesting record of the history and labours of several eminent Missionaries who were early in the field, and who did good service for the Lord in their day and generation. The lives of such men as Eliot, Schwartz, Zeisbenger, and others, are sketched in a very attractive manner; and much valuable information is given in reference to their respective fields of labour. We cannot better characterise this excellent work than by adopting the language of one of the numerous commendatory reviews which appeared at the time of its publication. In this book "entertainment and instruction are combined in a high degree; and we have no doubt but it will have an extensive circulation. It reflects great credit upon the piety, taste, and research of the author, and cannot fail to fan the flame of Missionary zeal, now so happily glowing in many a pious bosom."

805. Memoirs of Christian Missionaries; *with an Essay on the Extension of the Missionary Spirit.* By the Rev. JAMES GARDNER, A.M., M.D. 12mo. pp. 398. London: Groombridge. 1843.—This interesting little volume contains memorial sketches of Henry Martyn, Felix Neff, John Eliot, Dr. Carey, John Campbell, Dr. Morrison, Bishop Heber, John Williams, C. T. E. Rhenius, Pliny Fisk, George Whitefield, and Dr. Marshman, men whose praise is in all the Churches, and upon whom the Spirit of the Holy One did eminently rest. The book is eminently calculated to fan the flame of Missionary zeal in the hearts of all who may give it a careful reading.

806. Life of Count Zinzendorf. By SPANGENBERG. 8vo. 10*s.* 6*d.* London: Holdsworth. 1837.—This is a volume of great interest, sketching, as it does, clearly and vigorously, the life and character of the celebrated father and founder of the Moravian community. It also shows the active part which the Count took in the establishment of the brethren's early missions to Greenland, America, and the West Indies.

807. Memoirs of British Female Missionaries: *with a Survey of the Condition of Women in Heathen Countries.* And also a Preliminary Essay on the Importance of Female Agency in Evangelizing Pagan Nations. By JEMIMA THOMPSON. 18mo. pp. 251. London: William Smith. 1841.—It appears from various notices contained in the New Testament, that the original propagation of Christianity was greatly assisted by pious women, who faithfully instructed persons of their own sex. Their services were highly appreciated by St. Paul, who mentions the names of several of them with honour. Nor has their example been lost on posterity. The cause of missions is largely indebted to the influence and self-denying labours of Missionaries' wives. The compiler of this volume has done well to collect the biographies of several pious and devoted women whose names deserve to be had in everlasting remembrance. The lives which are here given, are those of Mrs. Eliot, Mrs. Coltart, Mrs. Wilson, Mrs. Harvard, Mrs. Mundy, Mrs. Norton, Mrs. Clough, Mrs. Jowett, Mrs. Kilham, Mrs. Stallybrass, Miss Bird, Mrs. Ellis, Mrs. M. Wilson, Mrs. Loveless, Mrs. Taylor, and Miss Smith.

808. Life of the Rev. Thomas Coke, D.C.L. By J. W. ETHERIDGE, Doctor of Philosophy. Crown 8vo. pp. 424, 3*s.* 6*d.* London: John Mason. 1860.—This is a beautiful memoir of a great and good man, whose memory will be cherished with loving gratitude by the friends of missions for many generations. Mr. Samuel Drew had previously written a life of Dr. Coke, but this by the accomplished Dr. Etheridge is in many respects much superior.

809. The Father of our Missions. *Being the Story of the Life and Labours of the Rev. Thomas Coke, D.C.L., for Juvenile Readers.* By the Rev. WILLIAM MOISTER. With an Introduction by the Rev. William Arthur, M.A. 24mo. pp. 108, 1*s.* 6*d.* London: Elliot Stock. 1871.—The *Watchman* says of this little book:—"We think Mr. Moister has succeeded extremely well in sketching the Life of Dr. Coke, so as to render it interesting to young persons. We recommend the work as very suitable for Sunday-school libraries, and as a gift-book to young persons who take an interest, or in whom it is desired to create an interest, in the work of Christian missions."

810. Memorials of the Rev. William J. Shrewsbury. By his Son JOHN V. B. SHREWSBURY. Crown 8vo. London: Hamiltons. 1867.—This is a faithful and affectionate record of the career and labours of a devoted servant of God, who spent a considerable portion of his life as a Missionary in the West Indies and Southern Africa, and whose praise is in all the Churches. It is a book well calculated to quicken and stimulate all who are engaged in the Missionary enterprise at home or abroad.

811. Sketches of Sermons on Christian Missions: *Original and Selected.* By the Author of *The Pulpit Cyclopædia.* 12mo. pp. 364. London: Aylott and Jones. 1844.—Whatever opinion may be entertained of pulpit helps in general, we cannot but look with favour upon any publication calculated to aid preachers in the selection and treatment of really appropriate topics on the occasion of Missionary anniversaries, as we fear this branch of Christian services has sometimes been seriously neglected.

812. A Voice from the Sanctuary on the Missionary Enterprise. *Being a series of Discourses delivered in America before the Protestant Episcopal Board of Foreign Missions &c.* By the most eminent Divines of that country belonging to various Denominations. With an Introduction by JAMES MONTGOMERY, Esq. 8vo. pp. 530.—London: Hamilton, Adams, and Co. 1845. The friends of missions are indebted to the liberality and enterprise of the Rev. William Illingworth for the publication in this country of these excellent discourses. He has brought them out in a beautiful volume which reflects great credit on himself and all who have been concerned in its publication.

813. Miscellaneous Missionary Works.—The following are a few additional Missionary works of a general character, which want of space prevents us from describing separately. They will be found to supply a large amount of valuable information:—MACLEAN'S *Missions of the Middle Ages;* ANDERSON'S *History of the Church in the Colonies;* BARBER'S *Missionary Tales;* BLYTH'S *Reminiscences of a Missionary's Life;* CLARKSON'S *Christ and Missions;* DESPARD'S *Mission-*

ary Efforts; EDDY'S *Heroines of Missionary Enterprise;* ELLIS'S *Toils and Triumphs of Mission Work;* HAMILTON'S *Missions, their End and Aim;* HARDWICK'S *Heathen Systems compared with Christianity;* HARRIS'S *Great Commission;* HOUSE'S *Missionary in Many Lands;* LONG'S *Missionary Hand Book;* MACCALL'S *National Missions;* MACFARLANE'S *Jubilee of the World;* WHITE'S *Theory of Missions;* TUCKER'S *Briar and Myrtle, or Heathenism and Christianity.*

BOOKS ON MISSIONS IN EUROPE.

814. The Million-Peopled City; *or One-half of the People of London made known to the other Half.* By JOHN GARWOOD, M.A., Clerical Secretary to the London City Mission. Crown 8vo. pp. 327, 3*s.* 6*d.* London: Seeleys, 1860.—We are forcibly reminded by this interesting volume, that we have multitudes of heathens at home who demand our sympathy, and that, whilst zealously engaged in sending the Gospel to dark, benighted, foreign lands, we ought not to neglect the spiritually destitute in our own country. London is a world in itself, and its records embrace a world's history. It contains upwards of three million inhabitants, which may be divided into various classes, a few of which are graphically sketched in the work before us. The means, also, are described which are employed for their benefit by the London City Mission—an institution which is worthy of the generous support of Christian people of all denominations. The author says, in his preface, that "His special object in this volume is to illustrate the condition of the working classes of the metropolis, with the design of calling into exercise larger efforts for their benefit. It is only necessary to look attentively at the condition of any class of the working orders to be convinced how very much yet remains to be done for its welfare, and with what great facility further efforts may immediately be made. There is in the present volume what he trusts, may interest, but he more especially desires that there may be found in it what may also excite to sympathy and aid."

815. Historical Sketches of the Introduction of Christianity into England. *From the Earliest Records to the Reformation.* By J. B. HOLROYD. 12mo. Two Volumes. London. 1828.—This work, although not professedly Missionary in its character, is nevertheless deserving of notice here, inasmuch as it throws much light upon the early history of the Church in this land, and on the means by which our Pagan forefathers were reclaimed from their wild and savage manners and the heathen darkness in which they were originally involved. What Christianity has done for England it can do for other countries, and we have the strongest possible motives in our own history as a people to send the "glorious Gospel of the blessed God" to the ends of the earth.

816. Journals of the Rev. John Wesley, A.M. 4 Vols. 12mo. 10*s.* Fourth Edition. London: Wesleyan Conference Office. 1866.—These interesting volumes not only contain a vast amount of information in reference to men and things in general, but they are of special importance in a Missionary point of view. They set forth in a lively and graphic manner the scenes and circumstances connected with Mr. Wesley's mission to Georgia in America, and of

his wonderful and long-continued course of labours in England, Wales, Scotland, and Ireland, after his return, which from first to last was pre-eminently of a Missionary character. Few books are better calculated to awaken and maintain in the hearts of professing Christians a deep and lively interest in the spread of the Gospel throughout the world than Wesley's Journals, and as such we commend them to the careful attention of the reader.

817. The Missionary of Kilmany; *being a Memoir of Alexander Patterson, with Notices of Robert Edie.* By JOHN BAILLIE, Linlithgow. Edinburgh: Thomas Constable and Co.—This book has reference to Home Missionary work. It is a sweet record of one of whom Dr. Chalmers testifies, "His labours were more blessed than those of any man I knew; I have had many a precious letter from him."

818. Ireland, and the Centenary of American Methodism. By the Rev. WILLIAM CROOK. Crown 8vo. pp. 340. London: Elliot Stock. 1866.—This is a lively and interesting little volume, setting forth the claims of Ireland on American gratitude and benevolence, in view of the fact that Methodism in the New World was planted by Irish emigrants, and that the work has been largely indebted to the mother country for some of its most efficient labourers up to the present time. It is a wonderful record, and cannot fail to commend itself to every reader of manly intelligence.

819. The Wesleyan Mission in France; *with an Account of the Labours of the Wesleyan Ministers among the French Prisoners during the late War.* By WILLIAM TOASE, late Missionary on board the Prison-ships in the River Medway. 12mo. pp. 84, 1*s.* 6*d.* London: Mason. 1834.—This little book gives a simple and touching account of the efforts made by the writer and others to promote the spiritual welfare of the French prisoners, the success with which those efforts in many instances were crowned, and the manner in which Divine providence opened the way for the faithful preaching of the Gospel in France, and the founding of a great and glorious work of God, which has continued to advance to the present day.

820. History of the Waldenses; *with an Introductory Sketch of the History of the Christian Churches in the South of France and North of Italy, till these Churches submitted to the Pope, when the Waldenses continued as formerly Independent of the Papal See.* By the Rev. ADAM BLAIR. In Two Volumes 8vo. pp. 544, 626. £1 1*s.* London: Longmans.—These volumes relate to a period of ecclesiastical history which cannot fail to prove interesting to the friends of missions, exhibiting as they do the providence and grace of God in the sufferings, patience, and perseverance of many of His own dear people in the cause of truth and righteousness.

821. The Dawn of the Second Reformation in Spain. *Being the Story of its Rise and Progress.* By Mrs. ROBERT PEDDIE. London: S. W. Partridge.—This book gives a sketch of evangelical work in Spain, from the beginning, twenty years ago, in preparation for the great openings which have more recently taken place. It contains an interesting account of the persecutions and trials of Matamoros and his companions in affliction, the courageous deeds and persevering efforts

of those who risked their all for Christ, and the great blessings now arising out of the faithfulness on the part of those who espoused the cause of the Redeemer in perilous times.

822. Memoir of Mission to Gibraltar and Spain: *with Collateral Notices of Events favouring Religious Liberty, and of the Decline of Romish Power in that Country, from the beginning of this century to the year* 1842. By the Rev. W. H. RULE. 12mo. pp. 395, 4*s*. London: Wesleyan Conference Office. 1844.—In his preface the author says, "The small volume now presented to the public was prepared in hope that it might serve the cause of Christ, by exhibiting a brief account of the religious state of Spain during that important period of European history which commences towards the close of the last century." Much interesting and valuable information is here given in a very pleasing manner on the points referred to in this extract, and an account is also presented of Missionary work among the British soldiers at Gibraltar, which can scarcely fail to be appreciated by Christian people of all denominations.

823. The Alpine Missionary; *or, the Life of J. L. Rostan, Missionary Pastor in France, Switzerland, and the Channel Islands.* By the Rev. MATT. LELIEVRE. Translated from the French, by the Rev. A. J. FRENCH, B.A. Crown 8vo. pp. 260. London: Wesleyan Conference Office. 1869.—This is a beautiful memoir of a zealous and devoted servant of Christ who first assisted, then succeeded the self-denying Felix Neff in some of his scenes of labour in the wild and rugged Alps; and his name is worthy of being associated with that of his venerable friend and fellow labourer, whose praise is in all the Churches. The *Memoirs of the Great and Good Felix Neff*, as published by the Religious Tract Society, will also amply repay a careful perusal.

824. Researches in Greece and the Levant. By the Rev. JOHN HARTLEY, M.A., late Missionary in the Mediterranean. Post 8vo. pp. 388, 6*s*. London: 1831.—This volume consists of select communications of the author previously published in the *Missionary Register and Church Missionary Record*, together with additional items of information collected specially for this work. The volume is written in the true Missionary spirit, and contains many beautiful and striking illustrations of Holy Scripture. It also describes the general ignorance of the Greeks in regard to matters of personal religion; the gross superstitions to which they are addicted; their deep degradation of morals; their peculiarities; and the efforts which are now in progress to promote their spiritual benefit, by preaching, education and the distribution of religious books. The information given on all these topics is full, apparently accurate, and conveyed in a very pleasing and attractive manner.

825. Missionary Researches in Armenia; *including a Journey through Asia Minor, and into Georgia and Persia, with a visit to the Nestorians and Chaldean Christians of Oormiah and Salmas.* By ELI SMITH, and H. G. O. DWIGHT, Missionaries from the American Board of Missions. To which is prefixed a Memoir on the Geography and Ancient History of Armenia, by the Author of *The Modern Traveller*. 8vo. pp. 544. London: George Wightman. 1834.—Fifteen months

were employed by Messrs. Smith and Dwight in visiting and exploring the places mentioned in the comprehensive title page of this interesting volume; and the information collected in reference to the respective countries and peoples, no doubt prepared the way for the important stations which have since been commenced by the Missionaries of the American Board of Missions.

826. Denmark and her Missions. *Dedicated by permission to the Queen Dowager of Denmark.* By HARRIET WARNER ELLIS. London: Seeley, Jackson, and Halliday. 1863.—This book has been pronounced "a very pleasant addition to our Missionary library, containing a good amount of information drawn from various sources, many of which are not accessible to readers in general. Denmark acted a noble part in the Missionary enterprise at an early period; but it is a mistake to represent her as the founder of the first Protestant missions to foreign lands. She was the first to plant the Gospel in India, but as early as 1556, Geneva sent out a band of Missionaries to South America, with a view to evangelize the inhabitants."

827. The Moravians in Greenland. 18mo. pp. 360. London: Hamilton and Adams. 1839.—Although this is a volume chiefly intended for the young, it may be very properly put into the hands of those who have neither the means of procuring nor the leisure for reading the larger works that are published on the several branches of Christian Missionary labour. The story of the toiling and persevering zeal of the Moravian Brethren in Greenland is here told with a truthful simplicity, which makes it all the more powerful and impressive.

828. Letters on Missions. By WILLIAM SWAN, Missionary to Siberia. With an Introductory Preface, by WILLIAM ORME, Foreign Secretary of the London Missionary Society. 12mo. pp. 280, 5*s*. London: 1830.—These letters are well written, and embrace a great variety of topics relating to Christian missions. The reasonings which they contain are founded upon principles of a purely evangelical character; and the spirit which breathes through them is worthy of an ambassador of Christ among the heathen. The introductory preface by Mr. Orme occupies sixty-four pages, and contains some able and just remarks upon a book which had recently been published, the teachings of which he considered seriously defective, if not erroneous, and calculated to mislead the unwary with regard to the objects, aims, and manner of conducting the great Missionary enterprise.

829. Tellstrom and Lapland. By GEORGE SCOTT, D.D., formerly Missionary in Sweden. With an Introductory Sketch of the Stockholm Mission. London: Wesleyan Conference Office. 1868.—This little book forms a valuable addition to the narratives of Missionary toils with which the Church of God has at different times been enriched. The account here given of the conversion of Tellstrom, and of the circumstances under which he was appointed to mission-work in Lapland, is of thrilling interest; and the notices of the results of his labours are of a very gratifying character.

830. Additional Books relating to Missions in Europe and the East.—The following additional Missionary works will amply repay

a careful perusal:—CHURCHILL'S *Residence in Mount Lebanon;* DWIGHT'S *Christianity in Turkey:* EWALD'S *Missionary Labours in Jerusalem*, 1846; FISK'S (Rev. Pliny) *Memoirs;* FLAD'S *Journal in Abyssinia*, 1860; GOBAT'S *Abyssinia*, 1860; GRANT'S *Nestorians;* ROGER'S (Mary) *Domestic Life in Palestine*, 1862; THOMPSON'S *The Land and the Book;* WILSON'S (Dr.) *Lands of the Bible*, 1862; WILSON'S (S. S.) *Greek Mission*, 1839; WORTABET'S *Syria and the Syrians;* WOLFF'S (Dr.) *Autobiography*, 1862; WHATELY'S (Miss) *Life in Egypt*, 1862.

BOOKS ON MISSIONS IN AMERICA.

831. The Indians of North America. Square, pp. 296. London: Religious Tract Society. 1843.—This little volume gives a graphic description of the manners and customs of the North American Indians, interspersed with numerous and amusing anecdotes, and brief notices of the success of the Gospel among them. The sketches are carefully drawn up, and written in a style calculated to interest young people.

832. The Life of David Brainerd, *Missionary to the North American Indians.* By the Rev. JOSIAH PRATT. 18mo. pp. 396. London: Seeley and Burnside.—This edition of the life of the devoted Missionary was published in England with the knowledge and sanction of President Edwards, his original biographer, and forms one of a series of interesting books known as "The Christian's Family Library." It is neatly got up, and worthy of the noble subject of which it treats.

833. The History of the Moravian Mission among the Indians of North America, *from its Commencement to the Present Time, with a Preliminary Account of the Indians. From the most authentic sources.* By a member of the Brethren's Church. Foolscap 8vo., pp. 316. London: Seeleys. 1839.—This is a simple and interesting account of one important branch of Missionary labour in which the Moravians have for many years been so successfully engaged; and it will be read with pleasure by all who delight in Missionary literature.

834. The Hudson's Bay Mission. By the Rev. JOHN RYERSON.—This interesting little volume gives a pleasing account of the commencement and success of the Wesleyan mission to the Indians in the Hudson's Bay Territory. No person can read it without grateful admiration of the zeal and self-denial manifested by the Missionaries in the prosecution of their arduous labours in these cold and cheerless regions.

835. History of the Ojebway Indians, *with Especial Reference to their Conversion to Christianity.* By the Rev. PETER JONES. A. W. Bennett. 1860.—This volume, by a converted Indian chief, is full of information with regard to the manners, customs, religious opinions, and language of the race to which it refers. It tells with trumpet-voice of the one only remedy for the world's frightful evils, and deserves to be circulated, not only among the patrons of Missionary effort, but among all who claim to be the friends of human kind.

836. Sketches of Mission Life among the Indians of Oregon. 24mo. pp. 229. New York: Carlton

and Porter.—This little volume contains an interesting account of the mission of the Methodist Episcopal Church of America to the distant regions of Oregon, in its rise, progress, and early struggles. It is a work of great interest, and well calculated to serve the cause which the writer evidently had at heart.

837. A Journal of a Mission to the Indians *of the British Provinces of New Brunswick and Nova Scotia, and the Mohawks on the Ouse or Grand River, Upper Canada.* By JOHN WEST, M.A. 8vo. pp. 118, 5*s.* London. 1826.—This journal embraces a period of about one year and three months, the greater part of which was spent by the author in intercourse with the Indian tribes inhabiting the British Provinces in North America. It gives a very affecting view of the destitute condition of that people, and of many of the British settlers, in regard to religious instruction and Christian worship. The narrative is distinguished throughout by sound views of the nature and necessity of religion; by a spirit of kindness and goodwill towards Missionaries of different denominations; and is enlivened by interesting anecdotes and valuable remarks. The writer who was, we believe, a liberal and evangelical clergyman of the Church of England, published another "Journal of a Mission to the North-West American Indians," which is also full of valuable information, and will amply repay a careful perusal of its interesting pages.

838. The Narrative of a Mission to Nova Scotia, *New Brunswick, and the Somer Islands.* By JOSHUA MARSDEN. 12mo. pp. 348. London: Kershaw. 1827.—This narrative consists of a series of letters addressed to James Montgomery, Esq., the Bard of Sheffield, and making allowance for some peculiarities of style and defects in composition, it is a very interesting volume. It gives a touching account of the early history, trials, and conflicts of a work which has since assumed large proportions, and prospered to an extent far beyond the most sanguine expectations of its friends and patrons.

839. Memorials of Missionary Life in Nova Scotia. By CHARLES CHURCHILL, Wesleyan Missionary. 12mo. pp. 206. London: Hamilton and Co. 1845.—The sketches given in this little volume of the natural scenery of the country, and of the dangers and difficulties of Missionary life in the cold and bleak regions of British North America, are well calculated to interest the youthful reader, and to excite sympathy and encourage prayer for those who are engaged in the arduous work of preaching the Gospel to the scattered and destitute settlers in these far-off wilds.

840. A Memoir of the late Rev. William Black, *Wesleyan Minister, Halifax, N.S., including an Account of the Rise and Progress of Methodism in Nova Scotia, Characteristic Notices of several Individuals; with Copious Extracts from the Unpublished Correspondence of the Rev. John Wesley, Rev. Dr. Coke, and Rev. Freeborn Garretson.* By MATTHEW RICHEY, M.A. 12mo. pp. 370. Halifax: William Cannabell.—This is an interesting and faithful memoir of a noble pioneer Missionary, and contains much valuable information in reference to the early history of Methodism in British North America.

841. Newfoundland and its Missionaries. By the Rev. WILLIAM

WILSON. London: Wesleyan Conference Office. This is a simple and faithful record of the rise and progress of the Wesleyan Mission in the Island of Newfoundland, with sketches of the principal agents employed in the commencement and early history of the enterprise, by one who took a prominent and active part in the work.

842. America and American Methodism. *Illustrated from Original Sketches by the Author.* By the Rev. F. J. JOBSON. Crown 8vo. 6*s.* London: J. S. Virtue.—This beautiful volume consists of a series of letters, addressed by the gifted author to his home in England, during his travels in the New World, but evidently intended for a wider circulation. They vividly describe the varied scenes witnessed, and the impressions produced on the writer's mind, as he journeyed through the country and up the great Mississippi valley. They also do ample justice to that great religious movement on the American continent which emanated from the Mission sent out by Mr. Wesley about a hundred years ago, and they can scarcely fail to prove interesting to all who are lovers of civil and religious progress.

843. Methodism in America; *with the Personal Narrative of the Author, during a Tour through a Part of the United States of America and Canada.* By JAMES DIXON, D.D. Crown 8vo. pp. 498. London: Mason. 1849.—In his preface the author says: "This volume has been prepared for publication under the influence of one only sentiment; namely, a desire to make the Methodist body in England acquainted with the state and progress of their system of religion in the United States." The chief interest of the work, in a Missionary point of view, is derived from a recollection of the fact, that the great and glorious work which is here so vividly described, is the offspring of English Methodism. In view of the amazing results which have followed the labours of Missionaries sent to America, we may well exclaim, "What hath God wrought!"

844. Autobiography of the Rev. James B. Finley; *or, Pioneer Life in the West.* Edited by W. P. STRICKLAND, D.D. Cincinnati. 1854.—To those whose minds are sufficiently expansive to feel an interest in the spread of the Gospel in remote parts of the world, and under circumstances very different from those with which we are familiar in this country, we would recommend this and kindred publications. They belong to the Missionary literature of America, and have all the freshness and redundancy which characterise the soil of that great country. The reader will find the earnest evangelist in homely guise, wandering amid the gloomy forest paths, threading the mountain gorges, or crossing vast and flowery prairies, in the pursuit of his noble purpose, indifferent to the numberless discomforts and real dangers to which he is exposed, and manifesting a spirit of Christian heroism and perseverance worthy of the highest commendation. Nor will the wonderful results of these pioneer Missionary labours be overlooked. They are seen not only in the conversion of multitudes of sinners in isolated settlements and out-of-the-way places, but in the founding of Christian churches, and the spread of pure and undefiled religion, on a scale such as the world never saw before. *The Autobiography of the Rev. Tobias Spicer; Autobiography of Peter Cartwright; Pioneers of the West,* by W. P.

Strickland; *Seven Years' Street Preaching in California*, by Rev. W. Taylor; *Footprints of an Itinerant*, by Maxwell P. Gaddis; *The Rifle, Axe, and Saddlebags*, by the Rev. W. H. Millburn, and other American publications, which cannot be separately noticed for want of space, are books of a similar class, and will always be read by the friends of Missions with feelings of deepest interest.

845. A Memoir of the late Captain Allen Gardiner, R.N. By the Rev. J. W. MARSH, Vicar of Bleasby, Notts. 5*s*. London.—This is a faithful and an affectionate memoir of a truly good and sincere, but somewhat eccentric man. No one can read this touching story without feelings of respect and even reverence for one who displayed such zeal, perseverance, and self-sacrifice as are here exemplified, especially in view of the melancholy fate of Captain Gardiner and his noble companions in toil and suffering. In connection with this book, the reader should peruse *The Missionary Martyr of Tierra del Fuego*, being a memoir of J. G. Phillips, and the *Life of Mr. R. Williams*, the catechist and surgeon of the expedition led by Captain Gardiner, both of whom fell together with their leader in the same noble enterprise.

846. Other Books referring to Missions in America.—Additional information may be gathered from the following publications:—BETTS' *Mission in Guiana*, 1851; BLOOD'S *North American Mission*, 1853; CARROL'S *Case and his Contemporaries*, 1867; CRANZ'S *History of Greenland*, 1820; HAWKINS' *North American Missions;* PLAYTER'S *History of Methodism in Canada*, 1862; RYERSON'S *Mission in Hudson's Bay*, 1855; SLIGHT'S *Indian Researches;* TUCKER'S (Miss) *Rainbow of the North.*

BOOKS ON MISSIONS IN THE WEST INDIES.

847. A History of the West Indies, *containing the Natural, Civil, and Ecclesiastical History of each Island.* With an Account of the Missions instituted in those Islands from the Commencement of their Civilization, but more especially of the Missions which have been established in that Archipelago by the Society late in Connection with the Rev. John Wesley. By THOMAS COKE, LL.D. Three volumes, 8vo. Liverpool: Nuttall, Fisher, & Dixon. 1808.—In the estimation of some readers these goodly volumes of Dr. Coke may have been superseded by more recent publications, but on the natural and civil history of the respective islands, and other matters which are treated with much fulness, they may still be referred to with great advantage and without fear of disappointment.

848. Jamaica, Enslaved and Free. 24mo. pp. 192. London: Religious Tract Society. 1844.—This is an interesting compilation on the subject to which it relates, and it cannot be too widely circulated. It clearly shows the beneficial effect of freedom, and the benign influence of Christianity upon a race of people who, after ages of oppression and wrong, are now raised to the position of men and brethren.

849. Jamaica, its Past and Present State. By JAMES M. PHILLIPPO, twenty years a Baptist Missionary in that Island. 8vo. pp. 487. London: John Snow. 1843.—This goodly volume was published

at a time when missions in the West Indies and the elevation of the negro race commanded general attention, and its interesting statements, in common with those of other similar publications, and the persevering labours of the Missionaries of different denominations, helped to bring about the wonderful change which has since taken place in the "sunny isles of the West."

850. Letters from Jamaica on Subjects Historical, Natural, and Religious. By RICHARD SERGEANT, Wesleyan Missionary, 24mo. pp. 150. London: Mason. 1843. — These letters deal with various matters relating to Missionary labours in the West Indies, and especially with the emancipation of the slaves and the wonderful triumphs of the Gospel among the sable sons and daughters of Ham. *Scenes in the West Indies* and *Missionary Lays*, by ADELINE, the accomplished wife of the author of the *Letters*, are also publications of great interest, and worthy the attention of the genuine friends of the glorious enterprise. *Missionary Toils*, by MATILDA, is another poem by a diligent labourer in the same field, and if it be not of the same high literary merit, we venture to say that, by its spirit of piety and Missionary zeal, it will amply repay a careful perusal. The same may be said of the *Ruined World*, a poem, written for the Wesleyan Missionary Bazaar, held at Centenary Hall, London, in 1842.

851. A Narrative of the Wesleyan Mission to Jamaica: *with Occasional Remarks on the State of Society in that Colony.* By the Rev. PETER DUNCAN, Wesleyan Minister. 12mo. pp. 410. London: Partridge & Oakey. 1848.—At the time this interesting book was first published a competent authority pronounced it to be a "valuable chapter in the Missionary department of ecclesiastical history, and full of interesting matter, narrated in an unpretending manner, but with great impressiveness." It necessarily deals with the violent persecutions with which the Missionaries in Jamaica were sometimes assailed, as well as with the success which attended their labours; but the spirit displayed by the excellent author is worthy of the highest commendation.

852. The Wesleyan-Methodist Missions in Jamaica and Honduras Delineated: *containing a Description of the Principal Stations, together with a Consecutive Account of the Rise and Progress of the Work of God at each.* Illustrated by a Map and Thirty-three Lithographic Views, executed from Drawings taken on the spot. By the Rev. PETER SAMUEL, twelve years a Missionary in Jamaica. 8vo. pp. 406. London: Partridge & Oakey. — This comprehensive title gives the reader an idea of what he may expect to find in this goodly volume. Nor will he be disappointed. The work is full of useful and interesting information, and it will be a valuable addition to the Missionary library.

853. The Voice of Jubilee: *a Narrative of the Baptist Mission, Jamaica, from its Commencement; with Biographical Notices of its Fathers and Founders.* By J. CLARK, W. DENDY, and J. M. PHILLIPPO, Baptist Missionaries. London: Snow.—This plain and faithful narrative of the rise, progress, and present state of one of the most important and prosperous missions of modern times, will be read with pleasure by all who take an interest in the elevation of the negro races. Nor will the beautiful sketches here given of the honoured men who took

such an active part in the good work be considered the least interesting portion of the volume.

854. Emancipation in the West Indies. *Two Addresses.* By E. B. Underhill, Esq., and the Rev. J. T. Brown, the Deputation from the Baptist Missionary Society to the West Indies. London. 1861.—Various contradictory statements having been put forth on the working of emancipation, the Baptist Missionary Society sent out a deputation to the West Indies to investigate the matter on the spot, and this book contains a clear, honest, and frank statement of the results of their inquiry. It nobly vindicates the character of the negroes, and shows most conclusively that the emancipated slaves are not unwilling to work when properly treated and encouraged by suitable motives in common with agricultural labourers of other countries.

855. The West Indies in 1837, *being the Journal of a Visit to Antigua, Montserrat, Dominica, St. Lucia, Barbadoes, and Jamaica, undertaken for the Purpose of ascertaining the actual Condition of the Negro Population of those Islands.* By Joseph Sturge and Thomas Harvey. 8vo., pp. 476. London: Hamilton, Adams, & Co. 1838.—Messrs. Sturge and Harvey were members of the Society of Friends, and we can testify from personal observation as to the care and diligence with which they executed that mission. The volume contains a faithful record of the impressions they received during their travels.

856. Death Struggles of Slavery; *being a Narrative of Facts and Incidents which occurred in a British Colony during the Two Years immediately preceding Negro Emancipation.* By Henry Bleby, a Resident in the Colony seventeen years. Crown 8vo. pp. 324, 3*s.* 6*d.* London: Hamilton, Adams, & Co. 1853. —"A gloomy but instructive page of human nature is here opened out—rich in various kinds of interest, chequered with scenes of fearful strife, and illumined by every contending emotion that can arise from patience, hope, and despair." *Scenes in the Caribbean Sea* and *Romance without Fiction*, by the same Author, are volumes of great interest, and will amply repay a careful perusal.

857. Reminiscences of the West India Islands. By a Methodist Preacher. Edited by D. P. Kidder. 24mo. pp. 250. New York: Lane & Scott.—A series of sketches of thrilling interest in reference to slavery, early persecution, and the success of the Gospel among the negroes, by one who witnessed the scenes which he describes. The writer was originally employed on a sugar plantation in the West Indies, was converted to God on a Mission Station, officiated as local preacher, and ultimately removed to the United States, where he first became a minister of the Methodist Episcopal Church, and afterwards a Missionary to Africa.

858. The London Missionary Society's Report of the Proceedings against the late Rev. John Smith, of Demerara; *from a full and correct Copy, transmitted by Mr. Smith's Counsel, and including the Documentary evidence omitted in the Parliamentary Copy, with a Preface and Appendix of Papers.* 8vo. pp. 212, 4*s.* —This was an interesting and important publication at the time it was issued, as it gave the most authentic and reliable account which was to be had of a deed of darkness which was a disgrace to the age and country in

which it was perpetrated. It will be referred to by the future historian of Christian missions and of our colonies with peculiar feelings. It is, indeed, matter of surprise, lamentation and alarm, to learn from this case, on what sort of grounds a British subject is liable, in some parts of our own Empire, to be sentenced "to be hanged by the neck until dead"!!!

859. A Defence of the Wesleyan Missions in the West Indies; *including a Refutation of the Charges in Mr. Marryat's "Thoughts on the Abolition of the Slave Trade."* By RICHARD WATSON. Price 3*s.* 6*d.*—When the British nation was at length aroused to a sense of the wrongs of the poor negro slaves, and measures were being concerted to bring about their emancipation, the interests of so many were involved in the great question, that party feeling ran high for several years. To serve their political purposes, some of the enemies of freedom basely insinuated that Christian Missionaries busied themselves with these things, instead of confining their attention to their high vocation. The great and good Richard Watson came to the rescue, and published this noble defence of a class of men and a work of which England may well be proud. In concluding his powerful and eloquent appeal, Mr. Watson says, "A work of so much mercy cannot be placed under the protection of the public sentiment of this country in vain; nor will the Parliament of Great Britain allow undertakings so dear to humanity and piety to be obstructed by calumny and clamour. The appeal which, when bodily wrongs only of the sons of Africa were in question, roused every feeling of human interest in the Parliament and the people of Great Britain, will not be less powerful, when connected with the immortal interests of the mind, and the solemnities of eternity: '*Am I not a man and a brother?*'"

860. Six Months in the West Indies, in 1825. By HENRY NELSON COLERIDGE, M.A. 12mo. pp. 311. Third Edition. London: Thomas Tegg. 1832.—It would scarcely have been necessary for us to notice this book in our section on Missionary Literature, had we not wished to guard our readers against the crude and hasty representations of missions and Missionaries of the class of writers to which Mr. Coleridge seems to belong, who sometimes take a voyage for the benefit of their health, and then write books on what they have seen or imagined in the course of their travels. A reviewer in whose judgment we have the utmost confidence says, "In the work before us there is a good deal of curious and interesting information, communicated in a very pleasant form, and when the author steers clear of religious missions and slavery, the tenor of his remarks is of the most impartial and even-handed order. The reader will, however, act wisely to be cautious and distinguish between sober facts, and the ebullitions of fancy. Which of these predominate we cannot decide; but they are so interwoven throughout, that constant care is needed to separate and classify the varied sections as they successively present themselves. We very much question the utility of such a commixture, especially when the work is professedly for family reading."

861. Notes of a Visit to Some Parts of Hayti, in 1835. By the Rev. S. W. HANNA, Island Curate of St. George's, Jamaica. 18mo. pp. 153. London: Seeley and Burn-

side.—The writer of this volume, having lost his health in Jamaica, visited Hayti, in hope of recovering his strength and vigour. Having placed upon record at the time the principal objects which engaged his attention in that republic, he was induced to commit his notes to the press, for the purpose, especially, of calling public attention to the spiritual wants of that neglected people. It is an interesting volume, and gives an affecting view of the claims which a nation of emancipated Africans have upon the sympathy of Protestant Christians.

862. A Voice from the West Indies; *being a Review of the Character and Results of Missionary Efforts in the British and other Colonies in the Caribbean Sea. With some Remarks on the Usages, Prejudices, &c., of the Inhabitants.* By the Rev. JOHN HORSFORD. 8vo. pp. 524, 7*s.* 6*d.* London: Heylin. 1856.—"We have here a good substantial volume on a subject which should need little or no recommendation to the consideration of British Christians. Mr. Horsford presents us with a succinct view of the missions and their results, prefixing a short account of the civil condition of each Island to a fuller statement of its past and present religious condition. We regret that he has omitted Jamaica from his volume. He has thereby rendered this excellent handbook of West India Missions somewhat incomplete. In other respects, this book meets with our hearty "approbation." —*London Quarterly Review.*

863. A Memoir of the Rev. John Jenkins, *late Wesleyan Missionary in the Island of Jamaica.* By GEORGE JACKSON. 12mo. pp. 220. London: Mason.—The subject of this narrative was born in South Wales in the year 1798; in 1824 he embarked as a Missionary to the West Indies; in 1827 he returned to his native land with his health irrecoverably impaired; and in 1830 died in the Lord. He was a man of deep piety, and for some time enjoyed that "perfect love which casteth out fear;" but the chief interest of the work arises from the authentic and ample information which it contains respecting West Indian society, and especially the civil and moral condition of the slaves, and the results of the means employed for their improvement.

864. Memoirs of Mrs. Elizabeth Wilson, *late Wife of the Rev. William Wilson, Missionary to the Bahamas.* Written by Her Husband, and revised by the Rev. JOSEPH ENTWISTLE. Second Edition. 24mo. pp. 120, 1*s.* 6*d.* London: Wesleyan Conference Office. 1827.—In this little volume we have an interesting memoir of a pious and devoted female labourer in a section of the mission field not often referred to, but, nevertheless, of considerable importance. To the account of Mrs. Wilson, and of her pious negro servant, whose freedom was purchased by Mr. Wilson, there is added in this edition a sketch of the life and character of Mrs. Gick, the wife of another excellent Missionary, who accompanied her husband to the Bahamas, and was there called to her eternal rest. Interesting notices are also given of the means by which the Gospel was introduced into several of the islands, and of the progress of the work at an early period of its history.

865. Memoirs of the late Rev. Isaac Bradnack, *Wesleyan Minister, and formerly a Missionary in the West Indies.* By THOMAS ROWLAND. 18mo. pp. 158, 2*s.* 6*d.*

London: Mason.—At the age of twenty-one Mr. Bradnack was sent as a Missionary to the West Indies; and the account which is given by Mr. Rowland of that interesting period of his life and labours will amply repay the perusal. It would be difficult, we think, for any one to rise from the reading of it without desiring to imitate the zeal and diligence for which Mr. Bradnack was distinguished.

866. Additional Works on the West Indies.—Although we cannot recommend every one of the following books, they may be consulted with advantage by those who wish to be thoroughly acquainted with West Indian matters:—BERNAN'S *Missionary Labours among the Indians of Guiana*, 1847; BLYTH'S *Jamaica Missionary Life;* BRETT'S *Indian Missions in Guiana*, 1851; CANDLER'S *Hayti*, 1842; CORNFORTH'S *Missionary Scenes in Jamaica;* DAVY'S *West Indies before and after Emancipation*, 1854; GURNEY'S *Winter in the West Indies;* HARVEY'S *Hayti*, 1828; KING'S *Jamaica;* KNIBB'S *Memoirs;* LEWIS'S *Journal of a West India Progress*, 1834; MADDEN'S *West Indies*, 1835; SEWELL'S *Ordeal of Free Labour*, 1861; TROLLOPE'S *West Indies and Spanish Main*, 1859.

BOOKS ON MISSIONS IN AFRICA.

867. Western Africa; *its Condition, and Christianity the Means of its Recovery.* By D. J. EAST. 12mo. pp. 411. London: Houlston and Stoneman. 1843.—This volume presents us with one of the most comprehensive and well-digested representations of the natural, moral, social, and religious condition of that long-neglected and much injured portion of the globe, Western Africa, that we have as yet seen. The author has collected materials from the journals of Missionaries and travellers, as well as from others who have written on the subject, that he might place before the Church of Christ the real state of affairs in that unhappy land, and induce every Christian philanthropist to ponder seriously on his duty and responsibility with regard to it.

868. The African Cry; *Who is Ready to Respond to it?* 18mo. pp. 144. London: Hamiltons. 1842.—A brief view of the state of society in Western Africa, and of the efforts of Christian Missionaries there, designed chiefly for the young, and well adapted for the juvenile Missionary library.

869. A Brief History of the Wesleyan Missions on the Western Coast of Africa, *including Biographical Sketches of all the Missionaries who have died in that important Field of Labour. With some Account of the European Settlements, and of the Slave Trade.* Illustrated with a Map and Six Engravings. By WILLIAM FOX, upwards of ten years Missionary on the Gambia. 8vo. pp. 624. London: Aylott and Jones. 1851.—Although this is called a "brief" history, it is in fact the most full and comprehensive work which has hitherto been published on Western Africa. The population, settlements, missions, and slave trade of the country are described in a manner which greatly enhances the value of the book. Its vivid sketches of negro character and Missionary life will be read with interest by every

friend of Africa, notwithstanding a style somewhat diffusive which renders the volume less valuable than it would have been had the art of condensation been more carefully cultivated by the excellent author.

870. Day-dawn in Africa; *or, Progress of the Protestant Episcopal Mission at Cape Palmas, West Africa.* By Mrs. ANNA M. SCOTT. London: Trübner and Co. 1858.—The Protestant Episcopal Church in America came forward nobly at an early period to take its part in the evangelization of Africa, and this simple narrative will show that the labours of its agents in Liberia and its vicinity have not been in vain in the Lord.

871. Ashanti and the Gold Coast; *being a Sketch of the History, Social State, and Superstitions of the Inhabitants of those Countries, with a Notice of the State and Prospects of Christianity among them.* With a Map of Western Africa. By JOHN BEECHAM. 12mo. pp. 396. London: Mason.—This beautiful and well-written volume embodies a comprehensive description of the natural and moral aspect of that hitherto neglected part of Western Africa to which it relates; it is, moreover, very suggestive as to the best means of annihilating the accursed slave trade, and spreading more widely the glorious Gospel of the blessed God.

872. Journal of Two Visits to the Kingdom of Ashanti, *in Western Africa.* By the Rev. THOMAS B. FREEMAN, to promote the objects of the Wesleyan Missionary Society; with Appendices: together with an Historical Introduction by the Rev. JOHN BEECHAM. 12mo., pp. 196. London: Mason. 1842.—This is a volume of thrilling interest, and its simple but truthful statements render unnecessary such tales as one which has recently appeared, under the title of *Missionary Enterprise no Fiction.*

873. The Life and Journal of the Rev. Daniel West, *Wesleyan Minister and Deputation to the Wesleyan Mission Stations on the Gold Coast, Western Africa.* By the Rev. THOMAS WEST. Crown 8vo. London: Hamilton.—This interesting little volume contains a faithful record of the life and labours of a devoted minister, who, after labouring efficiently for many years at home, consented, at the request of the Wesleyan Missionary Committee, to pay a visit of inspection to the stations in Western Africa, but who died at St. Mary's, on the river Gambia, where he called on his homeward voyage. The outline of the *Life* is faithfully and affectionately rendered, and the Missionary *Journal* is lively and interesting, many scenes and incidents of travel being sketched with artistic skill. The editor has shown both taste and judgment in the use of his materials.

874. Among the Huts of Egypt. By M. L. WHATELY. Pp. 344. London. 1871.—"Miss Whately's interest in Egypt, and her benevolent labours on behalf of female education in that unhappy country, are well known to many of our readers. This volume takes the reader with her in her daily life, and shows us the people as they are, in regard to their physical, social, and moral condition. It is full of interest, and well adapted to please and instruct. Every devout reader will be induced, as he reads, to ask a blessing on the endeavour—at once so difficult and so necessary—to spread the light of truth among the

wretched votaries and slaves of error. A voluntary exile for the Gospel's sake, we can but wish the devoted lady every possible success. It should be added, that the volume is adorned with some good photographic views and woodcuts." — *Watchman.*

875. Sketches of a Missionary's Travels in Egypt, Syria, Western Africa, &c. By R. MAXWELL MACBRAIR. 12mo. pp. 332. London: Mason.—In this interesting volume the author informs us how he travelled across the Continent, visited Sicily and Malta, resided in Egypt, descended the Nile, climbed the Pyramids, sailed to Syria, glanced at Damascus and Baalbec, and returned by Italy to England. Also how he went out to the Gambia in Western Africa on an important mission, and returned in safety from the "White man's grave," protected by a kind and gracious Providence.

876. A Voice from North Africa; *or, a Narrative Illustrative of the Religious Ceremonies, Customs, and Manners of the Inhabitants of that Part of the World:* with an Introduction and Appendix. By NATHAN DAVIES. 12mo. pp. 248. London: Hamilton. 1844.—The title of this volume is a fair description of its character. The Introduction furnishes a history of Northern Africa, and the remainder of the work is occupied with an account of the inhabitants, their manners, customs, and moral condition, and the necessity which exists that something more should be done by European Christians to rescue them from the miserable condition to which they have been reduced by the reception of the dogmas of the false prophet.

877. An Expedition of Discovery into the Interior of Africa, *through the hitherto Undescribed Countries of Great Namaqualand, the Boschmans, and the Hill Damaras,* performed under the Auspices of Her Majesty's Government, and of the Royal Geographical Society, and conducted by Sir JAMES EDWARD ALEXANDER, K.L.S., Captain in the British Service, &c. Two Vols. 12mo. pp. 302, 306. London: H. Colburn.—In addition to the usual incidents of travel, these volumes give interesting sketches of the character and results of the labours of Wesleyan, London, and German Missionaries in Namaqualand, with other details, which must prove very instructive and edifying to the friends of Africa.

878. The Captive Missionary: *being an Account of the Country and People of Abyssinia.* Embracing a Narrative of King Theodore's Life, and his Treatment of Political and Religious Missions. By the Rev. HENRY STERN. London: Cassell, Petter, and Galpin. 1869.—The *London Quarterly Review* says of this book:—"Mr. Stern's work hardly fulfils the promise of its title. Had he been content with only the first title, no one could well have quarrelled with him; but his work is in no worthy sense an account of the country and people. The details of his captivity and torments are very affecting, although the story might have been more simply and effectively told." Much valuable information concerning Abyssinia, in addition to that contained in Mr. Stern's book, will be found in the narratives of Messrs. Blane, Markham, and Acton, which were also published soon after the famous British expedition to liberate the captives.

879. Travels, Researches, and Missionary Labours during an Eighteen Years' Residence in East-

ern Africa; *together with Journeys to Jagga, Usambara, &c., Shoa, Abyssinia, and Khartum; and a Coasting Voyage from Mombas to Cape Delgodo.* By the Rev. Dr. J. Lewis Krapf. With an Appendix, &c.; by E. G. Ravenstein, F.R.G.S. 8vo. London: Trübner and Co. 1860.—Dr. Krapf, a German, born at Tübingen (1810), was in 1837, sent by the Church Missionary Society to Abyssinia, and the result of his labours was given long ago in the *Church Missionary Intelligence.* Having been compelled to leave his first station by the intrigues of the Romish party, he visited Zanzibar and its neighbourhood in 1844, and in connection with his colleague, Mr. Rebmann, he explored an extensive district on the Eastern Coast of Africa, and founded the Galla Mission. Failure of health obliged Dr. Krapf to return to his native land in 1855, when he prepared for the press and published this interesting record of his travels and labours.

880. Travels in South Africa; *undertaken at the Request of the London Missionary Society.* By the Rev. John Campbell. With a Map and Coloured Plates. London: 1822. —The excellent author of these travels visited South Africa twice in the interest of the London Missionary Society, and on each occasion he published a narrative of his long and toilsome journeys. At the time they were first published, some of the reviewers complained that these travels were meagre and uninteresting. To those who take them up in hope of receiving information on Natural History and Science, they may appear so; but it should be remembered that they were not the objects of the traveller. He went out to visit and inspect the numerous mission-stations which had been previously established, and to explore the country in the regions beyond, with a view to the introduction of the Gospel among tribes and peoples who were sitting in darkness and in the shadow of death. The country, the habits of the people, the moral and political state of the tribes visited, their superstitions, and above all the necessity which existed for sending them the Gospel, and the encouragements and difficulties of the Missionary enterprise, are all stated in a clear and unaffected manner. Upon the whole, we have, in the two journeys of Mr. Campbell, a much more extended and perfect representation of the social condition and habits of a very large portion of the African continent than had before been made known to the world. Perused with Missionary views and feelings, the work will prove very instructive and interesting.

881. Missionary Travels and Researches in South Africa, *including a Sixteen Years' Residence in the Interior of Africa.* By David Livingstone, LL.D., D.C.L. With Portrait, Map, and Numerous Illustrations. 8vo. London: Murray. This goodly volume contains an interesting record, from his own pen, of the labours, travels and exploits of one of the most remarkable men of the present age. We have read this book as well as the "Narrative of an Expedition to the Zambezi" and its Tributaries, afterwards published, with feelings of deep interest; and whilst following the devoted Missionary traveller in his adventurous journeys we have indulged the pleasing hope that messengers of the Cross may soon be sent to occupy the fields of labour which have been thus thrown open to the knowledge and enterprise of British Christians.

882. Narrative of an Explora-

tory Tour to the North-East of the Colony of the Cape of Good Hope. By the Rev. T. Arbousset and F. Daumas, of the Paris Missionary Society. Translated from the French, by John Croumbie Brown. Crown 8vo. pp. 453. London: John C. Bishop. 1852.—This is a most interesting volume of Missionary travels, and throws much light upon a portion of the interior of Africa hitherto unexplored.

883. A Narrative of a Visit to the Mauritius and South Africa. By James Backhouse. Illustrated by Maps and Woodcuts. 8vo. pp. 664. London: Hamilton and Co. 1843.—Mr. Backhouse was a pious and devoted member of the Society of Friends, who, in company with Mr. George Washington Walker, undertook a religious visit to Australia and Van Diemen's Land, and then proceeded on the same godly errand to Mauritius and the Cape Colony. In all these countries they inquired carefully into the social and moral condition of the inhabitants; visited the mission-stations, prisons, and hospitals, and laid themselves out for general usefulness among all classes, being everywhere aided by Missionaries and Christian people of all Denominations. Their published narratives contain the history and results of their explorations, and can scarcely be read without interest and profit by the Christian philanthropist.

884. Brief Memorials of the Rev. John Sarjant, *late Missionary to the Mauritius; with Extracts from his Journal.* By Thomas W. Bond. pp. 140, 2*s.* 6*d.* London: Hurst. 1834.—This little volume contains an interesting account of a zealous and devoted young Wesleyan Missionary, who was appointed to labour at the Mauritius, but who was soon cut down by fever, and was buried in a land of strangers. It is well calculated to interest and impress the minds of young persons, and will no doubt prove very useful.

885. History of Madagascar.—*Comprising also the Progress of the Christian Mission established in* 1818; *and an authentic Account of the Martyrdom of Rafaravavy, and of the Persecution of the Native Christians.* Compiled from Original Documents, by the Rev. William Ellis, Foreign Secretary of the London Missionary Society. Two Volumes. 8vo. pp. 517, 537. London: Fisher and Son. 1838.—These goodly volumes contain a full and interesting account of an island and people which, in a Missionary point of view, have occupied much of public attention of late years. Other books have since been published on the same subject, bringing down the history of the mission and the course of events to a more recent date; but the work before us will still occupy a commanding place in the Missionary literature of the period to which it belongs.

886. The Martyr Church of Madagascar. *A Narrative of the Triumph of Christianity in that Island.* By the Rev. William Ellis. Illustrated with Numerous Engravings. Crown 8vo. 7*s.* 6*d.* London: John Snow and Co.—This elegant volume, from the pen of a practised writer and venerable Missionary of long experience, will be hailed with joy by the friends of missions generally, and especially by those who have taken an interest in the remarkable work of God which has for several years been going on in Madagascar. Its narration of the progress of religion in the island, especially of the fearful persecutions and the noble character of the

people under them, forms one of the most interesting and thrilling narratives of modern Church History. "Mr. Ellis has done his work well, and the reader hangs over his pages with tearful eyes and breathless interest."—*New York Observer.*

887. Missionary Labours and Scenes in Southern Africa. By the Rev. ROBERT MOFFAT. With Engravings and Portrait, 1*s.* London: John Snow and Co. This is one of the most interesting and instructive volumes which has come under our notice. Another little work entitled *A Life's Labour in South Africa,*—the Story of the Life-work of Robert Moffat,—will also repay a careful perusal, as it brings down the history of this devoted Missionary to a more recent period, and abounds with stirring incidents.

888. The Story of my Mission in South-Eastern Africa; *comprising some Account of the European Colonists, with extended notices of the Kaffir and other native Tribes.* Illustrated with a Map and Engravings. By WILLIAM SHAW, late Wesleyan General Superintendent in that country. 12mo. pp. 462, 6*s.* London: Hamilton, Adams, and Co. 1861.—Concerning this interesting volume, the *London Quarterly Review* says:—"Here we have a book which is what it professes to be,—the story of a life spent, for the most part, in the mission work of the Church. It is not a book of geographical discovery, or science, or ethnology, or philology, or any other ology, but simply a narrative of the origin and progress of a Christian settlement in South-Eastern Africa, which led to the beginning of a mission to the Kaffir tribes and the establishment of a complete chain of stations from Algoa Bay to Port-Natal."

889. South Africa Delineated; *or Sketches, Historical and Descriptive of its Tribes and Missions, and of the British Colonies of the Cape and Port-Natal.* By the Rev. THORNLEY SMITH, Seven Years a Wesleyan Missionary in that Country. 12mo. pp. 216, 2*s.* 6*d.* London: Mason. 1850.—These interesting sketches throw much light upon the character of the country and the condition of the inhabitants, and will be read with pleasure by the friends of missions.

890. Notes on South African Affairs. By W. B. BOYCE, Wesleyan Missionary. 8vo. pp. 232. London: Mason. 1839.—The proceedings of certain parties in South Africa with regard to the natives and Christian missions being in the estimation of some highly objectionable, Mr. Boyce was constrained to take up his pen with a view to put matters in a correct light, in defence of the truth. This he did with admirable temper and candour, and there is no doubt but the publication of these "Notes" had its designed effect upon those whom they concerned. About the same time was published *A Defence of Wesleyan Missions in South Africa,* by the Rev. WILLIAM SHAW, which served its purpose for the time being, but, happily, the necessity for such pamphlets has disappeared of late years, as peace and harmony have prevailed among all classes of religionists in the colony.

891. A Missionary Narrative of the Triumphs of Grace; *as seen in the Conversion of Kaffirs, Hottentots, Fingoes, and other natives of South Africa.* By SAMUEL YOUNG, Twelve Years a Missionary in that Country. 18mo. pp. 160. London: Mason. —The facts set forth in this interest-

ing little volume are undeniable, and should be made known as widely as possible to the honour and glory of God. The book is worthy of a place in every Sunday-school library in the kingdom.

892. The Past and Future of the Kaffir Races. By the Rev. W. C. HOLDEN. With a Map and Illustrations. 8vo. 10*s.* 6*d.* Published for the Author. Sold at 66, Paternoster Row, London. 1866.—In addition to many other commendatory remarks, the *London Quarterly Review* says of this book:—"As a Wesleyan Missionary of twenty-seven years' standing in the Cape Colony and Natal, Mr. Holden is entitled to speak with authority respecting the Kaffir races. He has evidently taken up the subject *con amore*, and has spared neither labour nor pains to render his work complete. It is a useful, thorough, unpretending contribution to the science of ethnology, whilst, at the same time, it constitutes a temperate and able vindication of Christian missions. It has no rival as respects its subject and its scope. It is full of interest, alike to the statesman, the Missionary, the ethnologist, and the philanthropist, and no ethnological or Missionary library can be complete without it."

893. Memorials of South Africa. By the Rev. BARNABAS SHAW, Wesleyan Missionary. 12mo. pp. 355. London: Hamilton, Adams, and Co. 1832.—This volume gives in an interesting and unostentatious manner the narrative of the commencement and progress of the first Wesleyan mission-station in South Africa, as witnessed by the devoted author. It also conveys much information with reference to the country, its natural history, scenery, climate, and the character and customs of its inhabitants.

894. The Missionary Martyrs of Namaqualand. *Memorials of the Rev. William Threlfall, late Wesleyan Missionary in South Africa, who was murdered in Great Namaqualand, together with Two Native Converts, Jacob Links and Johannes Jager.* With a Portrait. By SAMUEL BROADBENT. 18mo. pp. 108. London: John Mason. 1856.—A simple and touching record of one of the most painful and tragic events which has occurred in the history of modern missions.

895. The Earnest Missionary; *a Memoir of the Rev. Horatio Pearse.* By the Rev. THORNLEY SMITH. 12mo. London: Hamilton, Adams, and Co.—This is an interesting record of the character and labours of an earnest and faithful servant of Christ, whose example is worthy of being imitated by all young Missionaries. The volume, moreover, contains admirable observations upon many important matters connected with Missionary life, and communicates much valuable information relating to the Kaffir tribes, and to South Africa generally.

896. Wanderings and Adventures in the interior of South Africa. By ANDREW STEEDMAN. Illustrated with Engravings. Two Volumes, 8vo. pp. 688. London. 1835.—This is an interesting work as a book of travels, and its intelligent author bears unequivocal testimony to the value and importance of Christian missions.

897. Narrative of a Residence in South Africa. By THOMAS PRINGLE, late Secretary to the Anti-Slavery Society. A New Edition,

to which is prefixed a Biographical Sketch of the Author, by JOSIAH CONDER. 12mo. pp. 356. London. 1835.—Mr. Pringle was an excellent poet, a sincere Christian, and a zealous philanthropist. His life, both at home and as a colonist in South Africa, was full of incidents, and very chequered, as will be seen from a careful perusal of this excellent volume. It is both interesting and valuable, as it frankly testifies to the good effects of Christian missions.

898. Narrative of a Journey to the Zulu Country in South Africa. By Captain ALLEN GARDINER, R.N. Undertaken in 1835. 8vo. pp. 412. London. 1836.—Although this expedition of the good but eccentric Captain resulted in disappointment, the narrative brings before us many interesting incidents, and it can scarcely be read without advantage by the friends of the mission cause.

899. Miscellaneous Books on Africa. The following books of travels and Missionary narratives may also prove interesting to the reader:—BOWEN'S *Central Africa*, 1857; BAIKIE'S *Voyage up the Niger*, 1856; BROADBENT'S *Christianity among the Baralongs;* CALDERWOOD'S *Kaffirs and Kaffir Missions*, 1858; CASALIS'S *Twenty-three Years in South Africa*, 1861; CRUIKSHANK'S *Eighteen Years on the Gold Coast;* CHARLESWORTH'S *African Mountain Valley*, 1858; *Day Dawn in Africa*, 1841; FLEMMING'S *South Africa*, 1856; FREEMAN'S *Tour in South Africa*, 1857; HUTCHINSON'S *Impressions of Western Africa*, 1858; KAY'S *Travels and Researches in South Africa*, 1833; LATROBE'S *Journal in South Africa;* MORGAN'S *Reminiscences of a Mission to the Gambia;* PHILIP'S *Researches in South Africa;* SCHON'S and CROWTHER'S *Expedition up the Niger*, 1842; SMITH'S *Memoirs of the Rev. T. L. Hodgson;* THOMPSON'S *Travels in South Africa;* VALDEY'S *Six Years in Western Africa;* VANDERKEMP'S *Life;* WADDELL'S *Twenty-nine Years in Africa and the West Indies*, 1863; WILSON'S *Western Africa.*

BOOKS ON MISSIONS IN AUSTRALASIA.

900. Australia; *with Notes by the Way on Egypt, Ceylon, Bombay, and the Holy Land.* By FREDERICK J. JOBSON, D.D. Crown 8vo. London: Hamilton, Adams, & Co. 1862.—The Rev. Dr. Jobson was appointed by the Wesleyan Conference of 1860 to visit Australia in the interests of Wesleyan Methodism, and the recently-formed Australian Conference; and the volume before us is an interesting record of his travels and observations to and from the southern world on this important mission. It is written in the Author's usual animated style, and contains much which is calculated to edify and instruct, as well as to amuse and interest the reader.

901. The Southern World: *the Journal of the Deputation from the Wesleyan Conference to Australasia and Polynesia, including a Visit to the Gold Fields.* By the Rev. ROBERT YOUNG. Crown 8vo. pp. 468, 6*s.* London: Hamilton, Adams, & Co.—Concerning this excellent work the *London Quarterly Review* says:—"Those who know the respected author of this volume will not expect a very brilliant or ornate production; but they will look for clear and accurate statements of facts, for the results of

careful observation, and a just judgment upon the facts presented to his notice, and they will not be disappointed. In a succession of extracts from his Journal he conducts the reader to the antipodes and home again, and on every page presents him with something calculated to profit or delight."

902. History of the Hawaiian or Sandwich Islands; *embracing their Antiquities, Mythology, Legends, Discovery by Europeans in the Sixteenth Century, Re-discovery by Cook; with their Civil, Religious, and Political History from the Earliest Traditionary Period to the Present Time.* By JAMES J. JARVES, M.A.O.S. Foolscap 8vo. pp. 391. The author of this interesting volume is an American, who spent four years on the spot, and he has here given an honest and unvarnished statement of the impression made upon his mind during his residence. The testimony here given as to the beneficial influence of Christianity is the more interesting and valuable, inasmuch as the writer does not belong to the religious community who sent Missionaries from America to the Sandwich Islands, whose labours have resulted in such a wonderful change in the condition of the natives.

903. Journal of a Residence in the Sandwich Islands, *during the years* 1823, 1824, *and* 1825; *including Remarks on the Manners and Customs of the Inhabitants; an Account of Lord Byron's Visit in H.M.S. "Blonde"; and a Description of the Ceremonies observed at the Interment of the late King and Queen in the Island of Oahu.* By C. S. STEWART, late American Missionary, with an Introduction and Occasional Notes by WILLIAM ELLIS. 12mo. pp. 406, 8*s*. London. 1827.—The excellent author of this book was one of the early American Missionaries to the Sandwich Islands, but was obliged to leave the country, after a residence of three years, on account of the illness of his wife. The work necessarily bears a resemblance to Mr. Ellis's *Tour in Hawaii*, and the *Narrative of the Voyage of the Ship "Blonde"*; but it contains many important and interesting details which do not occur in these publications. The introduction, by Mr. Ellis, also contains an extract from a letter which he received from Lord Byron, in which his lordship nobly repudiates and contradicts certain injurious statements which had appeared in the *Quarterly Review*, reflecting on the Missionaries and their work in that distant part of the world. The value of the book is enhanced by several neat cuts, illustrative of the natural scenery of the country, and the costumes of the natives.

904. Remarkable Incidents in the Life of the Rev. Samuel Leigh, *Missionary to the Settlers and Savages of Australia and New Zealand; with a succinct History of the Origin and Progress of the Missions in those Colonies.* By the Rev. ALEXANDER STRACHAN. Crown 8vo. pp. 418, 5*s*. London: Mason.—This volume contains a mass of important and interesting matter, relating to the life and labours of one of the bravest pioneer Missionaries that ever left the shores of England, and to the early history of the missions of which he was the honoured founder. We have always thought, however, that the work was capable of much improvement, by a rearrangement of its contents, the supply of dates to many important events, and a little more attention to literary finish; hence our disappointment, when a second edition of

it appeared without the emendations to which we allude. Notwithstanding these drawbacks, it is a book the careful perusal of which can scarcely fail to fire the soul of the reader with true Missionary zeal, and stimulate to more entire devotedness to the service of God.

905. The Story of New Zealand; *Past and Present—Savage and Civilised.* By ARTHUR S. THOMPSON, M.D., Surgeon-Major 58th Regiment. Two Volumes. London: Murray. 1859.—These volumes contain many interesting particulars in reference to the country and the manners and customs of the Maories. Dr. Thompson is an avowed admirer of Christian missions, and gives valuable information concerning the labours of the Church and Wesleyan Societies, but when he attempts to philosophise on the work of civilisation, and the moral elevation of the aborigines, his statements are far from satisfactory.

906. The Southern Cross and the Southern Crown; *or, the Gospel in New Zealand.* By Miss TUCKER. Foolscap 8vo. 3*s.* 6*d.* London: Nisbet. 1855.—This is a beautiful little volume, and gives an interesting account of New Zealand as a country, and of the manners and habits of the natives both in their savage and civilised state. A clear and faithful account is also given of the sufferings, toils, and triumphs of the agents of the Church Missionary Society; but with all deference to the fair authoress, whose style and talents we greatly admire, we are bound to say that a more distinct and generous recognition of the labours and success of another great Missionary Society, earnestly engaged in the same field, would have been an improvement to her book, especially as she professes to treat not merely of the Church mission, but of the effects of the Gospel upon the natives of New Zealand generally.

907. Memoir of the Rev. Benjamin Carvosso, *Forty Years a Wesleyan Minister, and one of the First Wesleyan Missionaries to Australia and Van Diemen's Land.* By GEORGE BLENCOWE. London: J. Gladding. 1856.—This is a faithful account of a noble and devoted Missionary, whose memory will be long cherished with gratitude and love in the respective scenes of his zealous labour.

908. Life of the Rev. John Hewgill Bumby. *With a Brief History of the Commencement and Progress of the Wesleyan Mission in New Zealand.* By the Rev. ALFRED BARRETT. 12mo. pp. 254. London: Mason. 1854.—This is an interesting record of the brief but useful ministerial career of a devoted servant of Christ, who, after labouring a few years in England, offered himself as a Missionary to New Zealand, where he was drowned by the upsetting of a canoe. The volume also contains some interesting particulars of the early history of the New Zealand mission.

909. Life of the Rev. Daniel James Draper; *with Historical Notices of Wesleyan Methodism in Australia.* Chapters also on the Aborigines and Education in Victoria. By the Rev. JOHN G. SYMONS. London: Hodder and Stoughton. 1870. — The interest of Mr. Draper's memoir arises mainly from his connection with early Missionary work in the Southern world, and the development of Methodism in the rising colonies of South Australia and Victoria, and the part he played in the thrilling scene enacted on board the *London* steamship, in

which he lost his life in the Bay of Biscay, on the 11th of January, 1866. These events are described with much pathos and feeling, and can scarcely fail to interest the reader.

910. The Missionary Pioneer; *being a Memoir of the Rev. Nathaniel Turner.* By his SON. London: Wesleyan Conference Office. 1872.—This is an affectionate and faithful record of a devoted Wesleyan Missionary, who amid many difficulties and dangers, laboured with zeal, diligence, and success in Australia, New Zealand, and the Friendly Islands.

911. Memoirs of Mrs. Margaret Cargill, *Wife of the Rev. David Cargill, M.A., Wesleyan Missionary; including Notices of the Progress of Christianity in Tonga and Fiji.* By her HUSBAND. 12mo., pp. 409. London: Mason. 1841.—This volume is both interesting and instructive as a record of female piety, but its chief value arises from the authentic information which it gives concerning the triumph of Christianity in the Friendly and Fiji Islands.

912. Memoir of the Rev. William Cross, *Wesleyan Missionary to the Friendly and Fiji Islands. With a Short Notice of the Early History of the Mission.* By the Rev. JOHN HUNT. 12mo., pp. 167. London: Mason. 1846.—This is an affectionate and faithful record of a good soldier of Jesus Christ, who nobly fought the battles of the Lord in the high places of the mission field, and who fell in his Master's service at the post of duty.

913. Life of the Rev. John Hunt. By the Rev. G. S. ROWE. London: Wesleyan Conference Office.—This is a beautiful memoir of a good and holy man of God, whose brief but active life was entirely devoted to the service of Christ among the dark natives of the Fiji Islands, many of whom were brought to a saving knowledge of the truth through his instrumentality.

914. Polynesian Mythology, *and Ancient Traditional History of the New Zealand Race, as furnished by their Priests and Chiefs.* By Sir GEORGE GREY, late Governor-in-Chief of New Zealand. 8vo. London: Murray. 1855.—This goodly volume contains the result of Sir George Grey's observations on the language, manners, customs, traditions, and superstitions of the aborigines of New Zealand during a number of years that he was in frequent contact with them, and can scarcely fail to interest all who are engaged in the evangelisation of the heathen.

915. Polynesian Researches, during a Residence of nearly Six Years in the South Sea Islands; *including Descriptions of the Natural History and Scenery of the Islands; with Remarks on the History, Mythology, Traditions, Government, Arts, Manners, and Customs of the Inhabitants.* By WILLIAM ELLIS, Missionary to the Society and Sandwich Islands. Two volumes, 8vo., pp. 536 and 576, £1 8s.—These volumes contain an able and interesting record of the geographical position, natural scenery, and internal resources of an important portion of the mission field, together with a graphic description of the manners, customs, and superstitions of the natives, and an account of the means employed for their moral and social elevation. From the author's intercourse with those Missionaries who had preceded him in the work of evangelizing this interesting but degraded portion of the

human family, and with the natives themselves, he was in a most favourable position for the work which he contemplated, and from these and other sources he has drawn information which has enabled him to produce a work of permanent value, and one which will be highly prized by all who take an interest in the mission cause.

916. A Narrative of Missionary Enterprises and Triumphs in the South Sea Islands. By the Rev. John Williams. With Engravings and an Introduction by the Rev. Dr. Tidman. 8vo. pp. 592. 10*s.* 6*d.* London: J. Snow & Co.—This interesting volume excited much attention at the time of its first publication, when the Missionary enterprise possessed the charm of novelty. Nor has it yet lost its interest to those who delight in tracing the providence and grace of God as displayed in the triumphs of the Gospel in heathen lands. Some of the incidents here brought to our view are perfectly marvellous, and might appear almost incredible if we had not the utmost confidence in the veracity of the writer. It may well be said that "truth is sometimes stranger than fiction," and we know of no books better calculated to interest young persons than charming Missionary narratives such as that of the devoted John Williams.

917. The Martyr of Erromanga; *or the Philosophy of Missions, illustrated from the Labours, Death, and Character of the late Rev. John Williams.* By the Rev. John Campbell, D.D. 8vo. pp. 478. London: J. Snow. 1841.—The title describes the nature of this work. Taking John Williams as his text, Dr. Campbell travels around the comprehensive field of remark furnished by the subject of Christian missions. The volume is composed of fourteen letters addressed to as many public men on different subjects, and exhibits some striking specimens of beautiful writing and powerful pleading, on the grand theme to which they relate.

918. Memoirs of the Life of the Rev. John Williams, *Missionary to Polynesia.* By Ebenezer Prout. 8vo. pp. 626. London: Snow. 1842.—This interesting volume will form a suitable companion to the narrative given to the world by Mr. Williams himself. His name is too well known to require any extended notice descriptive of the book before us. It is one of the few volumes which is sufficiently recommended by being simply announced.

919. A Visit to the South Seas *in the United States Ship "Vincennes," during the years* 1829 *and* 1830, *including Scenes in Brazil, Peru, Manilla, the Cape of Good Hope, and St. Helena.* By C. S. Stewart, A.M., Chaplain in the United States Navy. In Two Vols. Post 8vo. pp. 334, 358. London, 1831.—After the return of Mr. Stewart to America, and the publication of his *Journal of a Residence in the Sandwich Islands*, he entered as a chaplain into the United States navy, and in the year 1829 sailed in the ship *Guerrière* to Rio de Janeiro and Callao. At the latter place he went on board the *Vincennes*, appointed to visit the principal islands in the South Seas, for the purpose of establishing a good understanding between them and the United States, and to secure the accommodation and protection of American whalers and other vessels that might have occasion to call at the different islands. The *Vincennes* was commanded by Captain Finch, and visited the Washington, Society and Sandwich Islands; and returned to America by way of Canton, Macao, Manilla,

the Cape of Good Hope and St. Helena. Mr. Stewart addressed a series of letters to his wife, describing the scenes which he witnessed during the voyage. They are here collected into two volumes, and are very interesting in every sense, but especially in a Missionary point of view, as they describe in the most pleasing and attractive manner, not only the scenery of the islands visited, but the wonderful change which has passed upon many of the inhabitants since the introduction of the Gospel among them.

920. Ten Years in South Central Polynesia: *being Reminiscences of a Personal Mission to the Friendly Islands and their Dependencies.* By the Rev. THOMAS WEST. 8vo. pp. 500. 10*s*. London: James Nisbet and Co.—In this large and elegant volume we have a pleasing account of the author's personal labours and observations in a most interesting portion of the mission field, with numerous instances of the providence and grace of God. The general results of the Missionary enterprise in the Friendly Islands, which have few parallels in the history of the Church of Christ, are also clearly stated to the honour and glory of God, and to the credit of those who laid the foundation of the great and good work. The value of the volume is enhanced by an excellent portrait of King George Tubou, some well-executed maps, and a grammar of the Tongan language.

921. Tonga and the Friendly Islands; *with a Sketch of their Mission History.* Written for Young People. By SARAH S. FARMER. Crown 8vo. pp. 427. 5*s*. London: Hamilton, Adams & Co.—"Of the manner in which Miss Farmer has handled her theme we cannot be so unjust as to speak with cold commendation. The book does equal credit to her head and her heart. She has spared no research necessary to master all the topics included in her task. She commands an excellent style,—clear, fresh, and telling. The book is full of heart, but free from sentimentalism; and the interest of the story never flags. Though the book professes to be written for young persons, it is suitable for all ages, classes, and intellects. We need scarcely add, that the volume is got up in the first style and illustrated with beautiful engravings; but it may be well to say, at the same time, that its price is exceedingly low for such a volume."—*London Quarterly Review.*

922. Fiji and the Fijians: *the Islands and their Inhabitants and Missionary History.* By THOMAS WILLIAMS and JAMES CALVERT. Crown 8vo. Two Vols. With Illustrations. 12*s*. London: Hamilton, Adams and Co. — These volumes will be found peculiarly interesting to all who wish to become acquainted with foreign lands, and the manners, customs, and superstitions of their inhabitants. Nor will they fail to gratify those who are actuated by higher motives, and who delight to contemplate the triumphs of the Gospel over moral degradation of the deepest dye. To no people in the world has Christianity proved a greater blessing than to the inhabitants of Fiji, and what it has done for one nation it can do for the whole human race.

923. The King and People of Fiji: *containing a Life of Thakombau, with Notices of the Fijians, their Manners, Customs, and Superstitions, previous to their great religious Reformation.* By the Rev. JOSEPH WATERHOUSE, for fourteen years a Missionary in Fiji. London: Wesleyan Conference Office. 1862.

—This also is a book of thrilling interest, and reminds us of the saying that "truth is sometimes stranger than fiction." Truly the Gospel of Christ is still "the power of God unto salvation to every one that believeth."

924. Gems from the Coral Islands; *or Incidents of Contrast between Savage and Christian Life in the South Sea Islands.* Crown 8vo. pp. 220. 3*s.* 6*d.* New Edition. Elliot Stock, London, 1871.—There is no mistake about the title of this book. These *are* gems, and as such they will be prized by all who know how to value the precious results of faithful missionary labour. In his interesting sketches Mr. Gill has done ample justice to the earnest efforts and Christian heroism of the native teachers, through whose agency chiefly the Gospel has been introduced to so many islands in the Pacific. This book reflects much credit upon the honoured author, who laboured so long and so well in the great field which he so graphically describes, upon the London Missionary Society with which he was connected, and upon all who took a part in the glorious work which it so faithfully records.

925. The Missionary's Reward; *or the Success of the Gospel in the Pacific.* By GEORGE PRITCHARD, Esq., Her Britannic Majesty's Consul in the Islands of the Pacific. With an Introduction by the Rev. JOHN ANGELL JAMES. 12mo. pp. 289. Snow, London, 1844.—When Mr. Pritchard visited England in 1842, he was solicited to publish the facts relating to the success of the Missionary enterprise in the South Sea Islands, to which he had frequently occasion to refer, but want of leisure prevented him from doing so. On his return, however, he prepared the present volume for the press, and gave it to the world. From his official position, the author could not with propriety enter into the question of the French and Popish aggression in the Pacific which has been so damaging to Protestant Missions; but this Mr. James has done with candour and fidelity in his Introduction, and thereby added to the value of the work. The book abounds with incidents of the most interesting character, and is calculated efficiently to serve the mission cause.

926. Additional Works relating to Missions in the Southern World. The following books will also be found interesting to any one wishing for additional information on the countries to which they relate:—ANGUS'S *Savage Life in Australia*, 1863; BROWN'S *New Zealand and its Aborigines*, 1865; ERSKINE'S *Islands of the West Pacific*, 1853; JOEL BULU: *the Autobiography of a Native Minister in the South Seas.* LUNDIE'S *Mission in Samoa*, 1846; LAWRY'S *Journals of his Visits to the Friendly Islands*, 1850; LANG'S *Polynesian Races*, 1834; MURRAY'S *Missions in Western Polynesia*; MARTIN'S *Tonga Islands*, 1818; MARSDEN'S *Life and Labours*; *Night of Toil*, 1838; SEEMANN'S *Mission to the Fiji Islands*; TURNER'S *Nineteen Years in Polynesia*, 1862; YATES'S *New Zealand*, 1835.

BOOKS ON MISSIONS IN INDIA.

927. India, its State and Prospects. By EDWARD THORNTON, Esq. 8vo. pp. 354. 10*s.* Parbury, London, 1834. The *Wesleyan Magazine* says of this book—"We know of no work in the English language that presents, in a small compass, a view of Indian affairs so agreeable and comprehensive as the volume of

Mr. Thornton. It contains an historical and political sketch of India; with an account of its government, agriculture, manufactures, trade, public works, means of internal communication, society, manners, religion, morals, judicial system, revenue, and of the means of still securing British interests and authority in that extensive country. Compression appears to have been the writer's object; and to those who wish to acquire a knowledge of India, and who have little time to devote to the perusal of large and voluminous works, his volume may be safely recommended as concise, authentic, and interesting."

928. Continental India. *Travelling Sketches and Historical Recollections, illustrating the Antiquity, Religion, and Manners of the Hindus, the Extent of British Conquests, and the Progress of Missionary Operations.* By J. W. Massie, M.R.I.A. In two volumes. 8vo. pp. 477, 478. London: T. Ward and Co., 1839. — "Mr. Massie's volumes contain a large quantity of very useful information. Occasionally, he tries to play the liberal, and writes about education without distinction of creed; but it is plain, from the general tenor of the work, that he merely uses a pretty plausible phrase without understanding its meaning. With an occasional exception of this kind, to which honesty to the reader requires that we should distinctly refer, we have perused these volumes with much pleasure."

929. The History of Christianity in India, from the commencement of the Christian Era. By the Rev. James Hough, M.A., late chaplain to the Honourable East India Company, at Madras. Two volumes. 8vo. pp. 479, 691. London: Seeleys, 1839.—These two goodly volumes are an important contribution to our stock of ecclesiastical history in its relation to Christian Missions. They contain an interesting account of the Syrian Church, and a variety of particulars concerning the early efforts made both by Romanists and Protestants for the conversion of the natives to the faith of the Gospel, which are worthy of the study of all who are engaged in Missionary work.

930. Letters from India with special reference to the Spread of Christianity. By the Rev. William Buyers, Missionary at Benares. 12mo. pp. 295. London: John Snow, 1839. Mr. Buyers was connected with the London Missionary Society, and in this volume he discusses with ability several important subjects connected with mission work in India. In some preparatory remarks, Dr. Henderson speaks highly of the author, and warmly recommends the work.

931. Indian Cries to British Humanity *relative to Infanticide, Ghaut Murders, Suttee, Slavery, and Colonisation of India; to which are added Humane Hints for the Melioration of the state of Society in British India.* By James Peggs, late Missionary at Cuttack, Orissa. Third Edition. With a Book on the Colonisation of India. 8vo. 10*s*. London: Simpkin, 1832.—This is a greatly improved edition of a very valuable work which, at the time of its first publication, excited much attention, and which may still be consulted with advantage by the Christian philanthropist, notwithstanding the changes which have taken place in the East of late years.

932. India and the Gospel; *or, an Empire for the Messiah.* By the Rev. William Clarkson, Missionary in Western India. With Preparatory Remarks by the Rev. T. Archer, D.D. 12mo. London: John

Snow, 1849. This volume consists of six lectures on important subjects relating to mission work in India. The information concerning the country and the people, although condensed, is clear and comprehensive, and to all who feel an interest in the spread of the Gospel in the East it cannot fail to prove highly stimulating and instructive.

933. Letters on the State of Christianity in India; *in which the Conversion of the Hindus is considered as impracticable; to which is added a vindication of the Hindus, male and female, in answer to a severe attack made upon both*, by the Rev. ———. By the Abbe J. A. Dubois, Missionary in Mysore. 8vo., pp. 222. London, 1823.—The author of this volume was a Roman Catholic Missionary, who laboured for thirty-two years in India without, according to his own confession, making one sincere convert. Roman Catholicism having failed of its object in the hands of such men as Abbé J. A. Dubois, Protestantism, *of course*, cannot triumph. The Abbé argues that the day of grace, as to the Hindus, is past. They are under the law of reprobation. This dispensation of God is awful, but mysterious and silencing; for "He has mercy on whom He will have mercy, and whom He will He hardeneth." Happily, since these Letters were written, the Gospel of Christ has proved to be adapted to the case of the Hindus, as well as to that of other heathens, and a goodly number have been brought to a saving knowledge of the truth. The volume before us, if it proves anything, proves the necessity of persevering in the application of Christianity in its native simplicity and power, as the instrument of enlightening and sanctifying India, and of breaking asunder the chains of idolatry and superstition by which the deluded inhabitants have for ages been bound.

934. Early Roman Catholic Missions in India; *with sketches of Jesuitism, &c.* By James F. B. Tinling, B.A. London: S. W. Partridge & Co., 1871.—It is of great importance to have the true position and value of Roman Catholic Missions illustrated by one who has studied them thoroughly. This we have in the volume before us. The writer has investigated the subject with care and diligence. He does justice to the zeal of Xavier and his companions. But he shows clearly how superficial and unsatisfactory was the work done, and how the converts were left scarcely less heathen than they were found. This he does by giving extracts from journals and documents, which prove his position beyond all question. This book is written in a fair, candid, and discriminating spirit, and is specially worthy of the attention of those who, in a too sweeping charity, are ready to accept statements designedly, and almost confessedly, got up to suit a purpose.

935. An Apology for Promoting Christianity in India: *containing Two Letters addressed to the Honourable the East India Company, concerning the Idol Juggernaut; and a Memorial presented to the Bengal Government, in* 1807, *in defence of Christian Missions in India.* By the Rev. Claudius Buchanan, D.D.—In his *Christian Researches*, and other writings, Dr. Buchanan had exposed and condemned the various kinds of idolatry practised in India, especially the worship of Juggernaut, which he had repeatedly witnessed. In reply, and apparently with a view to extenuate Hindu idolatry, Mr. Charles Buller, in a letter addressed to the Honourable the East India

Company, ventured to call in question some of the Doctor's statements, which called forth this reminder. It is a noble defence of Christian missions to the Hindus, and it contains some withering censures of the obscene practices of the priests and people at the great festival of Juggernaut, and of the practice of the Company's Government in countenancing the same by imposing taxes and giving instructions for the management of idol worship, &c. An appalling account is also given of the tens of thousands who perish on their pilgrimage to Juggernaut, and at the festivals, in addition to those who madly prostrate themselves on the ground, and are crushed to death under the wheels of the ponderous idol car. It is estimated that at least 1,200,000 persons attend in the year at the idol festival of Juggernaut, and that about one in ten die, showing the annual mortality to be not less than 120,000. The volume also contains a faithful statement of the difficulties thrown in the way of Missionaries by the stringent measures adopted by the Honourable Company, the reading of which in our day may well excite in our hearts feelings of gratitude for the change of Government which has taken place in India.

936. Protestant Missions in Bengal, illustrated; *being the substance of a Course of Lectures delivered on Indian Missions.* By J. J. Weitbrecht, Church Missionary. 12mo. pp. 354.—In these lectures, which were delivered both in Germany and England, the various phases of the character of the heathen, and the actual state and progress of Missionary enterprise in our Oriental possessions, are so exhibited as to produce a sympathy more deep and lasting in every Christian, and lead to more earnest, unwearied, and faithful prayer on behalf of those who are engaged in that honourable but onerous field of labour.

937. Bengal as a Field of Missions. By M. Wylie, Esq., First Judge of the Calcutta Court of Small Causes. London: Dalton. 1854.—This noble volume was printed at the Baptist Mission-press, Calcutta, and is a credit to all concerned in its publication. The author, fully imbued with the Catholic spirit which so generally distinguishes Christians of different denominations in India, does full justice to the respective Protestant Missionary Societies engaged in the field which he describes, and his book is well calculated to serve the cause which he has evidently at heart.

938. India and Christian Missions. By the Rev. Edward Storrow, of the London Missionary Society, Calcutta. London: Snow. 1858.—This is one of many publications which have been issued from the press of late years, which clearly show that, difficult as is the work of evangelisation in India, the labours of the Missionaries are not in vain in the Lord.

939. Orissa; its Geography, Statistics, History, Religion, and Antiquities. By Andrew Stirling, Esq., late Secretary to the Bengal Government. To which is added, *A History of the General Baptist Mission, established in the province.* By James Peggs, late Missionary in Orissa. 8vo. pp. 424. London: John Snow. 1846.—This is a very valuable contribution to modern Missionary literature; and when we add that the implied promise of the title-page is faithfully and amply fulfilled, it will be seen that the general reader will find in it much, very much, information as interesting as useful.

940. A Narrative of the Establishment and Progress *of the Mission to Ceylon and India, founded by the late Rev. Thomas Coke, LL.D., under the direction of the Wesleyan-Methodist Conference; including Notices of Bombay, and the Superstitions of various Religious Sects at that Presidency, and on the Continent of India. With an Introductory Sketch of the Natural, Civil, and Religious History of the Island of Ceylon.* By W. M. HARVARD, one of the Missionaries who accompanied Dr. Coke. 8vo. pp. 404. 9*s*. London. 1823.—This comprehensive title gives a good idea of a work which was received with much favour at the time it was published, and which may still be perused with interest and edification by all who love the mission cause. Some may regard the narrative as rather too minute in its details; but then it must be remembered that it is the story, not of a mere bystander, but of an active agent in the scenes which are described. Its interesting details of the appearance of the country, the natives, their manners, customs, and superstitions, and of the toils and trials of Missionary labour in a dark benighted, heathen land, will never lose their value. It is, moreover, an important record of *Divine leading* and of *Divine mercy* in thus opening the door of salvation to a bewildered and wretched people who had for ages been "sitting in darkness and in the shadow of death."

941. Personal Narrative of a Mission in the South of India, from 1820 to 1828. By ELIJAH HOOLE. Illustrated with lithographic plates. Second Edition. Crown 8vo. 7*s*. 6*d*. London: Hamilton, Adams, and Co. —The following extract from one of the numerous favourable reviews of this book, which appeared at the time of its first publication, will give the reader some idea of its general merits:—"The work is well written, and contains many interesting descriptions of natural objects, and of the manners and habits of the people. It is especially worthy of the attention of the friends of missions, and shows the just claim which these men have upon the affection and sympathy of the Church, who are employed in evangelising the heathen, deeply sunk in ignorance and vice, and strongly attached to ancient idolatry and superstition. Mr. Hoole's narrative will be a valuable addition to our stock of Missionary literature."—*Wesleyan Magazine*.

942. A Mission to Mysore. By the Rev. WILLIAM ARTHUR. Crown 8vo. London: Partridge and Oakey. 1849.—The substance of this volume first appeared in a series of papers communicated to the *Wesleyan Magazine*, after the excellent author returned to England. The papers attracted much attention at the time they were first published, and in this improved form they are sure to be extensively read. The composition is brilliant and attractive, like everything that proceeds from Mr. Arthur's pen, and the Missionary information which the volume contains is important and interesting.

943. Missions in South India. By the Rev. JOSEPH MULLENS. London: Dalton. 1854.—The author of this interesting volume appears to have habituated himself to the collection of statistical details during his residence as a Missionary in India, and after his return to England, he made good use of the information he acquired. His writings are characterised by a spirit of charity and good will towards Christians of all denominations engaged in mission work, and they can scarcely be read without instruction and profit.

944. The Land of Charity; *a Descriptive account of Travancore and its People.* By the Rev. SAMUEL MATEER, F.L.S., of the London Missionary Society. London: John Snow and Co. 1871.—We have here a very valuable work on Travancore, notwithstanding its fanciful title. It is not only a history of the missions in that province of India, but a comprehensive description of its geography, history, manners, and customs, native government, natural history, industry and commerce, agriculture, vernacular languages, literature and popular education, form of Hinduism, devil worship, &c. It also describes the native Mohammedans, with their superstitious rites and ceremonies, the introduction and present state of Roman Catholicism, and the Syrian Christians of Malabar. In its sketches of Protestant missions, it begins with the Church missions, devotes several chapters to those of the London Society, and concludes with a statement of the direct and indirect results of Missionary labours in Southern India. It will not disappoint those who consult its interesting pages for information on that part of the mission field to which it relates.

945. The Missionary's Appeal to British Christians on behalf of Southern India; *comprising Topographical descriptions of the Madras Presidency; Notices of the Moral Statistics of its Provinces; Observations of the Character and Condition of its Population; and Arguments in favour of augmented Efforts for its Evangelisation.* By JOHN SMITH, of the London Missionary Society. 18mo., pp. 227. Hamilton, London, 1839. Mr. Smith was a Missionary to India, who was compelled to return to Europe in consequence of the failure of his health. He states in this volume, with affecting energy and feeling, what he witnessed of the spiritual destitution of the teeming millions of the comparatively neglected region in which he laboured. The book cannot fail to make a deep impression upon every one who duly attends to its heart-rending details.

946. The Missionary's Vade Mecum; *or a Condensed Account of the Religious Literature, Sects, Schools, and Customs of the Hindus of the North-West of India.* By the Rev. J. PHILLIPS. Calcutta, 1847. —This is an interesting and useful little volume, and, although somewhat local in its range and adapted more especially for Missionaries proceeding to that part of the East mentioned on the title page, it will prove of service to evangelists labouring in other parts of India, if carefully studied.

947. The Youth of India speaking for themselves. *Being the Substance of Examination Papers of the Students of the London Missionary Society's Christian Institution or College in Calcutta, with a few Introductory Remarks by the* Rev. T. BOAZ. 8vo. pp. 60. London: John Snow. — The comprehensive title of this little publication fully describes its nature and object. It only remains for us to say that, both for their correct English style and their sound Christian sentiment, the answers of these Hindu youths to the questions proposed are truly wonderful. Here is true Missionary encouragement. Work like this cannot fail to sap the foundation of Oriental idolatry and superstition.

948. An Account of the American Baptist Mission to the Burman Empire. By ANN H. JUDSON. 8vo., pp. 326.—We have seldom perused a more instructive book on

the subject of modern missions than this. It was written by the pious and excellent wife of the honoured Missionary who was favoured to commence the work. The account of the introduction, trials, and first triumphs of Christianity in this important part of the world is given in the form of a series of letters to a gentleman in London, and will be read with deep interest by the friends of missions generally, and by those in particular who may be called by their Master to preach the Gospel in countries which, like the Burman Empire, present difficulties to the promulgation of the Truth, arising equally from the prejudices and errors of the people, and from the hostile and intolerant spirit of the Government. The leadings of Providence as to the undertaking of Mr. Judson, the devotion of himself and his excellent wife to the service of these poor heathen, the union of faith and prudence in their proceedings, the difficulty of making a first impression, the resources which the persevering zeal of a devoted Missionary will open in one department of usefulness when his way is obstructed in another, and the final reward of faithful labour, will be noticed as prominent points in this account, and may give rise to many instructive reflections. The book may be read with profit by all Missionaries. It exhibits the true spirit in which the servants of CHRIST ought to act; that regard to *high first principles*, which they ought undeviatingly to cultivate; and that entire consecration of themselves to their great object, to which, if they truly fulfil their office, they must yield themselves.

949. The Gospel in Burmah; *the Story of its Introduction and Progress among the Burmese and Karens.* By Mrs. MACLEOD WYLIE. With a Map. 2*s.* London: Suter and Co.—This is the very poetry and romance of missions. It touches upon almost every kind of interest, human and Divine; and we should have little hope of either the child or the adult who could not read it through with avidity and pleasure.

950. Remains of the Rev. C. F. Schwartz, *Missionary in India, consisting of his Letters and Journals, with a Sketch of his Life.* 8vo. pp. 316. London: Hatchard & Son. 1826.—These are precious remains of a great and good man, whose whole life was devoted to the service of God in heathen lands, and whose praise is in all the churches.

951. Memoir of William Carey, D.D., *late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta.* By EUSTACE CAREY. 8vo. pp. 630. 12*s.* London: Jackson and Watsford.—The important services rendered to Christianity by Dr. Carey, especially in the translation of the Holy Scriptures into the languages of the East, have endeared his memory to all denominations of Christians. This memoir by his honoured relative is worthy of him, and will be read with interest by all the friends of missions into whose hands it may come.

952. The Life and Times of Carey, Marshman, and Ward. *Embracing the History of the Serampore Mission.* By JOHN CLARK MARSHMAN. Two vols. 8vo. London: Longmans. 1859. — These goodly volumes contain an interesting, frank, and candid record of the character and labours of the honoured fathers and founders of the Serampore Mission, which will be highly prized, not only by members of the denomination to which they belonged, but by all who stand identi-

fied with the propagation of the Gospel in India. The author is a practised writer, having been long connected with the press and with the conducting of a valuable periodical called the *Friend of India*. On returning to England, he has prepared and published these memorials of his honoured father and his devoted associates. He does not hesitate to set forth the faults of his heroes, or to let it be seen that Missionaries are subject to infirmities like other men. He is an honest Baptist, a frank Dissenter, and perhaps a little hard on Bishops, not so much as a class, as on some colonial prelates with whom he has come in contact in foreign lands.

953. Pioneers of the Bengal Mission: *a Narrative of Facts connected with Early Christian Missions in Bengal.* By the Rev. GEORGE GOGERLY. With numerous Engravings. Crown 8vo. 6*s*. London: John Snow & Co.—"A graphic and most pleasant account of the early leaders of the Missionary enterprise in Bengal. Mr. Gogerly's notices of the pioneers of the Church, Baptist, Free Church, and American Missions in India are necessarily brief, but contain original information drawn from his own experience. He naturally gives fuller details of the mission to which he himself belonged, in which many remarkable events occurred worthy of a permanent place in our Missionary histories. The striking facts with which he became acquainted in the course of his Indian career, and the numerous anecdotes given, illustrative of former days, of domestic habits, of village education, of native amusements, and of ancient customs, are extremely interesting. The book is well illustrated, and we heartily recommend it to our readers."—*British Quarterly Review.*

954. Memoirs of the Rev. John Chamberlain, *late Missionary in India.* By WILLIAM YATES. 8vo., pp. 474, 10*s*. 6*d*.—The excellent subject of these Memoirs was attached to the Baptist mission in India, where he spent upwards of nineteen years in attempting to convert Pagan idolaters to the faith of Christ. He was a man of deep piety, and of exemplary activity and zeal in the service of his great Lord and Master. The volume contains copious extracts from his private journal, and is a valuable addition to our stock of Missionary biography. It would, however, in the opinion of some of the reviewers, "have been read with greater interest had it been less minute in some of its details, and been compressed within a narrower compass."

955. The Life of the Rev. T. T. Thomason, M.A., *late Chaplain to the Honourable East India Company.* By the Rev. J. SARGENT, M.A., Rector of Lavington. 8vo., pp. 344, 10*s*. 6*d*. London: Seeley and Burnside. 1832.—The subject of this interesting biographical account was a clergyman of the Church of England, who sailed to the East Indies as chaplain in the year 1808. He possessed a truly Missionary spirit, and for many years exerted himself with the most exemplary diligence and fidelity in promoting the interests of Christianity in India. His name has long been intimately connected with the Bible Society, and the Church Missionary Society; and it will be transmitted with honour to posterity, with those of Schwartz, Martyn, Buchanan, and other zealous and devoted servants of the Christian cause in that benighted region. Mr. Sargent, the writer of this excellent memoir, was also the author of the *Life of Henry Martyn*, and within a few weeks of

the publication of this, the last effort of his ready pen, he himself was called away to join his departed friends in the "better country."

956. Memoir of the Rev. J. J. Weitbrecht, *Church Missionary at Burdwan, in Bengal.* Compiled by his Widow. With an Introduction by the Editor, the Rev. A. M. W. Christopher, M.A. Crown 8vo., pp. 551. Nisbet and Co. 1854.—The brief but emphatic notice of this work by the *London Quarterly Review* is as follows:—"A delightful memoir of a most amiable and admirable Missionary. Long as it is, not a word could we wish omitted." After a careful reading we can heartily endorse this recommendation, believing the book to be well calculated to serve the noble cause in which its devoted subject lived, laboured, and died. Mrs. Weitbrecht also published *Sketches of Missions in North India*, which will amply repay a careful perusal.

957. Memoir of Mrs. Ann H. Judson, *wife of the Rev. Adoniram Judson, Missionary to Burmah. Including a History of the American Baptist Mission to the Burman Empire.* By James K. Knowles, Pastor of the Second Baptist Church in Boston. 12mo., pp. 324, 5*s.* London. 1829.—In a mission of more than ordinary difficulty and discouragement, Mrs. Judson was indeed a helpmeet for her husband; and by her piety, her mental energy, her zeal, her perseverance, and other distinguishing excellencies, she has obtained a distinguished place among those holy women by whose exertions the cause of Christ has been promoted. This simple record of her active and useful Missionary life has been and will continue to be made a blessing to many.

958. A Voyage to Ceylon; *with Notices of the Wesleyan Mission on that Island.* By a Surgeon. 18mo. pp. 119. 1*s.* London: Mason. 1838.—The writer of this little volume is evidently a man of an intelligent and cultivated mind. He commenced his voyage to Ceylon under the influence of strong prejudices against the Wesleyan body, whose views of religion he appears cordially to have disliked. Among his fellow voyagers he found the Rev. Benjamin Clough, the well-known Methodist Missionary, and his excellent wife. Their example subdued his hostility, and was apparently a means of great spiritual benefit to him. The incidents connected with their voyage, and the scenes and occurrences which he witnessed during his temporary residence on the island, together with his favourable impression of the results of Missionary labour, are described with vivacity and good taste, and the book can scarcely fail to prove interesting to all who take an interest in the mission cause.

959. Jubilee Memorials of the Wesleyan Mission in South Ceylon. 1814—1864. By Robert Spence Hardy. Colombo. 1864.—The writer of these Memorials is well known as a ripe Oriental scholar and a zealous and successful Indian Missionary. The *London Quarterly Review* says of this work:—"Mr. Hardy's account of the founding of the Wesleyan Mission in South Ceylon, of the establishment and after history of its several 'stations,' and of the present number, condition, and prospects of its agencies, has all the variety and charm of a well-constructed diorama, and will not fail to rivet the attention of readers whose tastes are elevated enough to appreciate the author's subject and the handling of it."

960. Hindu Pastors. *A Memorial*, by the Rev. E. J. Robinson,

late Wesleyan Missionary in Ceylon. Crown 8vo. pp. 264. London: Wesleyan Conference Office. 1867. In an able and interesting notice the *London Quarterly Review* says:—"This is a very acceptable contribution to Missionary literature, both for the information it contains and for the help which it affords to the discussion of a question relating to a native ministry; a subject so beset with obstacles, that no Missionary society has yet been able to master it."

961. Missions the Chief End of the Christian Church; *also the Qualifications, Duties, and Trials of an Indian Missionary; being the Substance of Services held at the Ordination of the Rev. Thomas Smith, as one of the Church of Scotland's Missionaries to India.* By the Rev. ALEXANDER DUFF. 18mo. pp. 171. London: Nisbets. 1839. Small as is the volume before us, and unpretending as it is in its appearance, it was, nevertheless, considered at the time of its first publication as a most important contribution to Missionary literature. Nor has it yet lost its interest, its excellent author having for many years exemplified in his own life and labours the great principles which he so ably propounds.

962. The Daughters of India; *their Social Condition, Religion, Literature, Obligations, and Prospects.* By the Rev. EDWARD JEWITT ROBINSON. Glasgow: Murray and Son, 1860. This is an interesting work on an important subject by an accomplished author. Mr. Robinson, moreover, possessed special qualifications for producing a good book on Indian topics. He served an apprenticeship among the Hindus of North and East Ceylon; and, being at the time "a reverend bachelor," with a thoughtful turn of mind, he improved his opportunities by taking notes for the goodly volume before us. In noticing this work, the *London Quarterly Review* says:—"As to complete and trustworthy information, and attractions of style, there is not, as far as we are aware, the equal of this book in our language. It is unique in its subject, excellent in its execution, and most seasonable in its appearance."

963. The Dawn of Light: *a Story of the Zenana Mission in India.* By MARY E. LESLIE. With an Introductory Preface by the Rev. E. STORROW. 2*s*. London: John Snow and Co.—This is an interesting book on female Missionary effort on behalf of the daughters of India—a branch of Christian labour demanding more attention than it has as yet received. It gives a graphic and touching picture of the life and position of Hindu women, and of the mode in which a better hope is gradually dawning upon their darkness. Many departments of Missionary labour may be more showy than that of the Zenana mission, but none is more really important. The future of Christianity in India depends, under God, upon the evangelisation of the women.

964. Female Agency among the Heathen: *Being the History of the Society for Promoting Female Education in the East.* Preface by the Hon. and Rev. B. W. NOEL. With a Coloured Engraving of a Chinese Girls' School in Ningpo. Cloth, 2*s*. 6*d*. London: Suter and Co.

965. Six Months in India. By MARY CARPENTER. Two Vols. Longman, Green, and Co. London, 1868.—These goodly volumes, by the philanthropic and enterprising Miss Carpenter, give much interesting information, not only on female education in the East, which was the

primary object of her visit to India, but also on mission work generally, and can scarcely fail to serve the noble object which the accomplished writer had in view.

966. Sundry Books relating to Mission Work in India.—The publications relating to India and its missions are so numerous that our limited space will only admit of the mere mention of the following:—ACLAND'S *Manners and Customs of India*, 1861; ALEVIS'S *Buddhism, its Origin and History*, 1862; BALLANTYNE'S *Hinduism and Christianity*, 1859; BUCHANAN'S *Christian Researches in India*, 1811; BUYERS' *Letters on Indian Missions*, 1840; BONAR'S *Life of Dr. Judson;* CAMPBELL'S *Manners and Customs of India*, 1858; CLARKSON'S *India and the Gospel*, 1858; *Conference of the Bengal Missionaries*, 1855; DUFF'S *India and Indian Missions;* FOX'S *Missions in Southern India;* HEBER'S *Journal in India*, 1828; HARDY'S *Manual of Buddhism;* HAWKESWORTH'S *Missions in Travancore;* HOUGH'S *Protestant Missions Vindicated*, 1869; KAY'S *History of Christianity in India;* KEARN'S *Tribes of South India;* LUPOLT'S *Recollections of an Indian Mission;* MULLEN'S *Ten Years' Missionary Labours in India*, 1862; MARTYNS'S *Life and Journals;* MASON'S *Talk with the Ganges;* BUTLER'S *Land of the Veda*, 1871; SHERRING'S *Indian Church;* WAYLAND'S *Life of Dr. Judson.*

BOOKS ON MISSIONS IN CHINA.

967. China Opened; *or, a Display of the Topography, History, Customs, Manners, Arts, Manufactures, Religion, Jurisprudence, &c., of the Chinese Empire.* By the Rev. CHARLES GUTZLAFF. Revised by the Rev. ANDREW REED, D.D. Two Vols. 12mo. pp. 510, 570. London: Smith, Elder and Co. 1838.—For the general reader Medhurst's *China* will be sufficient; but the student who wishes to have information more extensive and detailed will thankfully avail himself of Mr. Gutzlaff's *China Opened.* The volumes are replete with interesting information, and can scarcely be attentively read without pleasure and profit.

968. China, its State and Prospects, *with Special Reference to the Spread of the Gospel; containing Allusions to the Antiquity, Extent, Population, Civilisation, Literature, and Religion of the Chinese.* By W. H. MEDHURST, of the London Missionary Society. Illustrated with engravings on wood, by G. Baxter. 8vo., pp. 582. London: John Snow. 1837.—This is one of the best books which has been published in reference to China and its vast population. Reviewing this excellent work, the *Wesleyan Methodist Magazine* says:—"Mr. Medhurst's account of the operations of the London Missionary Society in Canton, and in the Indian Archipelago, is both interesting and encouraging. So likewise is the description of his own voyage along the coast of China, and of his various interviews with the natives, among whom he distributed a number of copies of the Word of Life as well as of religious tracts."

969. China, and her Spiritual Claims. By the Rev. EVAN DAVIES, late Missionary to the Chinese. 18mo., pp. 143. London: Snow. 1844.—The object contemplated in this volume is to show the superstitious and idolatrous character of the Chinese, the difficulties with which Protestant Missionaries will have to contend in preaching the

Gospel to them, and the glorious probability that the religion of Christ will ultimately prevail in that deeply benighted portion of the globe. The chapter on "Infanticide," and the sketch of the "Life of Confucius," will be read with deep interest.

970. The People of China. 18mo., pp. 336. London: Religious Tract Society. 1844.—This is another elementary book on China, published by the Religious Tract Society for the benefit of the young. It treats with considerable fulness of the history, court, religion, government, legislature, constitutions, agriculture, language, literature, arts, sciences, manufactures, and customs of this singular country, and will form a valuable addition to any family library.

971. Journeys in North China, Manchuria, and Eastern Mongolia; *with some Account of Corea*. By the Rev. ALEXANDER WILLIAMSON, B.A., Agent of the National Bible Society of Scotland. With illustrations and two maps. In two volumes. London: Smith, Elder, and Co. 1870.—A competent authority says of this work, "Mr. Williamson's volumes are deeply interesting; they are literally full of information, and mostly of a kind of information that is not to be met with in other books. The author and his coadjutors—for the work is enriched by some valuable monographs from the pens of others—is worthy of the Society in the cause of which he has laboured." It is the newest and the freshest publication on China and the Chinese that we have seen, and from beginning to end it is of thrilling interest.

972. The Claims of China on Christian Men. By the Rev. ALEXANDER WILLIAMSON, LL.D. Edinburgh: Oliphant and Co.—This is an admirable little Missionary book, in which the claims of China are set forth in a manner calculated to convince the judgment and captivate the heart. It gives an interesting view of the country, its climate, products, and the habits and manners of the people. The writer regards the Chinese as the hope of the East. He says they are an industrious, enterprising, commercial people, and are pushing their way into various countries to better their circumstances, with an energy and perseverance which is sure to command success. In Java there are already at least 150,000 Chinese, at Singapore 80,000, and in other places proportionate numbers. They are multiplying rapidly, and the probability is that they will in many places supersede the natives, who will either fall before them, or be incorporated with them. Formerly they chartered small sailing vessels to convey themselves and their commodities to other lands; now they are chartering and purchasing steamers. They are, moreover, increasing rapidly in number. On these and other grounds, which he states in a very forcible manner, Dr. Williams urges the necessity of sending out more Missionaries to China, and declares that they are the only men who make it their object to dispel the ignorance in which the people are involved; and, by communicating to them a knowledge of the Gospel, make them a blessing wherever they go.

973. Christianity in China, Tartary, and Thibet. By ABBE HUC. London: Longmans.—This is a narrative of the pilgrimage of a Roman Catholic Jesuit Missionary through the countries mentioned on the title page of the book. It contains some items of interest, but in a Missionary point of view it disappoints our expectations, and much patience is

required to plod through its puerile and silly statements.

974. Journal of a Residence in China and the Neighbouring Countries, from 1830 to 1833. By DAVID ABEEL, minister of the Dutch Church in North America, and Missionary of the American Board of Missions to South-Eastern Asia. Revised and reprinted from the American Edition, with an Introductory Essay by the Honourable and Rev. BAPTIST WRIOTHESLEY NOEL, M.A., minister of St. John's Chapel, Bedford-row. 12mo. pp. 366. London: Nisbet.—The facts stated in the important journal of Gützlaff, in reference to China previously published are amply confirmed by Mr. Abeel, who also extended his inquiries and observations to Java, Sumatra, Siam, Borneo, Japan, and other adjacent places. The special object of his research was to collect information respecting those countries for the guidance of the American Board of Foreign Missions, in selecting fields of labour for its agents. The volume gives an affecting view of the spiritual destitution and wretchedness of the populous regions just mentioned, and it cannot be read without interest and profit by the friends of Christian Missions.

975. Journal of Three Voyages along the Coast of China, *in* 1831 *and* 1833, *with Notices of Siam, Corea, and the Loo-Choo Islands.* By CHARLES GUTZLAFF. To which is prefixed an Introductory Essay on the Policy, Religion, &c., of China. By the Rev. WILLIAM ELLIS. Small 8vo., pp. 450. 12*s*. London: Wesley and Davis.—This is one of the most important and interesting works which has appeared on the subject to which it relates, and it is believed that when it was first published it not only made a profound impression on the public mind, but tended in no ordinary degree to prepare the way for those efforts which have since been made by Missionary Societies of different denominations for the benefit of China.

976. The Medical Missionary in China; *a Narrative of Twenty Years' Experience.* By WILLIAM LOCKHART, F.R.C.S., F.R.G.S., of the London Missionary Society. London: Hurst and Blacket. 1860.—It was a happy idea to connect the healing art with direct efforts for the good of the soul. Many of the poor perishing heathen have come to the Medical Missionary to obtain relief for their bodily ailments, who have at the same time become enlightened with regard to their spiritual necessities, and ultimately led to Christ, the only Saviour of sinners. Mr. Lockhart's interesting narrative abounds with instances of good resulting from this manifold kind of philanthropic labour. In connection with this volume may be read with great advantage, Marley's *Medical Missionaries, or Medical Agency Co-operative with Christian Missions to the Heathen;* a work which is fraught with interesting matter on the subject to which it relates.

977. Additional Works relating to China and Japan.—The following works will supply additional information on the countries and subjects to which they relate:—ABEEL'S *Residence in China,* 1835; CADDELL'S *Missions in Japan; China and its People,* by a Missionary's Wife; HUE'S *Christianity in China;* KIDD'S *China,* 1841; MILNE'S *Life in China,* 1820; MORRISON'S *Life;* SMITH'S *Visit to Japan.*

VII.—EMINENT MISSIONARIES.

ROMAN CATHOLIC MISSIONARIES.

978. Francis Xavier.—Amongst the early Roman Catholic Missionaries, Francis Xavier was one of the most distinguished for piety, zeal, and courage in the prosecution of the great work to which he devoted himself. He was born in the town of Xavier in Spain, in the year 1506. He received his education chiefly in Paris, where he formed an intimacy with the celebrated Ignatius Loyola, the founder of the Jesuits. Seized with a similar zeal to that which animated his friend, he bound himself with some others to attempt the conversion of dark, benighted heathens to the holy Catholic faith. In 1541 he embarked at Lisbon for Goa, a large and populous town of Asia, on the Malabar coast, in the peninsula of Hindostan. At that early period such an undertaking was considered extremely hazardous, and the friends and relatives of the Missionary earnestly remonstrated with him, and tried to dissuade him from his purpose. He nevertheless persevered with a determination and courage worthy of the highest commendation. He laboured with great zeal and some degree of success for several years in the far distant East, and earned for himself the honourable title of the "Apostle of India." He even extended his travels and labours to Japan, where he baptized multitudes of children and adults—yea the inhabitants of a whole village in a single day—and called them Christians. Nor were his faith and zeal confined within these limits. He contemplated the conversion of China, and was preparing for a voyage to the "Celestial Empire," when, in 1552, death put a period to his labours on the island of Sanzian, and he was no doubt removed to a "better country." Whatever we may think of the creed and religious system of Francis Xavier, we must give him credit for sincerity of purpose, and for the most exemplary diligence in the prosecution of his Missionary labours. He, moreover, gave utterance to some noble sentiments, which are worthy of being cherished by evangelists of a purer faith. In reply to the remonstrances of his friends, when about to leave his native land, he said, "The most tractable and opulent nations will not want preachers, but this mission is for me because others will not undertake it. If the country abounded with odoriferous woods and mines of gold, all dangers would be braved in order to procure

them. Should merchants, then, be more intrepid than Missionaries? Shall these unfortunate people be excluded from the blessings of redemption? It is true they are very barbarous and brutal, but let them be more so, He who can convert even stones into the children of Abraham, is not He able to soften their hearts? Should I be instrumental of the salvation of but one among them, I should think myself but too well compensated for all the labours and dangers by which you endeavour to affright me."

979. Matteo Racci.—In 1552, the very year that Xavier died, an event occurred on the coast of China which tended to prepare the way for the breaking down of that barrier of exclusiveness which had so long kept the "Celestial Empire" completely cut off from the rest of the civilised world. This was the arrival and landing by stealth at Macao of a party of Jesuit Romish Missionaries, at the head of whom was Abbé Racci, whose character and proceedings are deserving of a passing notice. It was entirely by stratagem that the Jesuits sought to retain their position, and to win over the Chinese to the holy Catholic faith. They studied mathematics and natural science, with a view to astonish the natives by their exhibitions. Some objects, common enough in Europe, but unheard of in China, were prepared as presents for the mandarins and others. A clock that showed the rising and setting of the sun and moon; a prism, that by the emission of its rainbow-rays was mistaken for a fragment of the celestial hemisphere, and maps which exhibited the world of barbarians, with China filling the east, and Europe in the remote west, produced sensations of wonder such as had never before stirred the placid spirit of the Viceroy of Canton. Instead of driving them away from the country, as they feared, he actually detained the Jesuits to exhibit and explain their wonders; for only they had the secret of keeping that curious machine in action, and only they could manage the spectrum, and expound the new system of geography. Literary men crowded the palace to see the Jesuits, and to hear their wisdom, and the Missionaries thus gained an influence which they knew well how to utilise. The popularity thus acquired by Racci, Ruggiero, and others, was truly astonishing, and by virtue of an Imperial edict, Racci took up his residence near the royal palace, and enjoyed the highest reputation for learning. He courted the literati; withheld from their knowledge such parts of the sacred history and doctrine as were likely to offend their prejudices or wound their pride; by his influence at court secured the protection of his brethren in the provinces; and by extreme sagacity surrounded himself with a considerable number of persons, who might be variously described as pupils, partisans, converts, or novices. In a secret chapel he disclosed to the more favoured symbols of his worship, yet so shaped as not to be repugnant to their heathen notions, and intermingled with other symbols from the religion of Confucius. Racci died in 1610, and was honoured with a solemn funeral; the remains of a foreigner never before had such a distinction. It is said that both mandarins and the people saluted with a mournful admiration the corpse of the Jesuit, as it was taken to the grave by a company of Christians, with a splendid cross going before it, and that it was interred, by the order of the Emperor, in a temple dedicated to the true God.

980. Abbe Dubois.—The name of Abbé Dubois appears to be deserving of a place among eminent Romish Missionaries to heathen lands, if not for any success which attended his labours, yet for his outspoken and candid testimony to the contrary. The Abbé makes serious exceptions to the labours and reported success of Xavier and other Missionaries who preceded him in India, and declares that most of their professed converts, who had merely been induced to consent to the form of Christian baptism, soon fell away. He says:—"The low state to which the Church is now reduced, and the contempt in which it is held, cannot be surpassed. There is not at present in the country more than a third of the Christians who were to be found in it eight years ago, and this number diminishes every day by frequent apostacy. It will dwindle to nothing in a short period; and, if things continue as they are now going on, within less than fifty years there will, I fear, remain no vestige of Christianity among the natives. It is certain that within the last sixty years no proselytes, or but very few, have been made." In his *Letters on the State of Christianity in India*, speaking of his own labours, Abbé Dubois says:—"For my part I cannot boast of much success in this holy career during a period of twenty-five years that I have laboured to promote the interests of the Christian religion. The restraints and privations under which I have lived, by conforming myself to the usages of the country, embracing, in many respects, the prejudices of the natives, living like them, and becoming almost a Hindu myself; in short, by 'being made all things to all men, that I might by all means save some'—all this proved of no avail to me to make proselytes. During the long period I have lived in India, in the capacity of a Missionary, I have made, with the assistance of a native Missionary, in all, between two and three hundred converts of both sexes, most of whom received baptism from interested motives. I do not remember any one who may be said to have embraced Christianity from conviction, and through quite disinterested motives. And many of these new converts afterwards apostatized, and relapsed into paganism, finding that the Christian religion did not afford them the temporal advantages they had looked for in embracing it." After this statement of his mode of proceeding, no one will be surprised at Abbé Dubois's want of success in his Missionary enterprise.

981. Peter Claver. — As early as the year 1549 the Roman Catholic Missionaries commenced their labours in South America, John III. of Portugal having despatched a party of Jesuits to Brazil about that time to attempt to evangelise the inhabitants. The Missionaries endeavoured to tame the savage Indians, and in this they are said to have been very successful. As the number of Missionaries increased, they penetrated into the interior of the country, and appear to have made many converts after their fashion. New Granada was visited by Peter Claver in 1615. He devoted himself chiefly to the benefit of the poor negro slaves who were brought from the coast of Africa. Claver seems to have possessed the true Missionary spirit. "Do everything," he used to say, "for the greater glory of God. Seek nothing in this world but what Jesus Himself sought; to sanctify souls, to labour, to suffer, and, if necessary, to die, for their salvation, and all for the sake of Jesus." In his last mission to the interior, this great

and good man penetrated the dangerous country between the Magdalena and the Cordillera mountains, and established several stations, which became centres of civilisation and moral improvement among a rude and savage people, notwithstanding the errors and defects of the religious system which was cherished and inculcated by the Missionaries who occupied them. Peter Claver laboured long and well as a Romish Missionary in South America, and finished his course in peace at a good old age—a noble specimen of a large number of Catholic priests in the mission field whose lives and labours were much better than the doctrine which they taught.

MISSIONARIES OF CHURCH SOCIETIES.

982. Bartholomew Ziegenbalg. —Comparatively little has been heard of this pious Dutch evangelist in modern times; but when it is remembered that he was one of the first Protestant Missionaries sent from Europe to the far distant East, to point the poor perishing heathen to Christ, it will be admitted that his name is worthy of an honourable place among the champions of the Cross. Nor is the history of his career destitute of interesting incidents. Bartholomew Ziegenbalg is first presented to our notice as one of two pious students selected by Professor Franké, from the University of Halle, to go forth in the service of the Danish government to establish a Christian mission at Tranquebar, on the coast of Malabar, in the East Indies, which was at that time subject to Denmark. He embarked for his distant sphere of labour at Copenhagen, on the 29th of November, 1705, accompanied by Henry Plutscho, his worthy associate in a mission which originated in the zealous promptings of Dr. Lutkins, the pious chaplain of Frederick IV., King of Denmark. The two young Missionaries had a long and tedious passage, with its usual accompaniments of broken masts and shattered sails, and with none of the mitigating comforts with which ingenuity and enterprise, during a century and a half, diminished the troubles of doubling the Cape. And yet these two holy men of God contrived to be strangely happy through it all. It is, indeed, an enjoyment of no common kind to look into the fragments that have been preserved of their recorded experience, and to note the contrast between their unbroken peace and the grumblings of more common-place and luxurious voyagers. Many pages might be filled with interesting extracts from their journals, if space permitted, but it may suffice to say that, by the good providence of God, they landed in safety at Tranquebar, on the 9th of July, 1706, and entered upon their important work in the true Missionary spirit. The only language known by them on their arrival was high Dutch, while the native population spoke either Portuguese or Tamil. Their first duty was, therefore, to learn the languages of the people among whom they had to labour. In this they succeeded admirably, and were soon enabled to preach the Gospel to the natives from warm and loving hearts without the aid of interpreters. They also translated portions of Scripture into Tamil, and in other respects pursued just the same plans as those which have been adopted by Christian Missionaries in modern times for the overthrow of idolatry and the dissemination of true religion. Their diligence and perse-

verance were remarkable. It is said of them, that "From six o'clock in the morning till ten at night, every hour was steadily employed in the work of the mission, with very brief intervals for meals and relaxation." This close application in a sultry climate, so unfriendly to the health of Europeans as that of Malabar, made a serious impression on the constitution of the Missionaries in the course of sixteen years, and we are informed that Ziegenbalg, the master spirit of the mission, finished his course, and rested from his labours at the early age of thirty-six, leaving behind him a bright example of entire devotedness to the service of God.

983. Christian Frederick Schwartz.—Whether we regard the length of his service or the character of his labours, the celebrated Schwartz presents himself to our view as a Missionary of no common order, and his long and useful career is deserving of special notice. He was born at Sonnenburg, in the Prussian province of Brandenburg, on the 26th of October, 1726. From his birth, he was dedicated by his pious mother to the work of the ministry. His youth was at no period stained by flagrant acts of wickedness; but it was marked by vacillation and indecision in regard to religion. The reading of a religious book was made the means of his conversion, and he was soon afterwards led to turn his thoughts to the sacred office of the Christian ministry. His intercourse with Schiltze, a returned Missionary from India, and the selection of Professor Frankè, of Halle, at which University he had now been a student for some years, led him to devote himself to the life of a Missionary, realised the fulfilment of his dying mother's prayers, and set the necessary seal to her act of solemn consecration. Having been appointed to India in the service of the Danish Missionary Society, Schwartz embarked for the scene of his future labours, on the 28th of Jan., 1750. He arrived at Tranquebar about the middle of the year, and on the 5th of November, he preached his first sermon in Tamil, thus setting an example of diligence in study worthy of being imitated by every young Missionary. He chose for his first text in India, the precious words of Christ, "Come unto me all ye that labour and are heavy laden, and I will give you rest. This selection was indicative of the character of his ministry during the long period of eight and forty years that he was spared to labour among the Hindus. At Tranquebar, his first station, he toiled incessantly and suffered much, but was not permitted to witness much visible fruit. It was after his removal to Trichinopoly, when he had transferred himself to the Christian Knowledge Society, and later still at Tanjore, when the devoted Missionary was favoured to see such blessed results of his labour. At these places he was instrumental in the erection of commodious places of worship, in preaching the Gospel throughout the length and breadth of a vast extent of country, aided by native evangelists who were raised up to assist him, and in gathering multitudes of converts into the fold of the Redeemer. His influence and efforts were, moreover, employed with good effect on behalf of the British Government when threatened with an attack by the notorious Hyder Ali; and he undertook a hazardous mission to Seringapatam in the interests of peace, when the redoubtable chieftain declined any intercourse with the Company through any other channel. And when war actually came, such was the confidence of all

parties in the devoted Schwartz, that he was the means of saving hundreds of lives by negotiating with the natives for bringing food into the garrison when famine had commenced to do its deadly work among the people.

The record which Mr. Schwartz made in his journal of the circumstances connected with his mission to the headquarters of the powerful Indian chief, who had assumed such a warlike attitude towards the English, is of thrilling interest, but our limited space will only admit of a brief notice of the principal incidents. On the 5th of July, 1779, he set out from Trichinopoly, and after a toilsome journey of about six weeks, over lofty mountains, and through extensive plains, he reached Seringapatam, the residence of the great Hyder, on the 25th of August. He says:—"Opposite the palace, we had to pass the river, over which is a strong bridge, built of stone. On the other side of the fortress, there is another arm of the river, so that Seringapatam is an island. Just where the river spreads itself into two arms, from the very angle, the works of the fortification commence. I had a tent pitched on the glacis of the fort, because in the fort itself it was very damp, and the cold produced fever. I had liberty to enter the fort at all times; no one hindered me. The fortifications appeared to be very handsome; but the Europeans affirm that they are not strong. The palace which was built by Hyder is, according to the mode of building here, beautiful, all of hewn stone, with numerous pillars."

After a minute and interesting description of the celebrated fortifications, Mr. Schwartz gives the following particulars of his interview with the great warrior:—"When I waited on Hyder, he called me to sit down by him. On the floor were spread the most beautiful carpets. Yet I was not asked to take off my shoes. He listened to all, spoke very frankly, and said that the Europeans broke their public engagements, but that he was desirous to live in peace with them. Finally he wrote a letter, or caused one to be written, had it read to me, and said:—'What I have mentioned to you I have briefly detailed in the letter; you will explain it all more at length.' He looked on my coming as preparatory to a proposal for peace. But the Nabob at Madras knew how to frustrate all. I frequently sat with him in a hall which opened to a garden. On the last evening Hyder begged me to speak Persian to him, as I had done with his people. I therefore did so, assuring him that my view in coming to him had been to prove myself a friend to the general good, and especially to promote peace between him and the Company, and of consequence the welfare of the poor inhabitants, which was not inconsistent with my office as a teacher. He said, 'I am of the same mind with you, and wish the English would live in peace with me.' I took leave of him, and found he had sent three hundred rupees to my palanquin to serve for travelling expenses." During the whole of this journey and his residence at Seringapatam, Mr. Schwartz embraced every opportunity of preaching the Gospel in English, German, Tamil, Hindustanee, and Persian; and he had good reason to believe that his labour was not in vain in the Lord.

At length, after a long and laborious life of Christian effort in the interests of evangelical truth and genuine philanthropy, extending over nearly half-a-century, the self-denying Missionary sank beneath the weight of advancing age and infirmity, and finished his course in

peace at Tanjore, on the 18th of Feb., 1793, in the seventy-second year of his age. The name of the venerable Schwartz is still held in grateful remembrance in India, and his memory will never be suffered to die in the land of his adoption. "The memory of the just is blessed."

985. David Brown.—The Rev. David Brown was a native of Yorkshire, and having from his earliest days discovered a thoughtful and serious turn of mind, he was educated and trained for the Christian ministry. Before entering into holy orders, he had the offer of an appointment as one of the East India Company's chaplains; but when he applied to Dr. Lowth, Bishop of London, for ordination, his Lordship flatly refused, saying he would never ordain another man to go abroad, for he had ordained several for the colonies who afterwards remained lounging about the town, a disgrace to the cloth. He was more fortunate, however, in his application to the Bishop of Llandaff, who, with the approbation of the Archbishop of Canterbury, not only ordained him, but showed him a truly pastoral regard, and gave him much valuable advice. He also received excellent counsel from such men as the Rev. Messrs. Simeon, Newton, Cecil, and Fletcher of Madeley, and others, in reference to his great enterprise. Mr. Brown embarked for India on the 19th of November, 1785, and from the time that he arrived at Calcutta he exhibited a truly Missionary spirit, sympathising with the natives in their degraded condition, and using his utmost exertions for their evangelisation, in addition to his duties as chaplain to the Company. He also took a lively interest in the translation of the Scriptures into the different languages of the East, and their circulation among the various tribes of the interior. After continued exertion in the trying climate of India for more than a quarter of a century, the health and constitution of Mr. Brown began to fail, and he was no longer able to perform the same amount of mental or physical labour as formerly. Under the date of April 5, 1812, he wrote in his journal:—"On Wednesday, the 18th of March, my strength was expended. Having dispatched to Calcutta the report of the Auxiliary Bible Society, with my last directions to the printer, the Lord made my strength to fail. I then felt myself sinking fast. I said, 'My times are in Thy hands.'" After the above date his health improved somewhat for a few weeks, and he was prevailed upon to take a short sea voyage as the only thing likely to repair his shattered constitution. But the vessel in which he embarked for Madras struck on a sandbank in her passage down the bay. He was brought back to Calcutta under the worst possible circumstances for an invalid, being obliged to sleep exposed to the night air, upon the deck of the vessel which conveyed him on shore from the stranded Indiaman. He was never again permitted to return to his own house, but his family were soon around him, and remained with him during the fortnight that he still lingered on the shores of time. At length the summons came, and his bigrapher says "his last breath spoke thankfulness for the merciful consolations showered upon him, and the great kindness that had been shown him on every hand, and his confidence in the gracious purposes of God. While in the act of thus expressing his gratitude to God and man, he closed his eyes, raised his feeble hands, and still moved his lips in inward worship, but his voice was heard no more."

986. Claudius Buchanan.—Few men have been more distinguished as pioneers of the Gospel in the far distant East than the Rev. Claudius Buchanan. He was the son of a pious and respectable Scotchman, who was brought to a saving knowledge of the truth during the great awakening which occurred in North Britain on the occasion of the visit of the celebrated Whitefield, in 1742. In early life young Buchanan manifested an earnest desire for travel; and, leaving home without any definite plan with regard to the future, he went to London, where, after three or four years spent in the pursuit of worldly pleasure, he was converted from the error of his ways through the instrumentality of the Rev. John Newton, under whose ministry he sat, and with whom he became familiar. Being favourably impressed with the general character and natural ability of his young friend, the zealous clergyman introduced him to Mr. Henry Thornton, by whose means he was sent to Cambridge to study for the Christian ministry. Having gone through his course of academical studies, taken his degree of B.A., and been ordained deacon, on the 20th of September, 1795, by the Bishop of London, he at once became Mr. Newton's curate. In the month of March following he was appointed one of the chaplains of the East India Company. Soon after this appointment he received priests' orders, and on the 11th of August, 1796, he embarked for India. Two months after his arrival at Calcutta, where he was kindly received by the Rev. David Brown, he proceeded to the military station of Barrackpore, which was the first scene of his labours. Whilst zealously ministering to the troops, Mr. Buchanan devoted himself steadily to the study of the Hindustanee and Persian languages with a view to future usefulness; and as soon as he found himself in a position to do so, he paid much attention to native literature and to the translation of the Holy Scriptures into the vernacular tongues of the people by whom he was surrounded. The devoted Missionary not only rendered personal service with a view to evangelise the natives of India, but, having come into receipt of considerable means by reason of his connection with the College at Fort-William, he offered liberal prizes to the aggregate amount of £1,650 for the best essay in English prose on the best means of extending the blessings of civilisation and true religion among the sixty millions of inhabitants of Hindostan subject to British authority, and kindred subjects. By these means he sought to create an interest in the subject of Christian missions at a time when it was far from popular. The eminence of Mr. Buchanan as an Oriental scholar at length secured for him the well-merited distinction of D.D., an honour which he bore with characteristic meekness. After a residence of about eleven years in India, in consequence of family circumstances Dr. Buchannan returned to England; but he never lost his interest in the great Missionary enterprise. He was constantly engaged in connectionwith his benevolent patron, Mr. Thornton, and others, in devising and carrying out plans for the amelioration of the aborigines of various countries, and for the spread of the Gospel throughout the world, in addition to his incessant and zealous labours as a clergyman of the Church of England. After exerting himself in this way for a few years, Dr. Buchanan finished his course rather suddenly in the month of February, 1815, at the early age of forty-nine.

987. Henry Martyn.—The Mis-

sionary career of Henry Martyn, was comparative short; but there was crowded into it a large amount of labour, and the incidents by which it was distinguished, and its ultimate results were such as to invest it with peculiar interest. He was born at Truro, in Cornwall, February 18, 1781. When between seven and eight years of age, he was sent to the Grammar-school of his native town, where he remained, with but little interruption, until he had entered on his sixteenth year. He was then transferred to Cambridge, and having gained a scholarship in St. John's College, he commenced residence there in October, 1797. Habits of application grew upon him until he came to be spoken of as "the student who never lost an hour." It is not surprising, therefore, that whilst young in years he obtained the highest honours of his class, and took a leading position in the College. At the same time he was ill at ease in his mind, until he became a personal partaker of the saving grace of God. In the commencement of his Christian life, Mr. Martyn was encouraged and assisted by the kind and good Mr. Simeon, who was ever ready to aid youthful inquirers after truth; and, having received ordination, the young collegian became the clerical assistant of his friend and patron. Mr. Martyn had not been in holy orders long, however, when by reading Brainerd's Memoirs, and other books of a similar character, he became animated with an earnest desire to devote himself to the work of a foreign Missionary. For some time the way seemed closed up, but at length he had the offer of a chaplaincy in the service of the East India Company; and, after much pleasant intercourse with the Patriarchal John Newton, Richard Cecil and others in London, he embarked for the scene of his future labours on the 17th of July, 1805. The young Missionary was indefatigable in his efforts to benefit the soldiers and others on board the vessel in which he sailed. On calling at the Cape of Good Hope, he was gratified with an interview with Dr. Vanderkemp and Mr. Read, with whose conversation and spirit he was much pleased. Mr. Martyn arrived at Madras on the 22nd of April, and proceeded by way of Calcutta, where he spent a short time, to Dinapore, the place of his appointment. Here Mr. Martyn laboured for about three years, faithfully preaching the Gospel to the troops and government officials, both civil and military, with characteristic zeal and earnestness; whilst at the same time he neglected no opportunity of instructing the natives in the truths of Christianity. He paid special attention to the rising generation, and at one time had five schools in active operation, which were supported solely at his own expense. But the principal work of Mr. Martyn at this period, and in fact, throughout his brief Missionary career, was that of translation. To translate the "Book of Common Prayer" into the vernacular tongue of India was only the work of a few weeks. A translation of our Lord's parables, with comments in the same language, soon followed. And then, with his well practised gift, the zealous Missionary devoted himself to his great work, for which countless generations will yet call him blessed—the translation of the New Testament into Hindustanee. This sublime exercise became his meat and his drink; and he seemed to have found in the many months spent in these sweetly absorbing labours the happiest period of his life. When the work was finished, he sent it to Calcutta for the inspection of his minis-

terial brethren, and was soon gladdened by the assurance that it met with their cordial approval.

About this time Mr. Martyn was called to remove from Dinapore to Cawnpore. Before he commenced his journey he had been suffering from languor and weakness, and there were in his appearance unmistakeable symptoms of that insidious disease, pulmonary consumption, which had proved fatal to two of his sisters since he left home. He nevertheless pressed forward through heat and dust, and reached his new station in a state of great exhaustion. The result of over-exertion and exposure, was a severe attack of illness during which he was kindly nursed by his friend Mrs. Sherwood, who had him taken to her own house and watched over him like a sister. On his partial recovery, the zealous Missionary again addressed himself to his sacred duties with his wonted zeal and diligence, and was made very useful to a large number of mendicants, whose necessities he relieved, whilst at the same time he made known to them the good news of salvation.

The continued delicate state of Mr. Martyn's health suggested to himself and to some of his friends the propriety of a voyage to England; but, having bestowed considerable labour on a translation of the Scriptures into Persian, and having set his heart upon completing the work, he resolved to undertake a journey into the heart of the country where the language was spoken in its purity, that he might perform his task more effectually. At the same time it was hoped that the change might prove beneficial to his health. He proceeded to Persia in the month of January, 1811, by way of Calcutta, and he reached Shiraz, after a weary journey of five months. On recovering somewhat from his fatigue, he set about his great work with such helps as he could obtain; and on the 24th of February, 1812, the last sheet of the Persian New Testament was completed, and "the way to Mount Zion for the Kings of the East" was prepared. By the middle of the month of March, in the same year, a version of the Psalms in Persian was also completed by him; "a sweet employment which caused six weary moons that waxed and waned since its commencement to pass unnoticed." Although in feeble health, Mr. Martyn, at intervals, embraced every opportunity of inculcating the truths of the Gospel on those with whom he came in contact. Having found difficulties in the way of presenting his Persian Bible to the King, as he intended, he committed it to the care of Sir Gore Ouseley, the British Consul at Tebriz, for presentation, and set out for Constantinople, a distance of 1,300 miles, on his way to England. By the 16th of October, 1812, he had advanced as far as the neighbourhood of Tocat, which was at that period scourged by the plague. There Henry Martyn finished his course; but the particulars of his last moments were never fully ascertained. His spirit no doubt ascended to the mansions of bliss, and his remains were laid in the native burial-ground, where they were found in 1854, by Dr. Van Lennep, who had them removed to the cemetery of the mission-station which had been established there, with a suitable monument to mark the last resting place of a devoted Missionary, whose memory will ever be precious both in India and Persia.

938. Thomas Sandys. — The oldest Missionary in the employ of the Church Missionary Society has

just finished his course in a good old age, leaving behind him an example of long-continued and faithful service, worthy of the study and imitation of young men just entering upon the foreign field of labour. When a Sunday-school teacher in Leicester, the Rev. Edward Bickersteth asked Mr. Sandys at one of the Society's anniversaries, why he should not be a Missionary. This was the turning point of his life. "Why should I not?" he often asked himself. At last he volunteered his services, and was accepted. He was ordained by Bishop Bloomfield in 1829, and left for India on the 1st of January, 1830. On the 1st of June he reached Calcutta. It was an eventful period in the history of missions to India. Great changes, political, social, and religious, were impending. The suttee fires were scarcely extinguished, infanticide and thuggee were practically unchecked, the education controversy, which has resulted in the overthrow of much of old Hinduism in Bengal, was just commencing, Missionaries were but few, and the work was confined within very narrow limits. Mr. Sandys took up his abode in Amherst-street, in the very midst of the native population, commenced his work, and to the end of his career steadily pursued it. Simple in faith, and earnest in life, he forgot himself, and unbeguiled by the allurements of European Society in Calcutta, and undaunted by the difficulties of his position as a Missionary, he cheerfully pressed forward. He preached in the bazaars, and taught in the schools; itinerated among the villages, and visited the upper classes at their homes. He catechised inquirers, and taught his teachers; but no amount or variety of work clouded his vision as to the need of the perishing heathen around him, or as to the fitness and willingness of Christ to be their Saviour, if they only would accept the Divine message which he felt it to be his highest honour to proclaim to them. Thus the devoted Missionary had continued to labour for the long period of forty years, when he returned to England to end his days. He embarked for his native land in March, 1871, and finished his course with joy in the early part of the following year, at Billinghay, in Lincolnshire. On leaving Calcutta, the present bishop, Dr. Milman, addressed Mr. Sandys as follows:—"It would seem unnatural if I merely signed a formal testimonial to you, after so many years' faithful and diligent service. Your departure will make a blank in our Christian world, and take one from us whom the heathen speak of with true and deep affection. Agurpurah will feel as if its father was taken from it. May God in His mercy find successors who will continue to develop the work which you have begun, and built up to its present hopeful condition."

989. Samuel Marsden. — Although not sent out professedly in that capacity, the Rev. Samuel Marsden, by providential circumstances, became one of the most eminent Missionaries of modern times. He was born at Leeds, where in early life he was brought to a saving knowledge of the truth through the instrumentality of Wesleyan Methodism, and where, for a length of time, he continued an attached member of the society. Circumstances afterwards led to his studying for the ministry in the Church of England, and having been ordained to the sacred office in 1788, he received an appointment as senior chaplain to the colony of New South Wales. Mr. Marsden discharged the

duties of his office with zeal and diligence, but his ministerial reputation became most distinguished by the interest which he took in the introduction of the Gospel into New Zealand. He frequently had native chiefs and others at his residence for weeks and months together, with a view to prepare them for future usefulness. He, moreover, visited the country repeatedly in the interest of the Church Missionary Society, and he may justly be regarded as the father and founder of the prosperous mission they ultimately established at the Bay of Islands. Nor did Mr. Marsden confine his sympathy and efforts to any one section of the Church of Christ. Such was the interest which he took in the Missionary enterprise in the South Seas generally, that he became the friend and counsellor of the agents of the Wesleyan, London, and other Societies who were engaged in the good work, and was always ready to assist them to the utmost of his power. For many years did this dear man of God thus labour for the benefit of his fellow-man. He had not long returned from his seventh and last voyage to New Zealand, when, bending beneath the weight of years and increasing infirmities, he was called to rest from his labours. He died in peace at Paramatta, on Saturday, the 12th of May, 1838, in the seventy-third year of his age, after honourably filling the office of senior colonial chaplain for the long period of forty years.

MISSIONARIES OF CONGREGATIONAL SOCIETIES.

990. John Theodore Vanderkemp.—This eccentric but zealous and devoted servant of God was called into the mission-field at a time and in a manner which clearly show the interposition of Divine Providence in the interests of His cause and kingdom among men. He was the son of a minister of the Dutch Reformed Church at Rotterdam, where he was born in 1747. Having received a liberal education at the University of Leyden, he entered the army in early life, but after spending eighteen years as a military officer, he resolved to devote himself to the practice of medicine, to fit himself for which he became a student in the University of Edinburgh, where in due time he obtained the degree of M.D. Returning to Holland, Dr. Vanderkemp commenced as a medical practitioner at Middleburg, where he married, and appeared to be settled for life. Up to this time he had been not only careless on the subject of spiritual religion but sceptical in his views, and fearlessly avowed his disbelief in Divine revelation. But the Lord had a controversy with him, and the means which He employed to bring the wanderer to a knowledge of Himself were of an extraordinary character. In the month of June, 1791, the Doctor was sailing in a boat with his wife and daughter on the River Meuse, in the vicinity of Dort, for amusement, when they were suddenly overtaken by a storm, which upset the vessel almost before they had time to realise their danger. He saw the two beings who were dearest to him on earth sink beneath the waves, whilst he himself, clinging desperately to the boat, was carried by the power of the current a mile below the city—the bravest sailor who witnessed the accident not daring, from the violence of the storm, to loose from the shore to attempt his rescue. He was at length saved from his perilous position by a passing vessel, and his wonderful deliverance from a watery

grave, together with his afflictive bereavement, led to his conversion, and to the consecration of himself henceforth to the service of God. Whilst Dr. Vanderkemp was considering how he could best promote the Divine glory and the welfare of his fellow-men, he met with an address issued by the recently-formed London Missionary Society, printed in German, and he immediately offered himself as one of its Missionaries. He was accordingly appointed to Southern Africa, where he spent the remaining twelve years of his life in earnest, faithful, evangelical labours, first among the Kaffirs, and afterwards among the Hottentots, striving by all possible means to bring them to Christ, and to promote their temporal and spiritual welfare. His most remarkable work, and that for which his memory will be long and gratefully cherished, was the founding of the Missionary Institution of Bethelsdorp, on the banks of the Zwarts river, about eight miles from Port Elizabeth and Algoa Bay. There the devoted Missionary was favoured to see a large number of Hottentots collected in a settlement established for their special use, a native Christian church organised, and the people advanced to a pleasing state of civilisation. If Dr. Vanderkemp had any fault, it was a mistaken notion and a species of eccentricity, which led him to descend to the level of the heathen in some matters pertaining to his dress and general habits, instead of seeking to raise them to his own level. Of his piety and sincerity none could doubt. When upwards of sixty-three years of age, he seriously contemplated the commencement of a mission to the Island of Madagascar. But a removal of another kind awaited him. He was seized with a fit of apoplexy, which speedily proved fatal, and he rested from his labours. His last words were, "All is well."

991. John Campbell.—Although the Rev. John Campbell was a Missionary traveller rather than a Missionary, in the common sense of the word, his name is worthy of an honourable place among the faithful servants of Christ in foreign lands. His education was the work of providence rather than that of the academy, and he was called into the sacred office of the Christian ministry in a manner quite unexpected. For many years Mr. Campbell kept an ironmonger's shop in the Grass-market, Edinburgh, but from the time that he became a partaker of the saving grace of God, he was much devoted to works of Christian benevolence, and he ultimately became one of the leading philanthropists of his day. He took an active part in the religious training of the rising generation, the publication and circulation of religious tracts, and various other charitable undertakings. By attending public meetings in connection with various philanthropic objects, he acquired the habit of fluent address, and without any set purpose on his part, he was soon engaged in occasionally preaching the Gospel in cases of necessity or in the absence of a regular minister. On the occasion of one of his visits to London, in 1804, he preached with such acceptance that he received a cordial invitation to become the pastor of a Congregational Church at Kingsland, in connection with which he laboured for the long period of thirty-six years. In making this engagement he stipulated, however, that he should be free to pursue such benevolent enterprises as he might, from time to time, feel called to undertake in the providence of God. Whilst engaged in various works of charity at

home, Mr. Campbell invariably manifested the most earnest sympathy with Christian missions to heathen lands, and Africa especially had ever a warm place in his loving heart. With a view to benefit that dark benighted country, in connection with the Rev. John Newton and the Haldanes, he established an institution in London for the training of African youths, designing to send them home, when educated, as teachers of their fellow-countrymen, and he collected as many as twenty-five pupils for instruction. When this project failed from some cause not explained, Mr. Campbell cheerfully responded to the call of the directors of the London Missionary Society, to visit their respective stations in Southern Africa, to set in order many things which required attention, and to report on the general state and prospects of the work. On two occasions, separated by not very long intervals, he went forth on this service, performing the duties assigned him with admirable tact and judgment, penetrating into the far distant interior, visiting long-neglected tribes of natives, and opening up the country for the introduction of the Gospel and of British commerce to an extent unknown in former years. The results of these repeated Missionary journeys in the interests of a great and good society are recorded in Mr. Campbell's interesting volumes of *Travels in South Africa*. On returning finally to his charge at Kingsland, in 1814, he scarcely ever preached without some reference to his African experience. At length, his health and strength failed, and when near his end, he said, "*All I want is to feel my arm around the Cross*," and clinging joyfully to it, he ascended to his reward.

992. John Williams.—The long and gloomy night of sixteen years during which the Missionaries laboured in the South Seas, with scarcely any visible fruit, had passed away, and the work was just beginning to expand, when, in 1817, there appeared on the stage of action a man remarkably adapted by nature and grace to help it forward in all its departments. This was the Rev. John Williams, whose career from the beginning presents to our view many features of great interest. As an apprentice to a furnishing ironmonger in the City-road, London, young Williams obtained an insight into several mechanical arts, and a knowledge of the nature and use of edged tools, which proved very useful to him afterwards in the mission field. His conversion to God occurred under the powerful ministry of the eccentric but shrewd and eloquent Mathew Wilks, the pastor of the Tabernacle. That church then stood foremost in Missionary zeal among all the churches in London; and when the young disciple heard, at the crowded prayer meetings, a cry for volunteers to go forth in the service of Christ to foreign lands, he was among the first to say, "Here am I; send me." Mr. Wilks, who had singular power of discerning character, was convinced that he discovered in him gifts that might be turned to good account in the mission-field; the ready choice of the London Missionary Society confirmed his shrewd discrimination; and it soon appeared that he was called of God to the blessed work. On the 30th of September, 1816, he was solemnly set apart to the Missionary ministry in Surrey Chapel, London, along with Robert Moffatt, and seven others. On that occasion the venerable Dr. Waugh, addressing Mr. Williams, said, "Go, my dear young brother, and if your tongue cleave to the roof of your mouth, let it be with telling poor sinners of the

love of Jesus Christ; and if your arms drop from your shoulders, let it be with knocking at men's hearts to gain admittance for Him there." Right nobly did the young Missionary, in his future course, respond to this exhortation. Mr. Williams sailed with his young wife, Mary Chauner, and some other Missionary families, for the South Seas, on the 17th of November, and on that day twelve months they landed on the beautiful island of Eimeo. Ten months after his arrival, the young Missionary was able to preach to the people in their native tongue, and to excel in this power many who had sojourned in the island for years. He now entered upon that remarkable career of Missionary labour the results of which will be handed down, in connection with his honoured name, to all future generations. With Raiatea as his first centre, Rarotonga as his second, and Upolu as his third, he carried the Gospel in succession to the principal islands of the Society, the Hervey, and the Samoan groups; so that at the time when he wrote his *Missionary Enterprises*, the Gospel had been given, through his instrumentality or direction, to a population little short of 300,000.

It is a pleasing fact, moreover, that multitudes of these islanders to whom were brought the glad tidings of salvation, became the happy partakers of the saving grace of God, whilst all were more or less benefited by the temporal blessings which invariably accompany the introduction of the Gospel among a barbarous people. No Missionary ever paid more attention to the advancement of the aborigines in civilisation than Mr. Williams. He taught them to build better houses, to cultivate the ground, and to practise many of the arts of civilised life which they had never known before. And when he was in difficulty for want of the means to pass from island to island, and to explore unknown seas on his messages of mercy, he set to work with his own hands, and with very limited resources, and in the face of incredible difficulties, he actually built a vessel which for several years did good service in the Missionary enterprise. Volumes might be filled with interesting incidents which occurred in the experience of this prince of Missionaries during his first term of service in the South Sea, and in the course of his numerous voyages in the *Messenger of Peace*. It must suffice, however, to say that, after labouring for eighteen years in Polynesia, Mr. Williams revisited his native land, when his touching stories of his toils and triumphs, and of the wonderful achievements of the power of the Gospel over the hearts and lives of dark benighted savages, gave a stimulus to the cause of Missions such as had never been experienced before.

Having accomplished the object of his visit, superintended the printing of the Scriptures in the native language of the people among whom he had laboured, interested and edified assembled thousands by his speeches and sermons almost every day for months together, and seen a Missionary-ship provided for the use of the South Sea stations, by the benevolence of the friends of the good cause, Mr. Williams prepared to return to the scene of his former labours. On the 11th of April, 1838, amid the prayers and benedictions of myriads of people, he sailed down the Thames in the beautiful Missionary ship *Camden*, followed by an interest on the part of British Christians such as had never before been witnessed. Before the close of the year Mr. Williams was again moving amid the sunny isles of the Pacific, leaving stores at one island, landing

teachers at another, and Missionaries at a third. After a general visit of inspection to the respective stations which had been already formed, and with a view to carry the Gospel to the regions still beyond, Mr. Williams arranged to fix his head-quarters at Upolu, the principal island of the Samoan group. Here the natives set to work to build a house for the Missionary and his family, whilst he himself hastened to redeem the pledges which he had given to the British churches, to endeavour, as soon as possible, to introduce the Gospel among the savage natives of the New Hebrides, little thinking of the fate which awaited him. His reception at the first two islands of the group which he visited was favourable; but when he and his brave companions landed on the shores of Erromanga, they witnessed signs of distrust and treachery which developed themselves in acts of violence when it was too late for the peaceful strangers to make their escape. Mr. Harris, an English gentleman who accompanied the Missionary, was seen to fall under the clubs of the infuriated savages on the shore, whilst Mr. Williams, was smitten down after entering the water, and while attempting to reach the boat. The melancholy intelligence of the Missionary martyr's doom was the cause of sincere lamentation and mourning, both in Polynesia and in England; but he himself, having been faithful unto death, received a crown of glory that fadeth not away.

993. Isaac Hughes.—Having offered himself as a Missionary for South Africa, and met with the approval of the Directors of the London Missionary Society, the Rev. Isaac Hughes sailed for the Cape of Good Hope in the year 1823. The first scene of his evangelical labours was in the far distant interior among the wandering tribes of Bechuanas, in the neighbourhood of Lattakoo. During the earlier years of his Missionary life, Mr. Hughes suffered many hardships and privations, the people among whom he laboured having been repeatedly dispersed by war, and the stations he occupied broken up and destroyed, after much patient toil had been expended upon them. He was afterwards transferred to their neighbours, the Griquas, who then occupied an extensive tract of country along the banks of the Vaal and Orange rivers; and, with simple faith and untiring perseverance, he remained with them as long as he lived. Mr. Hughes never returned to England, even on a visit; but, having adopted Africa as his home, he continued at his post of duty amid all the changing scenes and circumstances to which he was exposed. For forty-seven years he held on his way, zealous, self-denying, steadfast, never weary in well-doing, and was permitted to reap in due season the harvest which he had tended with such patient care. With all their deficiencies it will be long before the Griqua people and churches can forget a man like Mr. Hughes, for it is well known that to him more than to any other individual Missionary they are indebted, not only for a large amount of earnest, faithful, religious instruction, but for the means by which they have been advanced to their present civil and social position among the native tribes of Southern Africa. Mr. Hughes died, as he had lived and laboured, in the faith and hope of the Gospel, on the 23rd of June, 1870, at the advanced age of seventy-three.

994. Robert Moffat.—The name of the Rev. Robert Moffat has long been a household word in the homes

of all who take a deep and lively interest in the Missionary enterprise. His career has been marked by numerous incidents illustrative of the providence and grace of God. He is a native of Scotland, having been born at Ormeston, near Haddington, in 1795. He came to England in his youth, and before leaving home his pious mother made him promise that he would read a portion of Scripture every day. He kept his word, and the exercise had, no doubt, a softening and beneficial influence on his character. It was in Warrington, while reading a placard announcing a public meeting of the London Missionary Society, that he was moved to that solemn purpose of consecration to God that issued in his conversion and his future course of active labour in the vineyard of the Lord. Believing himself called to the work, he offered his services to the London Missionary Society, and they were cordially accepted, but for some time he was kept back by the opposition of his aged father. At length, when every hindrance had been removed, he was ordained in Surrey Chapel, London, in October, 1816, along with eight other young men, of whom he is the only survivor. On the last day of the month he embarked for Southern Africa, his first sphere of Missionary labour being in Great Namaqualand, where we have heard some of the old natives speak of him with great respect. During his sojourn in that wild and sterile country he was made instrumental in leading the notorious chief, Africaner, to a knowledge of the truth. But it was in the far distant interior, among the Bechuanas, to which he was afterwards transferred, that Mr. Moffat won his most splendid triumphs. His headquarters were at the Kuruman, where an important station was established at an early period. From this centre the enterprising Missionary took many a journey across the broad Baralong plains, or drove along the wooded hills of the Bakwains, or skirted the basaltic range in which the Bamangwato have fixed their home, or encamped beneath the noble forest trees in the land of the Matabele. When Mr. Moffat visited the people last-named, and preached to the king and his warriors, they were thrilled and terrified, on hearing of the resurrection of the dead. "Oh!" said his sable majesty, "tell me no more of these things; I cannot bear to think of all the men whom I have killed rising again."

In 1840, Mr. Moffat paid a visit to England to conduct through the press his translation of the Sechuana New Testament. Great interest was excited in this country by the presence and thrilling addresses of the devoted Missionary, as well as by the charming book which he published, detailing his labours and travels in South Africa. When the work which brought him to Europe was completed, Mr. Moffat returned to his beloved work among the Bechuanas, carrying with him an ample supply of the Word of God in their own tongue. He continued at his post of duty, counselling the junior Missionaries, and aiding in every possible way the extension of the Redeemer's kingdom in the interior of Southern Africa till 1870, when he finally returned to this country, after labouring faithfully and successfully for more than half a century in the mission field. A most cordial and enthusiastic welcome was given to the veteran Missionary and his devoted wife on their arrival in England, but Mrs. Moffat only survived a few months. The severe winter proved too much for her emaciated frame. She quietly entered into rest on the 10th January, 1871, having been the faithful companion

and helpmeet of her venerable husband in all his labours, travels, joys, and sorrows for the long period of fifty-one years.

995. John Philip.—There never was a more ardent and devoted friend of Africa, and of the degraded and oppressed Hottentot race, than the Rev. John Philip, D.D., and if he sometimes allowed his zeal for the defence of the down-trodden and enslaved aborigines, to carry him beyond the bounds of discretion in his intercourse with his brethren and the Government authorities, we can make every allowance in view of his evident sincerity and the purity of his motives. Dr. Philip was a zealous and warm-hearted Scotchman, and was the devoted pastor of the Congregational Church in George-street, Aberdeen, for more than fourteen years before his appointment, in 1820, to South Africa, as the superintendent of the extensive and important missions of the London Missionary Society. It is in connection with the scene of labour last-mentioned, in which he spent thirty years, that his name will go down with honour to posterity, as an eminent Missionary. It was at the Cape of Good Hope where the noblest traits of Dr. Philip's character had opportunities to discover themselves; his large-hearted philanthropy, his sacred sense of justice, his unquenchable love of liberty, his acute and untiring powers of research, his indomitable perseverance, and his unreserved devotedness to the service and glory of Christ, in the conversion and salvation of sinners. Along with the superintendence of the Society's missions, he held for five-and-twenty years the pastoral charge of the Church in Union Chapel, Cape Town. In both departments of his important trust he obtained grace to be faithful, and many seals were granted to his ministry, several of his converts being afterwards honourably engaged in Missionary work. The spirit and manner in which he performed his ministerial duties will best appear in the following sentiments to which he gave expression at an early period of his labours:—"When I look back upon the way by which I have been led, the goodness and mercy which have followed me all my journey through life; the condition out of which I have been called by grace; the price paid for my redemption, and the glorious prospect held out beyond the grave—I feel that if I had ten thousand tongues, they should all be employed in praising my redeeming God; that if I had ten thousand lives they should all be consecrated to His service; and if I were to live ten thousand years, and serve Him faithfully and in much affection all the time, I should only feel my obligations ten thousand times increased." In this spirit Dr. Philip lived and laboured till the year 1850, when worn down by incessant toil, he finished his course in peace at Hankey, the station occupied by his honoured son, and his mortal remains were borne to their last resting place by eight young men connected with the mission, whilst his happy and redeemed spirit was rejoicing in the presence of the Lord.

996. John Brownlee.—In the latter part of the year 1816, five Missionaries in the service of the London Missionary Society, left the shores of England for South Africa. One of these was the Rev. John Brownlee, who has recently been called to rest from his labours. Having toiled for two years, first at Bethelsdorp, and afterwards at Somerset, Mr. Brownlee, in conjunction with the Rev. W. R. Thompson,

sought to form a mission-station on the banks of the River Chumie, and in order to carry out this object he was almost compelled to become an agent of the Government. He therefore resigned his connection with the Society for a time, being much occupied with the social and civil interests of the natives. But Mr. Brownlee never ceased to feel a lively interest in the spiritual welfare of the people among whom he dwelt, or to preach the Gospel to them as he had opportunity. In 1825, on the termination of his engagement with the Government, he was invited by the directors to commence a mission to the Kaffirs, and he once more became one of the Society's Missionaries. In 1826, he removed to the Buffalo River, and formed a station at Tzatzoe's Kraal, the place now occupied by King William's Town. In this sphere he laboured for forty years; and, although the mission-house was twice destroyed during the Kaffir wars of 1835 and 1846, and the Missionary compelled to flee for his life, he returned again to the people of his charge as soon as the calamity was overpast, and resumed his efforts for their temporal and spiritual welfare. Nor were those efforts in vain, as may be clearly seen by a comparison of the state of the Kaffirs at the present time with what it was forty years ago. As a man, Mr. Brownlee was mild, peaceable, and loving; he never made an enemy. As a Missionary, to use his own words, he "had always the assurance that whether there were any results or not, God would acknowledge His own work in His own time and way." About four years ago, Mr. Brownlee was placed on the list of retired Missionaries; but he still continued to work for God as he had opportunity. At the beginning of 1871, he was attacked with paralysis, and early in the following year he was called to his reward in heaven, at the advanced age of eighty years and seven months.

997. Adam Robson.—But little is known of the early life of the Rev. Adam Robson, beyond the fact that on entering the Christian ministry he felt himself called to offer his services for the foreign department of the work, which were readily accepted by the Directors of the London Missionary Society. He sailed for South Africa in the same vessel with his friend Mr. Hughes, in 1823, and, like him, continued to labour in that part of the Lord's vineyard, with indefatigable zeal and perseverance, for more than forty years. After some time spent in the general work, Mr. Robson became a settled Missionary pastor at Port Elizabeth, and for twenty-two years he had the charge of two congregations, one of which was composed of natives, and the other of British settlers. His labours during this period of his ministerial career were truly herculean. In addition to ordinary pastoral duties, and the preparation and the preaching of three sermons every Sabbath to the same congregation, he had several religious services during the week. He had also under his care both Sunday and day-schools which, in a new country, required much of his attention. His counsel and assistance were, moreover, often sought, and cheerfully given to young Missionaries and emigrants just arrived in a strange land, where everything was new and untried. Such labours were little known even to distant friends, but Christian fidelity, courtesy, and kindness, made a deep impression on those who beheld them from year to year, and Mr. Robson was highly respected and esteemed by all classes of the community with

whom he was brought into contact. For some time before his death the veteran servant of Christ had become very feeble in body, but he was ever ready and anxious to serve the good cause as his strength would permit. At length his physical energy entirely failed, and he sunk beneath the weight of increasing years and infirmities. Mr. Robson finished his course with joy at Port Elizabeth, on the 25th of August, 1870, aged seventy-seven. A large concourse of people belonging to different branches of the Christian Church testified their respect for his memory by attending his funeral, and many of the people of his charge wept as children bereaved of a beloved father.

998. William Beynon.—With a heart glowing with love to God and sympathy for the poor perishing heathen, the Rev. William Beynon left his native land, and went forth to India in the month of May, 1825, in the service of the London Missionary Society, and only returned in June, 1870, after an uninterrupted service of forty-five years. Mr. Beynon commenced his Missionary labours at Belgaum, where he formed a new station among a people who were entirely ignorant of the Gospel of Christ. Hinduism had long held undisputed sway over this part of India, and not a few of its grosser institutions were in full operation. But the steady persevering efforts of this devoted servant of God, and those of his colleagues, under the Divine blessing, produced a great change. Two churches, with native ministers and evangelists, young men ready to put away their fathers' idols, and a people emerging from the darkness of heathenism, testify to the power of the truth. Former abominations have disappeared; Hinduism finds itself fenced in on every side; the whole population are being moulded by the Gospel, and the venerable Missionary leaves the place, when his long toil is ended amid the tears, the gifts, and the grateful acknowledgments of the entire community whom he has benefitted. More than this we may not say, as he of whom we write still lives, and we hope and pray that he may live for years to come, and have strength to testify to his fellow-countrymen the wonderful effects produced by the glorious Gospel of the blessed God, as preached by him and his brethren in the far distant east; but we could not deny ourselves the pleasure of enrolling the name of the venerable William Beynon among our eminent Missionaries.

MISSIONARIES OF BAPTIST SOCIETIES.

999. William Carey.—The honoured name of Dr. Carey will go down to posterity as that of a devoted minister and Missionary, who took the lead in the first efforts made in modern times for the spread of the Gospel in heathen lands, and as that of one who, by dint of plodding perseverance rather than of brilliant talent, raised himself to a position of great usefulness and respectability. His life is a study fraught with many important lessons of wisdom and goodness. William Carey was born at Nottingham, on the 17th of Aug., 1761; and his parents being in humble circumstances, he was brought up to the trade of a shoemaker, with very slender means of education. A sermon by Mr. Scott, the commentator, is said to have been the means of his conversion, after which he first became a village schoolmaster, and then the pastor of a small Baptist church. This

apparent rise in his social position afforded him increased means of study and mental improvement, which he highly valued; but his income was so small that he was still at times obliged to apply himself to manual labour for subsistence. At an early period of his religious career young Carey was possessed by a spirit of Missionary enterprise far in advance of the times in which he lived; but when he proposed the question at a meeting of ministers, whether something ought not to be done to promote the dissemination of the Gospel in Pagan countries, he met with a rebuke from some of his seniors which would have been thoroughly discouraging to a less ardent mind. Others, however, regarded the proposal with favour, and the young evangelist persevered amid numerous difficulties, till he saw the Baptist Missionary Society formed, and he himself was sent as its first Missionary to India, in the month of June, 1793. We cannot in this brief sketch attempt to follow Carey through all his sufferings, toils, and triumphs in a foreign land. It may suffice to say that he became one of the most learned, laborious, and successful Missionaries that ever went abroad. When additional labourers were sent out to his assistance, the headquarters of the mission were fixed at the Danish settlement of Serampore, and the work of preaching, teaching, and translating was carried on with renewed vigour and success. As early as 1814 Carey could write to his sister and say, "I look round on the nations on all sides, and see translations of the Bible either begun or finished in twenty-five languages at our house, and I trust soon to secure the other languages spoken around us, when I hope all will hear in their own tongues the wonderful works of God." His literary fame at length became so great that he was appointed professor of languages in the college at Fort William, and had conferred upon him the honorary distinction of D.D., which he well deserved. At length, after he had toiled for forty years, his health and strength began to fail, and he was obliged to moderate his incessant labour and application. This he did not do, however, till he had seen two hundred and thirteen thousand volumes of the Divine Word, in whole or in part, in forty different languages, issued from the mission press at Serampore. This fact may serve to interpret his saying in his last moments, "I have not a single wish ungratified." Dr. Carey died in peace at Serampore, on the 9th of June, 1834, in the seventy-fourth year of his age.

1000. William Ward.—The name of the Rev. William Ward will ever stand honourably connected with the early history of the Serampore mission and the Baptist Society generally. His biographer informs us that he was born at Derby in 1769, and that his education devolved on a Methodist mother, "a woman of superior parts and exemplary piety." It was "to her affectionate solicitude and instructions that he was indebted for those religious impressions which preserved him from the usual dangers of youth, and served to mould his character for future eminence." At an early period, whilst only an apprentice-boy, young Ward discovered considerable mental ability and a taste for politics, and, having learned to wield his pen with considerable skill, he was afterwards employed in journalism, for six years, first at Stafford, and afterwards at Hull. At the place last-named he became decidedly religious, was publicly baptized, abandoned politics, com-

menced his theological studies with a view to the Christian ministry, under Dr. Fawcett, at Ewood Hall, and henceforth devoted his life to the glory of God and the salvation of his fellow-men. On assuming the ministerial office, Mr. Ward spent three happy months in assisting the Rev. Samuel Pearce at Birmingham, a man of eminent piety and zeal, and of a true Missionary spirit. From this devoted servant of Christ, Mr. Ward received an inspiration which resulted in his dedication of himself to foreign service, and he soon afterwards embarked for India to join the celebrated Dr. Carey in the great work in which he was engaged. There his literary ability and Missionary zeal found an ample field for their development, and for many years he was usefully and honourably employed in the work of translation and in preaching the Gospel till finally he was called to rest from his labours and to enter into the joy of his Lord, in the year 1823, at the early age of fifty-three.

1001. Joshua Marshman.—The Rev. Joshua Marshman, whose name will go down with honour to posterity, in connection with those of Carey, Ward, and the Serampore mission, was born at Westbury-Leigh, in Wiltshire, in the month of April, 1768. In his childhood he became passionately fond of reading, the story of David and Goliath, and other Scripture incidents, exercising a fascinating influence over him before he was eight years of age. As he grew up his reading became somewhat extensive, and a London bookseller, hearing of the youth who had "read everything," proposed to take him into his shop. It was a welcome offer, and three days of slow waggon-riding brought Joshua Marshman to Holborn. Everything in the great city was very strange to him; but he had the compensation of being "let loose among thousands of volumes." Here, unknown to himself, he was indulging those literary tastes which helped to prepare him for that scene of foreign service which awaited him in the order of Divine Providence. On his return home he gave his heart to God, and joined the Baptist Church of his native village. Having passed through a course of study to prepare him more fully for the great work, Mr. Marshman received an appointment as a Baptist Missionary to India, and embarked for his distant station in company with Mr. Ward and others. The voyage, which was long and tedious, terminated on Sunday morning, October 13th, 1799, and, on landing at Serampore, Mr. Marshman fell upon his knees, and thanked God for the winds and waves which had brought them in peace and safety to their destined place. The devoted Missionary now entered upon that life-long service of holy, happy toil, for which he was so admirably adapted by nature and by grace. Mr. Marshman ultimately finished his course with joy at the post of duty, in 1837, his last words being "Precious cause! Precious Saviour! he never leaves nor forsakes."

1002. William Knibb.—It is generally admitted that the Rev. William Knibb was one of the most remarkable men employed by the Baptist Missionary Society in Jamaica during the eventful years which immediately preceded and followed the glorious emancipation of the negro slaves. Mr. Knibb was a fearless and uncompromising friend of freedom, and his thrilling speeches in Exeter Hall and other places on the occasion of his visits to England, when the question of emancipation was before the public, are still re-

membered by some who heard them. In common with other Missionaries Mr. Knibb suffered much from persecution during the time that opposition to the instruction of the slaves was so rife in Jamaica, and if the ardour of his temperament led him to speak and act, at times, in a manner not altogether in accordance with the "meekness of wisdom," we cannot be surprised when we remember the spirit of the times in which he lived and laboured. Mr. Knibb's long and useful career was brought to a happy and peaceful close on the 15th of November, 1845, and an excellent funeral sermon was preached for him by the Rev. Samuel Oughton. In this sermon Mr. Oughton felt it his duty to touch tenderly upon some of the defective traits in Mr. Knibb's character, which were generally admitted by his best friends. This gave umbrage to some, and, in self-defence, Mr. Oughton published his sermon, in which we can find nothing calculated to offend the most fastidious. It is a noble testimony to the courage, perseverance, and fidelity of a noble man.

1003. Thomas Burchell.—Few Missionaries have borne the burden and heat of the day with greater patience, courage, and endurance than the Rev. Thomas Burchell, a pious Baptist Missionary who was sent out to Jamaica at an eventful period of the history of the mission in that island. Persecution and opposition to the instruction of the poor negro slaves ran high; but Mr. Burchell "endured as seeing Him who is invisible." He toiled hard and suffered much; but neither toils nor sufferings were in vain. A goodly number of precious souls were gathered into the fold of Christ through his instrumentality; and the foundation was laid, deep and strong, of a work of God which will never die. After labouring for twenty-two years under the burning sun of Jamaica, Mr. Burchell returned to England with his health and constitution completely emaciated; and after lingering for a few weeks in his native land, he entered into the joy of his Lord on the 16th of May, 1846,—a fine specimen of a large number of devoted Missionaries who have thus lived, and laboured, and suffered, and died in the service of their Divine Master.

1004. James M. Phillippo.—The Rev. J. M. Phillippo was for many years the faithful and devoted fellow-labourer of Messrs. Knibb, Burchell, and others in the Jamaica Baptist Mission, and was not a whit behind the most zealous and useful of them, being like the Apostle Paul "in labours more abundant." Whilst most of these have long since been called to their reward in heaven, Mr. Phillippo still lives and toils on, as best he can, after half a century spent in his Master's service. This being the case, we may not say more in testimony of his moral worth and his long and successful course of faithful service; and less we could not say when treating of "eminent Missionaries," having a very pleasant recollection of happy social intercourse with him in the mission field. May his eventide be calm, peaceful, and happy, and when his work on earth is done, may he have an abundant entrance into the kingdom and glory of God.

MISSIONARIES OF THE WESLEYAN SOCIETY.

1005. Francis Asbury. — Next to Mr. Wesley himself, and Dr. Coke, of whom honourable mention has been made as instruments raised

up by Divine Providence to carry on His work, the Rev. Francis Asbury is worthy of being named as occupying a place in the first rank of eminent Methodist Missionaries. He was born at Hempstead Bridge, in Staffordshire, on the 20th of August, 1745, and being favoured with pious parents, he was brought to a saving knowledge of the truth in early life, and called of God to preach the Gospel. Having been accepted as a candidate for the full work of the ministry by the Wesleyan Conference of 1771, Mr. Asbury received an appointment as a Missionary to America, and embarked for his distant sphere of labour in company with the Rev. Richard Wright, on the 4th of September. On reaching Philadelphia he entered upon his work in the true Missionary spirit, but he had not laboured long when the revolutionary war broke out in all its fury, and the progress of the Gospel was seriously hindered for several years. Party spirit ran so high that all the English Missionaries left the country except the devoted Asbury, who clung to his post with a zeal which nothing could quench. When the storm had passed over, and peace was restored to the land, Mr. Asbury took a prominent part in organising and laying the foundation, deep and strong, of the Methodist Episcopal Church, which has since assumed such vast proportions, and become the largest religious community in the United States. As the pioneer Missionary Bishop of this Church, Asbury was in labours more abundant for nearly half a century, traversing the western wilds of the vast continent, crossing rivers and mountains at all seasons of the year, ordaining ministers, and everywhere scattering the good seed of the kingdom with an unsparing hand. When far advanced in life, and sorely oppressed with accumulating infirmities, the result of advancing years, and incessant toil and exposure, Bishop Asbury manifested considerable reluctance to relax his efforts. He says in his journal, "It is a grief to me that I cannot preach as heretofore. I am greatly worn out, but it is in a good cause. God is with me; my soul exults in God." Again he wrote, "I feel wholly given up to do or suffer the will of the Lord, to be sick or well, to live or die, at any time, and in any place, the field, the wood, the house, or the wilderness. Glory be to God for such resignation! I have little to leave, except a journey of five thousand miles a-year, the care of more than a hundred thousand souls, and the arrangement of more than four hundred preachers yearly; to which I may add the murmurs and discontent of both ministers and people. Yet I am happy, my heart is pure, and my eye is single; but I am sick and weak, and in heaviness by reason of suffering and labour. Sometimes I am ready to cry out, 'Lord, take me home to rest.' Courage, my soul!" The dear man of God *was* encouraged, and struggled on a little longer; but the end was approaching. He took his last episcopal round in 1816, and before its termination, on the 29th of March, he finished his course at the house of his friend, Mr. George Arnold, at Richmond, in the seventieth year of his age, a noble specimen of self-abnegation and entire consecration to the service of God.

1006. William Black.—To no Christian minister was British North America more indebted at an early period of its history than to the Rev. William Black, who, by his earnest evangelical labours, earned for himself the designation of "The Apostle of Methodism in Nova Scotia." He

was born at Huddersfield, Yorkshire, in 1760, and removed with his father and family to America in 1775. At that time there was a great lack of the means of religious instruction in Nova Scotia, and young Black had no sooner been brought to a saving knowledge of the truth than he was requested to exercise his gifts by conducting meetings for public worship, and in pointing sinners to the Saviour. Before long he was called to the full work of the ministry, and ultimately became one of the most eminent and successful Missionary pioneers of the Western World. He had laboured incessantly for more than half a century, when he was called to his reward in heaven, on the 8th of September, 1834, in the seventy-fourth year of his age. His last words to a friend who visited him were, "Give my farewell blessing to your family, and to the Society. God bless you! All is well." One who knew Mr. Black well bears this testimony concerning him: "It is believed that he was one of the most successful ministers of modern times, and that hundreds of souls in Nova Scotia, Newfoundland, and on the adjacent Continent, as the fruit of his ministry, will be the crown of his rejoicing in the presence of the Lord Jesus at His coming. Wherever he was, in the parlour or the pulpit, he seemed to regard it as the business of his life to save precious souls."

1007. Barnabas Shaw.—At a time when foreign missions had the charm of novelty, the Rev. Barnabas Shaw left his native place in Yorkshire, and embarked as a Missionary for Southern Africa, hence his communications and career attracted more notice than they would have done at a later period, and his name became a household word in many English homes. Mr. Shaw, with his devoted wife, landed at Cape Town on the 12th of April, 1816, and finding no encouragement for the exercise of his ministry in the immediate neighbourhood of the capital of the colony, he proceeded to Little Namaqualand, where he commenced the first Wesleyan mission station established in Southern Africa, at Lily Fountain, Khamiesberg. He was well adapted for pioneer work, and took great delight in teaching the simple-minded natives the arts of civilised life, as well as the higher knowledge of God's Holy Word and the way of salvation. In these elementary labours, Mr. Shaw was very successful, and his first station continues to the present day a centre of light and influence to all around, and has been made a blessing to thousands. Mr. Shaw visited England on two occasions, when his simple and touching statements at public meetings greatly interested the friends of missions, as did also his letters from Africa, during the whole period of his Missionary career. He returned to the Cape of Good Hope for the last time in 1848, soon after which his health and strength began to decline, and on the 21st of June, 1857, he finished his course in peace at Rondebosch, near Cape Town, in the seventieth year of his age, and the forty-seventh of his ministry. His remains were interred in the Green Point cemetery on the following day, amid the sighs and sobs of a vast concourse of sorrowing friends and brethren, to whom he had endeared himself by his many amiable qualities and Christian excellencies, and to no one more than to the writer, who took a part in the solemn service and witnessed the respect paid to his memory.

1008. Edward Edwards.—We

have met with a large class of Missionaries in foreign lands, eminent for their piety, zeal, perseverance, and success, if not for the brilliancy of their talents, whose names have been almost unknown beyond the immediate sphere of their personal labours. To this worthy class the Rev. Edward Edwards belonged. He was born in Kent, in the year 1793, and having given his heart to God in early life, he was called to the work of the Missionary ministry, and received an appointment to South Africa, where he arrived on the 14th of December, 1817, to assist the Rev. Barnabas Shaw in the good work in which he was engaged. There being no other means of conveying him from Cape Town to his remote station in Namaqualand, he mounted a horse and rode, day after day, a distance of four hundred miles, generally sleeping under a bush at night, thus proving that he was made of the true Missionary metal. In the same spirit of self-sacrifice, humility, plodding industry and perseverance, Mr. Edwards pursued the even tenor of his way as a South African Missionary on the various stations which he occupied for more than half a century, when he was called to rest from his labours, and to enter into the joy of his Lord. He died in peace at Mowbray, near Cape Town, on the 6th of April, 1868, in the seventy-fifth year of his age, and the fifty-first of his ministry, respected by all who knew him for his quiet unobtrusive piety, and entire devotedness to the service of God.

1009. William Shaw.—With the history of Wesleyan missions in South Africa must ever be associated the name of the Rev. William Shaw, whose long and useful course of Missionary service has often excited the gratitude and admiration of the genuine friends of the enterprise. He went out to the Cape of Good Hope in 1820, with a party of British settlers, but his generous sympathies were soon drawn out towards the warlike, but degraded Kaffirs, and he set his heart upon attempting their spiritual benefit. With this object in view, he entered Kaffirland in 1823, and formed the first mission-station, which he called Wesleyville. Being aided by reinforcements from England, Mr. Shaw pressed forward into the interior, and he and his brethren formed stations at Mount Coke, Butterworth, Morley, Clarkbury, Buntingville, and other places, stretching right away from the colonial frontier to Port Natal. In this blessed work Mr. Shaw spent upwards of thirty years of the best part of his life, and finally returned to England in 1857, where he still lives and labours as health and strength permit, honoured and respected by all who know him.

1010. Daniel John Gogerly.—For literary ability, length of service and unwavering attachment to the foreign work, few Missionaries have surpassed the Rev. Daniel J. Gogerly. He was born in London in the year 1792, and brought to a saving knowledge of the truth in early life. Being acquainted with the art of printing, he was requested by the late Rev. Richard Watson, to take charge of the mission-press in Ceylon, and arrived in Columbo in 1818. In 1823, he was accepted as a Missionary, and fifteen years later, he was appointed chairman of the Singhalese district. By his sterling piety, sound judgment and extensive learning, as well as by his intimate acquaintance with every part of the work, he was singularly well qualified for the important office he was called to fill. His was a life entirely consecrated to mission-work, for he not only never returned

to England, but he never left Ceylon, except on two occasions when affliction compelled him to seek a temporary change. Though little known in his native land, he rendered services of incalculable value in the East, and he must be ranked among the most eminent Missionaries in modern times. After a lengthened period of arduous labour, he fell asleep in Jesus at Columbo, on the 5th of September, 1862, in the seventy-first year of his age, and the fortieth of his ministry.

1011. Elijah Hoole.—Although not permitted to labour so long in the foreign field as some of his brethren, yet, by his zeal, diligence, learning, and life-long devotion to the work at Centenary Hall, London, the Rev. Dr. Hoole earned for himself the reputation of an eminent Missionary. He was born in Oldham-street, Manchester, February 3, 1798. In early life he was truly converted to God, joined the Methodist Society, and began as a local preacher to call sinners to repentance. Being called to the full work of the ministry in 1819, he offered himself for the service of the Wesleyan Missionary Society, with a preference to the East as the field of his labour. On arriving in India, he soon acquired the mastery of the difficult Tamil language, preached the Gospel with power and success, encouraged a native ministry, instituted schemes for the education of women, and left the savour of his name in Bangalore, Negapatam, Seringapatam, and especially in Madras, where he resided for five years. In 1829, he returned to England, and soon afterwards received an appointment as one of the general secretaries of the Wesleyan Missionary Society, the duties of which he continued faithfully and efficiently to discharge for the long period of nearly forty years. Dr. Hoole finished his course in peace at his residence, 8, Middleton-square, Pentonville, on Monday, June 17, 1872, in the seventy-fifth year of his age, deeply regretted by all who knew him, and by none more than the present writer, who was favoured with his friendship and correspondence in many lands for more than forty-one years.

1012. Samuel Leigh.—As the Pioneer Wesleyan Missionary to Australia and New Zealand, the name of the Rev. Samuel Leigh will long be held in grateful and loving remembrance. He was a native of Staffordshire, and embarked for the Southern World in 1815. On his arrival in New South Wales, he commenced his labours among the British Colonists and convicts, with an earnestness and zeal which augured well for his future career. Nor were these promises unfulfilled. Mr. Leigh became one of the most devoted, self-denying, persevering and successful Missionaries of modern times. Having spent fifteen years in foreign service, and having lost his excellent wife by a fatal epidemic, he returned to England in 1831, and spent the remainder of his days in the home work. He finished his course with joy at Reading, on the 24th of November, 1851, in the sixty-sixth year of his age, and the thirty-sixth of his ministry.

1013. John Thomas.—When two attempts to introduce the Gospel to the Friendly Islands had failed, the honour of a third and successful effort was reserved for the Rev. John Thomas, who proved himself to be well adapted for pioneer Missionary work in Polynesia. He landed at Tonga in 1826; and for more than thirty years, with little intermission he laboured for the religious improvement and social elevation of

an interesting but deeply degraded people. Nor were his labours in vain in the Lord. Through his instrumentality, and that of the noble band of Missionaries with whom he was associated, the Scriptures were translated into the native language of the people, Christian schools established, the people generally taught to read and write; tens of thousands, savingly converted to God, and a moral revolution effected which has scarcely a parallel in the history of missions. In 1860, Mr. Thomas returned to England to end his days, and he still lives and labours for the Lord, as health and strength will permit, rejoicing in the prosperity of the good work in the Friendly Islands, the foundation of which he was honoured to see.

1014. John Hunt.—Many eminent Missionaries have risen from humble positions in life, and by dint of their native energy and plodding industry and perseverance, have distinguished themselves in their profession. This was the case with the Rev. John Hunt. When first brought to a saving knowledge of the truth, he was a farm labourer in Lincolnshire; but, being a young man of good natural parts, and afterwards favoured with a good theological training, he became one of the most eminent Missionaries of modern times. The Fiji Islands formed the principal field of his labours. He arrived there in 1838, soon learned the language of the natives, and began to preach to the people with amazing power. He also laboured hard and successfully at the work of translation, training native agents, and other departments of Missionary work. His Missionary career was comparatively short, but a large amount of active and useful service was crowded into it. After toiling hard for ten years he was called to rest from his labours on the 4th of October, 1848, in the thirty-seventh year of his age. In his dying hour he cried, "Oh, let me pray once more for Fiji! Lord, for Christ's sake, bless Fiji! Save Fiji! Save Thy servants, save Thy people; save the heathen in Fiji." Then, as if he felt that his prayer was heard in heaven, he exclaimed, "Hallelujah! Hallelujah! Hallelujah!" and so passed away to be forever with the Lord.

MISSIONARIES OF PRESBYTERIAN SOCIETIES.

1015. Henry Brunton.—As early as the year 1796, soon after its formation, the Glasgow Missionary Society sent out the Rev. Messrs. Brunton and Greig to Sierra Leone in Western Africa, to commence a mission among the Foulahs, about one hundred miles up the country. They had scarcely reached their destination, when they were both attacked with a severe fever. Through a kind and gracious providence, their lives were spared, but they met with many difficulties in their first attempts to evangelise the natives. When they had been in the country about two years, and were beginning to hope for ultimate success, Mr. Greig was cruelly murdered by a party of Foulahs, whom he had received and was treating as guests. The mission was consequently relinquished, and Mr. Brunton, hoping still to be useful, accepted the office of colonial chaplain, and laboured for some time among the settlers, both native and European at Sierra Leone. At length, his health became so much impaired by the influence of the climate, that he was obliged to return to Scotland. In 1802, with his health recruited, Mr.

Brunton again left his native land, and accompanied by Mr. Patterson, embarked at Leith on a mission to Tartary. Favoured by the Russian Government, the Missionaries commenced a station in a central place between the Black and the Caspian Seas. Here Mr. Brunton laboured several years in the true Missionary spirit, and was made useful in winning souls for Christ. Several promising Tartar youths having been converted and baptized into the Christian faith, measures were adopted for training them for future usefulness in the Church. A printing press was also established for the printing of the Scriptures and religious tracts in the native language of the people. In all these works Mr. Brunton took a leading part, and was instrumental in laying the foundation of a great and good work the results of which remain to the present day.

1016. Donald Mitchell.—The first Missionary sent to India by the Scottish Society was the Rev. Donald Mitchell. He arrived in Bombay in 1822, and commenced his labours with a zeal and earnestness which gave good promise of success. The plan was to establish Christian schools, and to train up the rising generation in the knowledge of the truth, with the hope of sapping the foundation of idolatry, and of thus preparing the way for general evangelisation. In this important work, as well as in preaching the Gospel as he had opportunity, Mr. Mitchell took a prominent and active part, and before long there were eighty schools connected with the mission, numbering an average attendance of 3,000 pupils. More fully to fit himself for the important work in which he was engaged, Mr. Mitchell mastered the difficult Morathi language, in which he preached to the people, not only in the immediate neighbourhood of the station which he occupied, but also for many miles along the coast, and in the interior with very encouraging results for several years, till called to rest from his labours.

1017. George Blyth.—Few Missionaries have earned for themselves a better reputation for Christian zeal and plodding perseverance than the Rev. George Blyth, who was sent out to Jamaica by the Scottish Missionary Society in 1824, immediately after his return from a mission to Russia. Mr. Blyth commenced his labours in the West Indies at a very critical time, when the question of negro slavery was exciting much attention both at home and in the colonies, but he was singularly adapted for his trying position. He prosecuted his important duties with prudence as well as zeal, and, in common with other devoted Missionaries, he was made the honoured instrument of much good to all classes of the community. A general reformation was witnessed among the people. The Sunday market was abolished, schools were established, Christian congregations gathered, and the way prepared for the glorious emancipation of the negro slaves which followed a few years afterwards. Temperance societies were also formed to counteract the fearful consequences of the common use of intoxicating drink. Mr. Blyth's station at Hampden was the first to move in this cause, and the first to reap the benefit. A fact was reported by Mr. Blyth at this period of his career, concerning Hampden, to which we fear few congregations in Britain can furnish parallels, that out of more than 700 Church members not one had been accused of intemperance during the year. After a long and honourable career in

foreign lands, Mr. Blyth returned to Scotland to end his days in his own country and in the home work. He was appointed to an interesting sphere of mission work in Glasgow, where he manifested the same interest in the salvation of souls and the glory of God as had marked his previous history.

1018. Hope Waddell.—One of the Presbyterian Missionaries sent out to Jamaica to take a part in the good work inaugurated by Mr. Blyth was the Rev. Hope Waddell. This devoted servant of Christ distinguished himself by his self-denying and persevering labours for many years for the benefit of the African race both in the lands of their exile and on the western coast of the great continent. It was during the early period of his Missionary career in Jamaica that the grand idea was conceived of employing the fruits of the West Indian mission for the evangelisation of Africa. Both the Baptists and the Presbyterian Missionaries distinguished themselves in this work. Among the Scotch Missionaries Mr. Waddell took the lead. He volunteered his services for Western Africa, and, taking with him a number of converted negroes, he commenced a mission at Old Calabar, in the Bight of Benin, where he laboured for a length of time with encouraging results, passing and repassing between the West Indies and the coast on board the mission schooner, in the prosecution of his duties, with a measure of zeal and perseverance worthy of the highest commendation. When we last saw Mr. Waddell, in the course of one of his Missionary voyages, he had the appearance of a veteran in the cause, and exhibited symptoms of failing health and a broken constitution. We soon afterwards heard of his return to Scotland to spend the evening of his life in ministerial work, less trying and arduous than that to which the best of his days had been devoted.

1019. John Bennie.—Among a host of zealous and devoted Scotch Missionaries that were sent out to Southern Africa at an early period of the enterprise, it is difficult to fix upon the one who was most eminent in his profession. We name the Rev. John Bennie as a specimen of a considerable number with whom we have come in contact, and whom we esteem very highly in love for their work's sake. Mr. Bennie entered upon his labours in Kaffraria in 1821, and for the long period of about half a century was engaged in preaching the Gospel, superintending the instruction of the rising generation, translating the Scriptures, and doing everything in his power to promote the social and spiritual improvement of the Kaffirs and Hottentots among whom his lot was cast. We have not space to trace in detail the toils and sufferings of the man of God during those eventful years, in which occurred repeated Kaffir wars, the disruption of the Church of Scotland, and many other events of thrilling interest. It may be sufficient to say that in times of peace and war, in prosperity and adversity, and in circumstances of joy and sorrow, Mr. Bennie was always found the same devoted, persevering, faithful Missionary of the Cross. Nor did he toil without fruit. Many were the seals to his ministry, but his highest reward will be a crown of glory which fadeth not away.

1020. Alexander Duff.—No Missionary of the Church of Scotland, or of any other Presbyterian Missionary Association, has earned for himself a more honourable distinc-

tion as a zealous and devoted Missionary than the Rev. Alexander Duff, D.D. He embarked for Calcutta in the year 1829, and in the course of his passage suffered shipwreck off the Cape of Good Hope. By the good providence of God no lives were lost, and Dr. Duff, with his devoted wife, landed in safety on the shores of India on the 27th of May, 1830, having lost a valuable library, and almost worn out with fatigue and excitement. On recovergin from the effects of his eventful voyage, the zealous Missionary addressed himself to his work in a manner which gave good hopes of success. Nor were these hopes disappointed. Few Indian Missionaries have been more successful than Dr. Duff in the department to which he devoted himself. His special sphere was that of education, and the schools, seminaries, and colleges which he established, and the vast number of natives who have been trained at the Scottish stations in Calcutta and the neighbourhood, bear witness to the success of his labours and of those of his worthy associate. After toiling for nearly forty years, with but few interruptions, in the good work to which he devoted himself, Dr. Duff returned to his native land, visiting the society's missions in South Africa on his way. He did not retire to a position of inactivity, however, but so soon as his health was somewhat recruited, he accepted of the office of Convener of the foreign missions of the Free Church of Scotland, and other important posts in connection with the work he loved so well, and to which the best part of his life has been devoted. In his new position at home, by his frequent public addresses, and by the earnest, faithful manner in which he discharges the important duties which devolve upon him, Dr. Duff shows that his heart is as warm as ever in the interests of the Missionary enterprise.

MISSIONARIES OF THE MORAVIAN SOCIETIES.

1021. Leonard Dober.—The "United Brethren," or Moravians, as they are generally called, have ever been remarkable for their genuine Missionary zeal. The trials and difficulties of their early history gave them an admirable training for foreign work, and as early as 1732, within little more than two years from the period of their settlement at Herrnhut, they sent forth their first Missionaries to the island of St. Thomas, in the West Indies. This mission was undertaken in consequence of the representations made by a negro named Anthony, with whom some of the brethren became acquainted, who accompanied Count Zinzendorf to Denmark in 1731. When Anthony gave it as his opinion, that in order to succeed in converting his countrymen to the faith of the Gospel, it would be necessary for the Missionaries themselves to become slaves, so that they might have opportunities of instructing the negroes while at work, Leonard Dober and David Nitschmann, who had been designated to this service, nobly declared their willingness to submit to this degradation, if by so doing they might be instrumental in winning souls to Christ. This, however, was not required at their hands. They went forth trusting in the name of the Lord, and the way was opened for them to instruct the negro slaves of St. Thomas in the truths of the Gospel, and a good work was commenced, the effects of which have continued to the present day. This mission the writer saw in a state of

pleasing prosperity when he visited the island in the year 1844. When some little progress had been made in teaching the people the elementary doctrines of Christianity, Nitschmann returned to Germany, and Dober was left to plod on alone. After labouring for two years with some degree of success, a reinforcement of Missionaries arrived from Germany, and Dober himself returned home, having received intelligence of his election in his absence to the office of chief elder of Herrnhut. The humble pioneer Missionary arrived at Copenhagen on the 27th of November, 1734, and he reached Herrnhut in the month of February following. He entered at once on the duties and responsibilities of his new office, the honours attached to which he had fairly earned by his zeal and devotedness to the cause of God in foreign lands, and the name of Leonard Dober will be handed down to posterity with credit, as one of the first Missionaries sent forth by the Moravian Church to evangelise the heathen.

1022. Christian David.—When the persecuted Moravian brethren availed themselves of the refuge provided for them at Herrnhut, in Germany, by the pious and munificent, but eccentric Count Zinzendorf, no one of their number was more active in the movement than Christian David. The desolate wanderers were brought in small bands to their new home among the Lusatian woods, amid incredible dangers and difficulties, by this courageous and persevering leader. Nine times did Christian David go and return on this pilgrimage of mercy, until six hundred persons, including children of tender years, had been safely brought to the settlement. Nor was he backward in assisting in those manual labours by which the wilderness around Herrnhut was soon turned into a fruitful field. Shortly after the settlement was fairly established, and Dober and Nachtmann had embarked for the West Indies, a mission was planned for Greenland. On this occasion Christian David was one of the first to volunteer his services in the arduous enterprise. He was appointed accordingly as the superintendent of the mission, and went forth accompanied by Frederick and David Stack on one of the most adventurous voyages ever undertaken. When asked, at Copenhagen, by a Government official, how they intended to subsist when they reached their destination, the Missionaries nobly replied: "By the labour of our hands and the blessing of God, we will build houses, cultivate the ground, and live upon the produce." It was suggested that there was no timber in the country, and how could they build without it? "Then," answered Christian David, nothing daunted, "We will dig a hole in the ground and live there." It is matter of history how the Moravian Missionaries, with Christian David at their head, at the commencement of the mission to Greenland, literally made good these promises, toiling amid cold and ice, and frost and snow, and inevitable privations and sufferings, till every difficulty was overcome, and a large portion of the population was brought under religious instruction. When the good work was fairly established in these dreary regions of the north, the devoted pioneer Missionary turned his attention to other countries. We trace Christian David, in subsequent years, in many a land, and on many a shore; now commencing some new mission in America, or in one of the West Indian Islands; now rearing new Moravian settlements in Europe; twice returning on subsequent visits to the dreary coasts of Greenland;

but everywhere pursuing his work with an energy that, while it provoked, usually conquered opposition, and imparted a strange impulse to every society in which he mingled. At length he finished his course with joy, and his body, fairly worn out with incessant toil in his Master's service, found a quiet resting-place in the beautiful cemetery at Halberg, where may still be seen a plain stone marking the position of his grave with this simple and appropriate inscription:—"*Christian David, the Servant of God.*"

1023. David Zeisberger. — Although but little known beyond the sphere of his own personal influence, few men laboured with greater zeal and earnestness in the cause of Christian missions during the latter half of the last century than David Zeisberger. He was born in Eastern Moravia, on the 11th of April, 1721, but removed with his parents five years later to Herrnhut; there he remained till he was fifteen years of age, when he accompanied Count Zinzendorf to a Moravian settlement in Holland. For some reason not explained he soon afterwards fled to London, and embarked thence for Georgia, under the auspices of General Oglethorpe, to join his parents, who had gone there several years before. When the settlement of the United Brethren, called Bethlehem, in Pennsylvania, was founded, young Zeisberger removed thither, where, by the time he had reached his majority, he had received a training admirably suited to the life for which Providence designed him. Suddenly, however, a new scene opens before him. He is on board the ship *Janus*, and just about to sail for Europe as one of the escort of Zinzendorf. Bishop Nitschman, who has taken leave of the Count, in passing to the shore observes the dejected countenance of the young man, and an unexpected colloquy ensues: "David, do you not return to Europe willingly?" "No, indeed, I would much rather remain in America." "For what reason?" "I long to be truly converted to God, and to serve Him in this country." "If this be so, and I were in your place, I would at once return to Bethlehem." This was enough; leaving the vessel he immediately returned to the "quiet settlement amid the wilds of Pennsylvania." Thus in a moment the current of his life was changed! He soon obtained the peace which he sought, and when Bishop Spangenberg shortly afterwards formed a class of candidates for Missionary work, he was enrolled among them. It was his expectation to preach the Gospel to the Iroquois. To the end, therefore, that he might be able to speak to them in their own tongue, he visited Hendrick, "the illustrious King of the Mohawks," in 1745; was kindly received, and had the prospect of making rapid advances under his royal teacher. Soon, however, he was arrested and taken to Albany as a prisoner, because of a suspicion that the Moravians were in sympathy with the French, and so might turn the six nations against the English. This was the commencement of a career of labour and suffering in the cause of Christ which has scarcely a parallel in the history of missions in the Western World. The heart of Zeisberger glowed with love to God, and consequently with love to the poor Indians. The list of stations which he occupied at various periods, among different tribes of aborigines, would fill half a page, and if the result of his self-denying labours were less marked than those of some Missionaries, he will, nevertheless, have his reward. After toiling for sixty years in the mission field, he

finished his course with joy at his beloved Goshen, on the 17th of November, 1808, surrounded by a number of his Indian converts, who were engaged in singing, praying, and weeping at intervals, till their beloved teacher passed away to glory.

1024. John Beck.—The name of John Beck, one of the early Moravian Missionaries to Greenland, will ever be held in grateful remembrance by the friends of missions, as that of a man who did and suffered much in the cause of his Divine Master. On him was conferred the high honour of leading the first Greenland convert to Christ. At an early period of the mission, the brethren laboured hard to impress the minds of the natives with proper ideas of the being and perfections of God, and the importance of upright, moral conduct. Year after year they kept to this, but their labour seemed in vain; at length, while Mr. Beck was copying a part of his translation of the Gospels, surrounded by several natives, one of them asked him what was in the book, and wishing to instruct them, he read to them of the sufferings and death of Christ. Suddenly the Lord opened the heart of one of the savages called Kajarnak, who had never heard the Gospel before, and who approached the table, crying out with great emotion, "What is that you say? repeat it again; for I, too, wish to be saved." "These words," says Beck, "penetrated my very soul, and with tears in my eyes I again declared to our Greenlander the whole counsel of God. While I was thus engaged the other brethren came, and began with joy to preach the Gospel to them. Some of them put their hands on their mouths, as they are accustomed to do when astonished, and went away secretly; others asked us to teach them to pray, and as we knelt down to pray for them, they repeated every expression we used several times over, that they might not forget it. In a word, there was such an excitement among them as we had never before seen." This was the commencement of a good work in Greenland—a work in which Mr. Beck took an active and honourable part, and was made very useful. He ultimately finished his course with joy, and was removed to a "better country."

1025. George Schmidt. — The first Moravian Missionary sent out to South Africa, to try to evangelise the poor degraded Hottentots, was George Schmidt. He arrived at the Cape of Good Hope in 1737, and, amid many difficulties, succeeded in establishing a station at a place called Bavian Kloof (Baboon's Glen), but which afterwards received the more dignified name of Genadendal (Vale of Grace). Mr. Schmidt had continued his labours with exemplary diligence for seven years, and had gathered a society of forty-seven converted Hottentots, when he was compelled by adverse circumstances to relinquish his mission and return to Europe. He continued, however, to manifest a deep interest in the propagation of the Gospel in South Africa, and would gladly have returned to the scene of his former labours, but, in the order of Divine providence, this was not permitted. It was not till the year 1792, that the Dutch East India Company allowed the Moravian Missionary Society to resume their labours at the Cape of Good Hope. About that time three of the brethren were sent out to recommence the work. They found the spot of ground which Mr. Schmidt had once cultivated, and the ruins of the hut he had occupied. Here they fixed the head-

quarters of the mission, collected the scattered Hottentots around them, and commenced a work which has continued to prosper from that day to this. As to good George Schmidt, till the day of his death he continued to cherish a lively interest in the Cape of Good Hope mission, daily setting apart a portion of his time for prayer for its prosperity, and it is recorded of him that he was at length found a corpse in the performance of this duty.

MISSIONARIES OF AMERICAN SOCIETIES.

1026. John Eliot.—By common consent the Rev. John Eliot has been designated "The Apostle of the Indians." His history and example are such as to deserve and reward the study of every friend of Christian missions. The earliest notices we have of him present him to our view as the usher of a school in the village of Little Baddow, in England, of which the afterwards celebrated "judicious Hooker" was superintendent. Favourably impressed from his childhood by the training of Christian parents, it was at Little Baddow that young Eliot yielded his heart to God and became a faithful disciple of Christ. Finding the state of the Church of England at that period unfavourable to those efforts to which he had now resolved to consecrate himself, in the summer of 1631, in company with a number of other settlers, he left his native country, and landed upon the comparatively barren shores of New England, and soon afterwards became the pastor of his fellow-emigrants at Roxbury, about a mile from Boston. From the first his ministry was one of amazing power. "When he preached," says Cotton Mather, "he spoke as many thunderbolts as words. He would sound the trumpet of God against all vice with a most penetrating liveliness, and make his pulpit another Mount Sinai." The haunts of certain tribes of American Indians were not far distant—the dark forests in which they roamed might be seen from his dwelling, and his sympathies were soon drawn out towards the red man. With a view to promote the social and spiritual welfare of the aborigines, Mr. Eliot spent twelve years in learning their difficult language. He succeeded admirably. He not only learned to speak the language of the principal tribe of Indians in the neighbourhood, so as to preach to them in their own tongue the "glorious Gospel of the blessed God," but he reduced it to a written form, published a grammar, and translated the Scriptures. The Bible, as thus translated by the Missionary, was the first edition of the Scriptures published on the American continent. It was on the title-page of the grammar that he wrote the remarkable sentence which has passed into a proverb: "*Prayer and pains, through faith, in Christ, will do anything.*" The success of Mr. Eliot's labours was now very encouraging, many of the dark children of the forest were won to Christ through his instrumentality. Clearings were made in the woods, roads formed, and villages built in which the Indians collected together to worship God and to learn the arts of civilised life instead of roaming about in the wilderness as formerly. When Whitefield visited some of these settlements many years afterwards, he was struck with astonishment at their appearance, and declared that, from the correct behaviour and decent clothing of the natives, he could scarcely distinguish them from the English. For

fifty years did Eliot thus toil for the Indians, and when he ceased to be fit to labour he no longer wished to live. He nevertheless suffered with patience, and when his end came, his death was in striking harmony with his long and useful life. One of his last efforts in the cause of Christ, when confined to his couch, was to teach a little Indian child to read. The last words of this grand old patriarch of Protestant Missionaries was—"*Pray, pray, pray!* Welcome joy! Come, Lord Jesus!" and so he passed away to the mansions of bliss, where prayer is changed to everlasting praises, and all is joy, and calm and peace, on the 20th of May, 1690.

1027. David Brainerd. — The career of David Brainerd was comparatively brief, but into it was crowded a large amount of Missionary work, and it presents to us lessons of instruction which are deserving of careful attention. He appears on the stage of action as a Missionary to the North American Indians about fifty years after John Eliot had finished his course, having been born at Haddam, Connecticut, on the 20th of April, 1718, educated at Yale Cottage, and appointed to a mission-station in 1743. The principal scene of Mr. Brainerd's labour was among the Indians at the Forks of Delaware, and on the banks and islands of the Susquehanna. His entrance upon his work was attended by many difficulties and much discouragement. Being of a pensive, melancholy turn of mind, and much alone, he suffered much from depression of spirits, as well as from bodily hardships. His interesting journal presents him to our view in almost every possible position of joy and sorrow, of conflict and triumph. At times we behold him the lonely man of God withdrawing far into the dark forest, and there in some natural inner temple, formed by the overhanging branches of majestic trees, frequently praying for his Indians. At other times we find him in his solitary log hut, situated some miles distant from any other human dwelling, with his door closely fastened to keep out the wolf or bear, and seated near his lighted torch, after a day of consuming toil, reading some book of deep thought or writing in his journal. Again we see him suffering privation for want of proper food, or overtaken by storms and tempests, and by the darkness of night in the woods, and obliged to sleep on the cold ground, or to ascend some neighbouring tree to escape from the attacks of wild beasts, and patiently watch for the morning. Under all these circumstances, to say nothing of bodily pain and affliction from which he, at times, suffered much, we find him the same plodding, patient, persevering Missionary of the Cross, "enduring hardness as a good soldier of Jesus Christ." It is pleasing to be able to add that after Brainerd had laboured for years with but little visible fruit, the tide turned in his favour, and he was very successful in winning souls to Christ. It was after the conversion of his interpreter that he was privileged to see such a gracious revival of religion among the Indians, hundreds of whom were brought to a saving knowledge of the truth, and united in Church fellowship. Then it was that Brainerd was raised above all his former despondency, and led to exclaim, "Oh, that I were a flame of fire in the Lord's service! Oh, that I were spirit that I might be more active for God!" But another fire than that of Christian zeal was by this time burning in the young Missionary. The intolerable fatigues, the night damps, and other hard-

ships, had done their work on his tender frame; and the hollow cheeks, the "eye too bright to look upon," and the faltering step told that consumption had marked him for its own. He was, at length, obliged to retire from his station, and after lingering for several months at the house of his friend Jonathan Edwards, of Northampton, he finished his course with joy on the 9th of October, 1747, in the thirtieth year of his age.

1028. Adoniram Judson.—The name of Dr. Judson, the American Missionary to Burmah, has become almost a household word with all who take an interest in the diffusion of the Gospel among the dark, benighted inhabitants of the far distant East. His long and useful course of labour, and the means by which he was induced to embark in the glorious enterprise, were clearly indicative of the providence and grace of God. He was the son of a devoted Christian minister in Massachusetts, of the old Puritan stock. Notwithstanding the religious education which he had received however, first at his father's house, and afterwards at the college of Andover, young Judson in early life was not only regardless of sacred things, but actually imbibed infidel views from his associates in sin and folly. It was the sudden death of one of his boon companions, which, by the blessing of God, led to his conversion. Having had much forgiven, he loved much, and henceforth made it his study how he might best glorify God, by a life of entire devotedness to His service. The reading of Dr. Buchanan's famous sermon entitled *The Star in the East*, awakened in the heart of the young student an ardent desire to become a Missionary, and having engaged his services to the American Board of Foreign Missions, about the middle of February, 1812, he set sail with his newly-married wife for India. While on his passage, in the course of his reading and reasonings, the Missionary was led to change his views on the subject of Christian baptism; but even this circumstance, untoward as it seemed at the time, was overruled for good, inasmuch as it resulted in the formation of the American Baptist Society, the appointment of Dr. Judson to Burmah, and the opening of a wide and effectual door for the introduction of the Gospel into a country where little or nothing had as yet been done for the evangelisation of the dark, benighted inhabitants.

Dr. Judson commenced his labours for the benefit of the Burman Empire at Rangoon, where he toiled for several years, first in learning the language, and afterwards in preaching the Gospel, with scarcely any visible fruit. But in the midst of these dark and gloomy years of preparatory work, the Missionary was far from despairing of ultimate success. His mind was remarkably buoyant and hopeful in prospect of the future. He never for a moment doubted the conversion of Burmah, whether or not he should be permitted to gather the first-fruits, and his answers to desponding letters from America, roused the home churches as with the voice of a trumpet. "Permit us to labour on in obscurity," he would say, "and at the end of twenty years you may hear from us again." When asked if he thought the prospects were bright for the conversion of the heathen, he answered, "They are as bright as the promises of God." Addressing the old heathen temple at Frome, he once said, "Too firmly founded art thou, old pile, to be overthrown at present, but the chil-

dren of those who now plaster thee with gold will yet pull thee down, nor leave one stone upon another." The whole of Dr. Judson's Missionary life exhibited the same sanguine, hopeful, joyous spirit, and it is a pleasing fact, that his large-hearted charity and masculine vigorous faith met with their appropriate reward. When he and the Missionaries who joined him had learned the difficult language of the people, formed grammars and lexicons for future use, and by means of the translation and the circulation of the Scripture, and the direct preaching of the Gospel had brought the truth of God to bear upon the public mind, the tide of prosperity set in on a scale seldom equalled and never surpassed in the history of Christian missions. Both among the Burmese proper and the Karens—a tribe of uncivilised people in the far distant north—a glorious revival of religion was experienced: places of worship being erected, Christian churches organised, schools established, native labourers raised up, and thousands of hopeful converts gathered into the fold of Christ. "Yes," exclaimed the Missionary, writing on one occasion from the midst of the Karen jungles, "the great Invisible is in the midst of the Karen wilds. That mighty Being who heaped up these craggy rocks, and reared these stupendous mountains, and poured out these streams in all directions, and scattered immortal souls through these deserts, He is present by the influence of His Holy Spirit, and accompanies the sound of the Gospel with His sanctifying power. The best of all is, God is with us."

It must not be supposed, however, that Dr. Judson was favoured to witness these triumphs of Christianity in Burmah without a struggle. Never did a Missionary labour more diligently or suffer more patiently than he. In addition to the ordinary trials of Missionary life in a heathen land, Dr. Judson was exposed to special hardships. When the country was involved in war with Great Britain, the Missionary being suspected of sympathy with the white men, was seized, bound with chains, and cast into prison. Eighteen weary months he spent in this loathsome dungeon, suffering from hunger, thirst, and accumulating filth, with the sentence of death constantly suspended over his head, and not knowing when he might be handed over to the executioner. His heroic wife reared a little bamboo-house within the outer wall of the prison, and was, after a while, allowed to have her suffering husband to sit with her in it for a few hours each day, when he was recovering from fever; then, when he had been forced to return to his confinement, she might have been seen reclining on a mat at the door of his cell, with an infant in her arms born during his imprisonment, watching for some evidence that he still lived. Many pages might be filled with thrilling incidents of this trying time. Suffice it to say, however, that after his liberation on the restoration of peace, Dr. Judson was favoured with a long course of prosperous Missionary labour. At length, after having toiled for the benefit of Burmah for nearly half a century, he sought to recruit his wasted strength by a sea voyage, but died on board the ship and found an ocean grave, from which he will emerge in light and glory in the last great day, when "the sea shall give up the dead that are therein."

1029. Asahel Grant. — Asahel Grant, the son of pious parents, of the fine old Puritan stock, was born at the town of Marshall, in the State

of New York, on the 17th of August, 1807. The earliest recollections of his childhood were associated with stories which his mother had told him of Eliot and Brainerd; and, as he was often heard to say in after years, these stories with his mother's comments, lingered in his memory and around his heart with a blessing through life. The strong predilection of the boy for the medical profession revealed itself as early as at the age of seven, when he had a drawer neatly fitted up as an apothecary's shop, and furnished by means of little sums which he had saved; while his fearlessness, tact, and self-reliance were shown and strengthened at an equally early age by his jumping upon an unbridled and unsaddled colt of his father's, and riding at full speed along the fields. His father, who was a farmer, had destined him for the same profession; but a severe wound received by an axe in one of his feet, unfitting him for agricultural labour, induced the father to yield him up, though with some reluctance, to the study of medicine. On completing his medical studies and obtaining his diploma, Dr. Grant settled down as a practitioner of the healing art in the village of Brainton, on the borders of Pennsylvania, having taken to himself a wife at the early age of twenty. His prospects in his profession were flattering; but this was not long to be his sphere of action. He was soon bereaved of his youthful bride, and returned to the family-roof with his two motherless children. This affliction was sanctified to his good. He gave his heart to God, became a deacon in a Presbyterian Church, began to preach the Gospel, and was ultimately led to offer himself as a medical Missionary to the heathen, having felt a strong desire to go to distant lands, to endeavour to heal the bodies and save the souls of his fellow-men. Dr. Grant was consequently appointed as medical Missionary to the Nestorians, an interesting race of people who had been discovered among the mountains of Kurdistan by the American Missionaries labouring in Turkey. He embarked at Boston on the 11th of May, 1835, and on reaching the scene of his future labours, he was associated with the Rev. J. Perkins, who had preceded him in the mission. Many pages might be filled with interesting details of Dr. Grant's travels and labours in Turkey, Syria, Palestine, Mesopotamia and Kurdistan, and of the diseases which he cured, whilst at the same time he pointed his patients to Christ, the good physician. Suffice it to say, that after labouring with zeal, diligence, and success for nine years, and suffering from the loss by death of his second wife and two children, he himself sickened and died in a land of strangers, on the 24th of April, 1844, and was laid in his lonely grave at Mosul, on the banks of the Tigris, leaving behind him a bright example of entire devotedness to the service of God and the benefit of his fellow-men.

1030. Sundry Missionaries. — Had space permitted, it would have been a pleasant exercise to sketch many more devoted Missionaries whose names are worthy of being held in grateful remembrance. The following are a few selected from a long list who are deserving of all honour, and with some of whom the writer was personally and happily associated in the mission-field:— *William Turton*, the Methodist pioneer and apostle in the Bahamas; *Thomas Talboys*, the founder of the Wesleyan Mission in Trinidad; *John Mortier*, who laboured long and faithfully in Demerara and other

colonies; *Joseph Tindall*, a devoted and laborious Missionary in Namaqualand and Damaraland; *Edward Cook*, who, after toiling for many years, died in his waggon on the northern bank of the Orange River; *John Allison*, who laboured for many years in the Bechuana country, wandering about with the natives when scattered by war, and doing everything in his power to promote their evangelisation, till, at length, a large number of them accompanied him to the colony of Natal; *Horatio Pearse*, who, after a long and useful career in Kaffraria and Natal, was unfortunately killed by the upsetting of his conveyance, just before his intended embarkation for his native land; *James Cameron*, who had spent the best part of his life in labouring among the native tribes and British settlers in the Cape of Good Hope and in the colony of Natal, and who still remains at his post of duty without ever having left the country during the long period of more than forty years; *Samuel Hardy*, for many years a missionary in India, and now the respected successor of the writer as General Superintendent of Wesleyan Missions in the Cape of Good Hope District, with a noble band of zealous Missionaries labouring under his direction; *Thomas L. Hodgson, William B. Boyce, William J. Shrewsbury, Richard Haddy, Samuel Young, Samuel Broadbent and John Ayliff*, also Missionaries to South Africa; *Walter Lawry, John Thomas William Cross, and John Waterhouse*, Missionaries in the South Sea Islands; *William M. Harvard, Benjamin Clough, Thomas H. Squance, Robert Spence Hardy, John McKenny, Robert Newstead*, and *Joseph Roberts*, Missionaries to India; and time would fail to tell of Messrs. *Walton, Kilner, Simpson, Lyth, Calvert, Wilson, Fox, Dove, Moss, Badger*, and a host of others, who might be named, and whose praise is in all the churches.

VIII.—FIELDS OF LABOUR DESCRIBED.

EUROPE.

1031. Object of Survey.—The design of this brief geographical and historical survey of the various fields of Missionary labour with which our experience or researches have made us acquainted, is simple but important. We wish to place the reader in a position to take a "bird's-eye view" of the entire Missionary world, that he may be able to form a clear conception of the geographical position of every important locality of which he may read in Missionary publications, to understand what has already been done by the different agencies at work, and to mark what still remains to be accomplished in the wilds of heathendom, and in fields which have as yet been only partially cultivated.

1032. England. — Dear old England needs no topographical description to prepare the way for a few observations on its social and moral condition. Its green fields, rippling streams, balmy breezes, and many other attractive features, rather than the fact of its leaden sky and occasionally murky atmosphere, will live for ever in the memory of those who are called to leave their native home to dwell in foreign lands, and they will often be heard to say, "England, with all thy faults, I love thee still!" Nor would we lightly esteem the progress which has been made by our country, as a whole, in matters relating to religion and morals, as well as to science, art, and literature of late years. It is only necessary for the traveller to compare England with other civilised countries, which he visits, in these respects, to see how far we are in advance of most other nations in the world. Nevertheless, whilst we rejoice over the multitudes of churches, chapels, and schools which are to be found in our land, and the extent to which genuine, experimental, and practical religion has prevailed among Christian people of all denominations, we must not shut our eyes to the fact that much yet remains to be done before all England can be said to be thoroughly evangelised. There is much in our land to mourn over and to prompt us to sympathy, prayer, and Missionary effort—much of open wickedness, Sabbath desecration, infidelity, superstition, rationalism, ritualism, and popery, to say nothing of the apathy, indifference, and worldliness which characterise too many professing Christians. In the crowded lanes, alleys, cellars, and

garrets of our large towns, and in the scattered and neglected portions of our rural districts, there is ample work for the Home Missionary, the Bible woman, the tract distributor, and for every other agency which can be employed to raise the fallen and to save the lost. Whilst we rejoice in view of what is being done for the spiritual good of our country, by Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, and others, we sincerely pray that the instrumentality now employed may be largely increased, and that the blessing of God may attend the efforts of his servants.

1033. Wales. — For general education, religious knowledge, attention to Christian ordinances, and moral tone of feeling, the Principality of Wales will bear a favourable comparison with most other countries. Places of worship, of one denomination or another, may be seen scattered up and down among the mountains and valleys, and adorning almost every town, village, and hamlet in the land, at no great distance from each other. And on the Sabbath-day the attendance of all classes at these places is larger in proportion to the population than in most other countries. Wales, as well as England, is largely indebted to the Missionary movement of the seventeenth century, and to the labours of such men as Wesley, Whitefield, Dr. Coke, Howell Harris, and their successors for its present comparatively favourable position. Methodism, both Wesleyan and Calvinistic, has taken deep root in the Principality, and it has been made a great blessing to the country. Still, there are corners of the field which need culture, and it will require the continued manifestation of the life and power of religion on the part of all the churches, on the true Missionary principle, to maintain and extend the influence of Christian truth in the land.

1034. Scotland. — The predominant form of religion in North Britain is Presbyterianism, which enjoins strict attention to Christian morality and the public worship of God. Episcopalianism and Methodism have not taken deep root in Scotland, but it is believed that, in addition to their direct power for good, they have exercised a beneficial influence on other churches, and helped to keep alive the Missionary spirit. But whilst commendable regard is paid in Scotland to outward forms of religion, the sanctity of the Sabbath, and general morals, in the large cities and towns a fearful amount of intemperance and immorality is found to exist. This may be owing in part to the presence of multitudes of mechanics, labourers, and others, who have come over from the sister kingdom; but, whatever may be the cause of the present state of things, there is a loud call for home Missionary labour, and a wide field for usefulness in the cause of Christ.

1035. Zetland.—Far away, at a distance of about one hundred miles to the north of Scotland, lay the Zetland Islands, inhabited by a poor, but simple-minded and honest people. Their spiritual necessities having attracted the notice of the Wesleyan Methodists, the Conference sent two Missionaries to labour among them in 1822. In after years the number of labourers was increased, and the means of religious instruction were extended to most of the inhabited islands. From the poverty of the people the work has been largely dependent upon the benevolence of Christian friends in England. The Presbyterians have

also done much towards supplying the means of grace to the scattered inhabitants of the Zetland Islands, who professed to belong to their denomination, and a pleasing measure of religious progress has been realised.

1036. Ireland.—In the whole British Empire a more important field of Missionary labour scarcely exists than that which is to be found in Ireland, a country only separated from England by a narrow channel, which can be crossed in a few hours. The masses of the population have been for ages deeply immersed in Popish ignorance, superstition, and sin, and present to our view a spectacle which may well excite our pity. The Missionary agencies employed by the Episcopalians, Presbyterians, Baptists, Methodists, and others, have done something towards producing a better state of things, and the effects produced by the faithful preaching of the pure Gospel of Christ, even on a limited scale, have been such as to prove that a wider and more general diffusion of its regenerating and renewing principles is the only effectual remedy for Ireland's woes. England has done much for the sister kingdom, whether she appreciated the kindness or not; but much more remains to be done in the way of philanthropic and Missionary labour before the "difficulty" of British statesmen will be fully removed. Missions such as those which were formerly conducted by Ouseley, Graham, Hamilton, and others, and such as those now carried on by Campbell, Carey, and their associates, are urgently required on a much more extensive scale. Let Ireland be thoroughly permeated with the leaven of Gospel truth, and her generous, warm-hearted sons and daughters will become the orderly, zealous, useful Christians of which we have had a few delightful specimens in the cases of those who have become savingly converted to God.

1037. France.—A passage of a few hours in a steamer brings us to the shores of France. If we proceed at once to Paris and walk out for the first time on the Sabbath morn, we shall be struck with the contrast which exists between the country to which we have come and the one we have left behind. But it is not merely over Sabbath desecration and the love of pleasure prevalent in France that the true Christian has to mourn. There exists beneath a gay exterior a large amount of infidelity, immorality, and crime, which Roman Catholicism, the dominant religion of the land, seems powerless to check. From time immemorial there has existed a small measure of the leaven of Protestant truth; but it has been sometimes either nearly crushed to death, or so diluted as to render it powerless for good. Of late years increased efforts have been put forth for the dissemination of the Gospel in France, both by the small evangelical Protestant churches of the country, and the Missionary Societies of England and America. The Wesleyan Methodist mission to that country has developed into a separate ecclesiastical organisation, and is doing an important work. Other religious bodies are nobly exerting themselves for the spiritual benefit of our gay neighbours, but the instrumentality employed must be largely increased if we would see France thoroughly evangelised. In the opinion of many the afflictions which have come upon the country through the recent fearful war with Germany, have tended to humble the minds of the people, and to prepare them for the reception of the Gospel, and that now is the time for renewed

Missionary efforts for the benefit of the whole nation.

1038. Spain. — Crossing the Pyrenees we enter Spain, a country 700 miles long and 500 broad, with a population of 13,000,000. With a charming climate, a fruitful soil, and splendid scenery, Spain possesses many advantages, but the government has long been very unstable, and the moral condition of the inhabitants appalling to contemplate. The national religion is Roman Catholicism, all other forms of religious worship being strictly prohibited till very recently. Since the last political revolution, and the inauguration of a new dynasty, laws favouring religious liberty have been enacted. From this circumstance, the friends of missions in England, Scotland, and America entertained the hope that a great and effectual door would be opened for the introduction of the pure Gospel of Christ among a people of simple manners and willing to be taught. The Wesleyan Missionary Society, who had long had an interesting station at Gibraltar, and who had made repeated attempts to extend their work to Cadiz, sent an agent to Barcelona, who established promising schools, and held meetings for public worship with encouraging results. Several congregations were also gathered, and churches formed, by an organisation called the Spanish Evangelical Union. Nothwithstanding many drawbacks arising from the opposition of the priesthood, and other causes, the good work is prospering. In a recent report we read as follows:—"In Seville, Cordova, Malaga, Cadiz, Granada, Huelva, and Constantina, the congregations are prospering, and we find in them faith, zeal, constancy, and desire to increase in holiness. The preaching of the Gospel continues without interruption, and the people hear the simple and consolatory truths of Christianity."

1039. Portugal. — The most western country on the continent of Europe is Portugal, which in many respects resembles Spain, by which it is bounded on the east and north. The air is, however, generally more cool and bracing, owing to its proximity to the Atlantic ocean, which forms its boundary on the west and south. In common with that of other Roman Catholic countries, the government of Portugal has been most despotic and intolerant towards all Protestant forms of worship till very recently. Some improvement having taken place in this respect of late years, advantage has been taken of the change by the friends of missions, and something has been done towards ameliorating the spiritual condition of the inhabitants. A promising mission has been established by the Wesleyans at Oporto, and other religious communities have sent forth agents to different parts of the country, who are labouring in hope amid many difficulties. With a guarantee of permanent religious liberty, the Peninsula would present to the view of the Christian philanthropist one of the finest fields of Missionary labour in Europe, and it might be cultivated with great advantage to its interesting but long neglected inhabitants.

1040. Italy.—By a remarkable interposition of Divine Providence, fair and beautiful Italy, so long shut up by Popish intolerance against any efforts from without to benefit its inhabitants, has now been thrown open, and it has become a promising field of Missionary labour. Since the overthrow of the temporal power of the Pope, the entrance of the troops of King Emmanuel into the

Imperial city, and the proclamation of religious liberty to all classes of the community, mission stations have been established in Rome by the Waldensians, the Baptists, the Wesleyans, and others, in addition to those previously commenced in sundry places, and the various evangelical agencies at work are producing results of a pleasing character. If the Christian churches of Europe and America come forward as they ought to the aid of Italy in this her time of need, we have reason to hope that the day will soon come, when she will be as famous for evangelical religion and Christian enterprise as she is for her sunny clime and fruitful soil.

1041. Switzerland.—Returning northward over the stupendous and romantic Alps, we enter Switzerland, which although only measuring 220 miles by 140, contains a population of 2,250,000. Since 1815, Switzerland has been divided into twenty-two cantons, nine of which are inhabited by Roman Catholics, seven by Calvinists, and the rest by both. From the prevalence of infidelity and heterodox doctrine, and from the low state of evangelical religion generally, Protestant Christians at a distance have regarded Switzerland as a suitable field of Missionary labour. In the year 1839, the Wesleyan Missionaries stationed in the south of France extended their labours to the valleys of the Upper Alps, where Felix Neff once lived and laboured with so much zeal and success. Ultimately a permanent station was established at Lausanne, in the Canton de Vaud, and in 1867, a new chapel, college, and other ecclesiastical buildings were erected there, as a memorial of the Rev. John Fletcher, Vicar of Madeley, and for the special benefit of his birthplace. Other evangelical agencies are at work in different cantons with encouraging prospects of success, and the prospect of permanent good is encouraging.

1042. Germany.—The people inhabiting the large tract of the European continent comprised in the Confederate States of Germany, are noted for their industry, economy, and general intelligence, and many whose avocations are of a literary character, have earned for themselves the reputation of ripe scholarship and profound learning. At the same time it must be acknowledged, that several German theologians have become noted for their rationalism and heterodox views, and it is feared that infidelity is prevalent among the people generally. Whether from this cause, or from a knowledge of the low state of morals among the people, we cannot say, but at an early period Germany became a chosen field for Missionary labour of several societies. The Wesleyans from England, and Missionaries of the Methodist Episcopal Church of America, were providentially led to enter the country several years ago, and their labours have been greatly owned and blessed of God. The American Baptist Missionary Union have also a large number of stations in Germany, and number their Church members by thousands. At the same time Germany sends forth Missionaries to Africa, India, and other foreign lands. To some this may appear strange and somewhat inconsistent, but if the salvation of sinners and the glory of God be promoted, every true friend of the Missionary enterprise will rejoice.

1043. Holland. — The inhabitants of the Netherlands, like those of North Britain, are pre-eminently religious, and are noted for their

reverence for the Scriptures, the Sabbath, and religious ordinances; and there are more organisations in Holland for the spread of the Gospel in their own country and in other lands, than in any other kingdom in Europe. There may be English and American chaplains stationed at some of the principal towns in the Netherlands, but we are not aware of any foreign missions planted in those regions.

1044. Sweden.—The predominent and established religion of the Swedes is Lutheranism, although Roman Catholicism prevails to a considerable extent in some places. Strenuous efforts have been made at different times to prevent the introduction of other forms of worship; but, in view of the spiritual necessities of the population, the Wesleyan Missionary Society sent a minister to Stockholm in 1830, and much good resulted from his labours among all classes of the community. One of the earliest converts, Tellstrom, was usefully employed as a Missionary to Lapland. A few years afterwards, however, the mission was relinquished, but not before it had been the means of diffusing a more liberal spirit among the people. The Missionary Society of the Methodist Episcopal Church of America subsequently extended its labours to Sweden with good effect, as did also the American Baptist Missionary Union. With a still further extension of civil and religious liberty on the part of the government, Sweden and Lapland would become fine fields of Missionary labour.

1045. Norway. — Those who have travelled through the dreary regions of Norway represent the inhabitants, about 1,000,000 in number, as being generally in a very low and degraded condition both socially and morally, and as standing in need of spiritual aid. With the exception of a few Missionaries sent there by the Methodists and Baptists, but little has as yet been done for the moral elevation of the masses of the people.

1046. Denmark. — The kingdom of Denmark early distinguished itself by sending out Missionaries to India; but, like many other countries which have been instrumental in sending the Gospel to foreign lands, and have afterwards suffered religious declension, Denmark with its distant provinces of Jutland, Zeland, and Iceland, stand in need of the labours of faithful, persevering, self-denying Christian Missionaries.

1047. Russia. — The mighty and rapidly-extending Empire of Russia, with its vast and heterogenous population, cannot fail to claim the attention of the genuine philanthropist and friend of missions. The established religion of Russia is that of the Greek Church. This may be considered by many preferable to Roman Catholicism; but it leaves the masses of the population fearfully sunk in ignorance and superstition. Hence the British and Foreign Bible Society have for several years past been actively engaged in circulating the Scriptures among the people, and some other evangelizing agencies have also been employed for the dissemination of divine truth. To these efforts the Russian government makes no objection, and even organises missions of its own to the far distant outlying provinces, but much more needs to be done in the way of Missionary labour to meet the necessities of the Russian Empire.

1048. Greece.—Although professedly Christian, the scattered States of Greece present a melancholy picture of spiritual destitution. To ameliorate the degraded condition of the masses of the people, the Wesleyan Missionary Society sent Missionaries to Greece several years ago; but the most successful labourers in this field are the agents of the American Board of Foreign Missions. The schools established, and the religious services conducted by these zealous servants of Christ have been productive of pleasing results; but much more remains to be done before Greece, with its interesting history and classic memory, can be said to be won for Christ.

1049. Turkey.—In Turkey also the American Missionaries have commenced a good work, and, notwithstanding the difficulties arising from the bigotry and bitterness of Mohammedanism, the established religion of the State, a pleasing measure of progress has been made in Christian education, and in the diffusion of Divine truth. The "Turkish Mission Aid Society," with its headquarters in London, has been established to assist Christian effort in Turkey without respect to sect or party, and it has already been made the means of much good. A largely increased Missionary agency is required, however, to counteract and overcome the fascinating religious system of the false prophet at the centre of its power at Constantinople and neighbouring places.

1050. Greenland. — Whether Greenland, with its "icy mountains," be regarded as belonging to Europe or America, it is to the Old World that it is indebted for its measure of civilisation and Christian knowledge, and this appears to be the place for a passing observation or two upon it as a field of Missionary labour. With a climate cold and cheerless beyond measure, and a soil consequently sterile almost as the flinty rock, Greenland was the last place where one would have thought European Missionaries would have planted themselves. But to these dreary regions the devoted Hans Egede went in 1721, and laboured with a moral heroism worthy of all honour. He was followed several years afterwards by the self-denying Moravian Missionaries, whose praise is in all the Churches. Unpromising as were the materials on which they had to operate, a pleasing measure of success has been achieved, over which all the true friends of missions will rejoice. The "Brethren" will not be in much danger of competition in their arduous work, but if other Christian communities do not send forth labourers to share in their toil and sufferings, they may sustain them by their sympathy, prayers, and contributions.

AMERICA.

1051. When First Discovered.—When America first became known to Europeans, in the fifteenth century, through the enterprise of Columbus and others, the continent was inhabited by a considerable population of native Indians, divided into numerous tribes, and speaking different languages, but all deeply degraded by superstition and sin. As originally found, the country presented a fine field for Missionary labour. But the age of Missionary enterprise had not yet arrived, and many years passed before anything was done for the moral and spiritual improvement of the aborigines. At length, John Eliot, David Brainerd,

and others, gave themselves to the work, and many a poor Indian was led, through their instrumentality, to worship the Great Spirit in sincerity and in truth, and to trust in Christ as the only Saviour of sinners. Since then the mission work has been carried on among the North American Indians, amid many difficulties and with varied results, under the altered circumstances in which they have been placed by the influx of the pale-faced strangers into their country. At many Indian settlements in the far distant Western wilds Christian churches have been organised, places of worship erected, schools established, the ground cultivated, and a pleasing measure of civilisation and social progress realised among the red children of the forest since the Gospel was introduced among them, and there is ample room for a still larger display of benevolency by Christian people of all denominations.

1052. United States.—The continent of America, with its splendid harbours, magnificent rivers, extensive forests, and vast prairies had not been long discovered before a stream of emigration set in towards it from various parts of Europe, which ultimately resulted in the establishment of the free and independent government of the United States. As the population rapidly increased, the need of ministerial labour was keenly felt, and, to meet the demand, the Christian Churches of England came forward in the true Missionary spirit. The Methodists were foremost in the movement, Mr. Wesley having sent two Missionaries to America as early as 1769. The Episcopalians, Presbyterians, Baptists, and others followed, and, in the course of time, flourishing churches of every denomination were established in the towns and villages which everywhere sprung up in rapid succession throughout the length and breadth of the United States. These churches soon became not only self-supporting, but active, aggressive, and Missionary in their operations. Most of the American Churches have domestic missions in different parts of the States, even in the distant regions of California and Oregon, for the benefit of the native Indians, the German settlers, and other necessitous branches of the home population; and a few have found themselves in a position to equip and send forth foreign missions to Africa, India, China, and other countries. As emigration still continues to flow from every part of Europe to the United States, the tide of population moves westward, and America presents to the view many important fields of Missionary labour—fields which the respective Churches of the Union are both able and willing to cultivate.

1053. Nova Scotia. — When that part of North America, now comprised in the United States, had declared its independence, and adopted a republican form of government in 1783, there still remained attached to the crown of England the largest portion of the Continent. The British provinces have also been constantly receiving accessions to their population which have constituted them fields of Missionary labour worthy of a passing notice. Nova Scotia is a peninsula about 235 miles long, and 45 broad, lying south-east of New Brunswick, and joined to it by a narrow isthmus at the extremity of the Bay of Fundy. The French settled here before they made any establishment in Canada, and called it Arcadia. It changed hands more than once afterwards, but was ultimately confirmed to England at the peace of Utrecht

in 1713. The soil is in many parts thin and sterile, but there are some tracts of good land which amply repay the toil of the husbandman. The inhabitants consist chiefly of English, Scotch, Irish, and German emigrants and their descendants. Amongst these people a good Missionary work was commenced at an early period. Zealous and devoted evangelists sent forth by the Wesleyan, Baptist, Episcopalian, and Presbyterian churches itinerated among the scattered farms and settlements, everywhere sowing the good seed of the kingdom, and a glorious harvest has been the result. Commodious places of worship have been erected, churches organised, and separate ministerial conferences, synods, and sees established on a scale which few could have anticipated at the commencement of the work. Substantial aid has for several years been given to mission work in Nova Scotia by the churches of Great Britain, but strenuous efforts have been made in many places towards self-support, but there remains yet much to be done.

1054. New Brunswick.—In its scenery, soil, climate, and social circumstances New Brunswick resembles Nova Scotia, of which province it originally formed a part. The first Wesleyan Missionary sent out to this country was the Rev. A. J. Bishop, who arrived at the city of St. John, the capital of the colony, on the 24th of September, 1791. He found the inhabitants in a state of great spiritual destitution, and commenced his labours in the true Missionary spirit. From this small beginning much good has resulted, and the Methodists have become a powerful and respectable body in the country. The Congregationalists, Baptists, Presbyterians, and Episcopalians have also done much for the spread of the Gospel. Although the work, as carried on by all denominations in New Brunswick, resembles in many respects that of the mother country, there is still a loud call for an increase of evangelical agency to meet the spiritual necessities of a scattered population in many parts of the colony, as numbers are still to be found who seldom hear a Gospel sermon.

1055. Prince Edward's Island.—In the southern part of the Gulf of St. Lawrence, between New Brunswick and Cape Breton, there appears on the map a long, straggling, and irregularly-shaped tract of land marked "Prince Edward's Island," which claims a passing notice as one of our numerous colonial mission fields. On the arrival of the Rev. James Bulpit, in 1807, the first Wesleyan Missionary appointed to the colony, there was but one Episcopalian minister in the island, and to his honour it may be said that he was glad to have a fellow-labourer, even of another denomination, in a field so wide and necessitous. Other Methodist Missionaries followed, as well as clergymen and catechists who were sent out by the Society for the Propagation of the Gospel, and now the country is tolerably supplied with the means of grace and religious instruction.

1056. Newfoundland. — The largest island on the coast of North America is Newfoundland. It is said to be 350 miles long and 300 broad. It was discovered by Sebastian Cabot in 1496; but no settlement was formed on it till many years afterwards. After numerous disputes with the French, who first attempted to colonise the country, it was ceded to the English in 1713, and has ever since remained a British colony. The interior of the island is,

in most places, either sterile, mountainous, or woody, and very few localities are adapted for agricultural purposes. The climate is, moreover, severely cold in winter, snow frequently covering the ground for several months in succession. The settlements are chiefly confined to the harbours, the country near Placentia, and along the bays eastward towards Cape Race, and thence to Cape Bonavista. The principal occupation of the inhabitants of Newfoundland is that of fishing; and in the season, which begins in May and ends in September, the place is resorted to by tens of thousands of people from different countries, to catch, dry, and cure the codfish, which is taken in large quantities on the extensive banks to the south-east of the island. Among these people, as well as for the benefit of the more settled inhabitants, Missionary labours have been carried on for many years with varied results. The first Missionary sent from England to Newfoundland was the Rev. L. Coughlan, who was appointed, at the suggestion of the Rev. John Wesley, by the Christian Knowledge Society. This man of God was instrumental of much good, but was often severely persecuted, and he returned to England with impaired health after he had toiled for seven years. Missionaries were afterwards sent out by the Wesleyan Society, and also by the Society for the Propagation of the Gospel. The Roman Catholics also sent priests to minister to those who professed to belong to their Church, so that in process of time places of worship were erected, and Christian congregations gathered in various places. There remains, however, much Missionary work to be done before the scattered and shifting population of Newfoundland can be said to be fully supplied with the means of religious instruction.

1057. Labrador.—The wild and dreary coast of Labrador, on the east side of Hudson's Bay, inhabited by wandering tribes of Esquimaux, was visited at an early period by Moravian Missionaries, who had previously laboured with success in Greenland. They succeeded, at length, in establishing three stations, and in gathering in a few of the natives, to whom their labours were made a blessing. Wesleyan Missionaries, and Episcopalian ministers, from Newfoundland, have also repeatedly made extensive voyages in the summer season along the coast of Labrador to minister to a few scattered European settlers, as well as to the natives who were found in small companies at the different coves engaged in trading or fishing. These self-denying labours, in a climate so bleak and trying, have not been without fruit, but there is a loud call for additional means of spreading the Gospel among a scattered people, many of whom never hear a Gospel sermon for months or years in succession.

1058. Hudson's Bay Territory.—The vast territory to which Hudson's Bay is the principal entrance is said to be 1,400 miles in length, and 350 in breadth. It was secured to a mercantile company in the seventeenth century, who established a number of forts or factories, where they carried on an extensive trade with the native Indians in skins and furs, &c. In the course of time a considerable population was collected at those places, especially at certain seasons of the year, and it was considered necessary to make some provision for their religious instruction. The Roman Catholics, from Canada, were early in the field, and in 1840 the Honourable Company having made liberal proposals to the Society, three Wesleyan Missionaries

were sent out from England. These agencies, together with some others which were ultimately employed, were productive of good, but were found inadequate fully to meet the necessity of the case. Since arrangements have been made for the incorporation of the Hudson's Bay Territory in the Dominion of Canada, there is a prospect of a more ample supply of the means of religious instruction to the scattered and wandering population of these bleak and dreary regions.

1059. Canada.—When in the early part of the present century emigration from Europe began to flow in rapid streams to Canada, in common with other parts of America, the country presented to the view of the philanthropist a fine field of Missionary labour. Nor were the churches of Great Britain and the United States slow to avail themselves of the openings which presented themselves. Methodist Missionaries were first in the field, and they laid the foundation of a great and good work. They were followed by Episcopalians, Presbyterians, Baptists, and others, who nobly took their part in supplying the famishing multitudes with the bread of life. The results have been marvellous. In connection with the cities, towns, and villages which have sprung up in rapid succession, places of worship have been erected, churches established, and congregations gathered, which would bear a favourable comparison with those of the mother country. A Missionary spirit has also been evoked, which, with the aid of funds from Europe, has long carried on a good work among the native Indians, in their respective locations in Canada proper, and in the distant regions of Manitoba, now included in the Dominion.

1060. British Columbia.—That portion of North America bordering on the Pacific Ocean, was constituted a British colony in 1858, with Vancouver's Island as the seat of government. Gold having been discovered on the Fraser River, a large and strangely mixed population was attracted to the country from all parts of the world. To minister to the spiritual necessities of these people, as well as to the native Indians, who were somewhat numerous in 1859, four Wesleyan Missionaries were sent from Canada. About the same time a party of Episcopalian ministers, under the direction of a newly-appointed bishop, left England for British Columbia. A measure of success was in after years reported as the result of these agencies, and if, in consequence of the shifting character of the population, it was not on such a scale as was first expected, there is reason to believe, in time to come, this part of the world will present to view an important field of Missionary labour.

1061. South America. — The natural features of South America are grand and imposing in the highest degree, presenting to the view extensive fertile plains, yielding everything necessary for the sustenance of man and beast; towering mountains, containing precious minerals of various kinds, and innumerable streams, forming themselves into noble rivers, which afford easy means of access to the interior. When conquered and partly colonised by the Spaniards in the sixteenth century, the country was inhabited by numerous tribes of native Indians, some of which gave evidence of a former state of comparative civilisation. In many places these became amalgamated with the Spaniards, and the population presented a strange mixture

of Castilians, Indians, half-castes, and imported negroes. When South America cast off the Spanish yoke, and was broken up into a number of independent states—as Brazil, Chili, Peru, Columbia, &c.—it was hoped that with a climate, soil, and natural resources so favourable, it would rise to a high state of civilisation and social advancement. This has not been the case, however, to the extent that was anticipated. The respective governments have hitherto been remarkably unstable, and the spurious kind of Roman Catholicism which was introduced by the Spaniards, being little better than the Indian heathen superstition which it was intended to supplant, has tended to keep the people in a state of ignorance and moral degradation. Nothing has yet been done for the evangelisation of the vast population of South America by Protestant Christians, beyond the Missionary operations in Guiana, which may be classed with the West Indies, a solitary station of the Methodist Episcopal Church in Buenos Ayres, and the recent efforts of the South American Missionary Society in Patagonia and a few other places. From what we know of South America, we should be disposed to regard it as one of the finest fields of Missionary labour in the world, if the respective governments would only be a little more tolerant and liberal in their principles and policy, and allow the country to be freely opened for the promulgation of the Gospel.

WEST INDIES.

1062. General Description. — The West India Islands are situated in that part of the Atlantic Ocean which forms itself into a deep and extensive bay, between the vast continents of North and South America. They were discovered at different times by the enterprising Columbus, towards the close of the fifteenth century, and were found to be inhabited by savage tribes of natives, whom the Spaniards called *Indians*, or *Caribs*, evidently of different races or descent. These unfortunate aborigines were too independent or too indolent to submit to the slavery which their cruel conquerors would have imposed upon them. They were, moreover, unfitted by nature and their previous habits of life to endure that severe toil and drudgery to which they were required to submit. By degrees they were almost entirely extirpated; rapidly passing away under the cruel treatment of their oppressors. Their places were soon supplied by negro slaves, who had been torn away from their native homes in Africa, and doomed to a life of perpetual toil and bondage. The present population of the West Indies is consequently composed mainly of persons of African descent, with a few Europeans and Asiatics imported into some of the colonies of late years, to supply the lack of labour said to be consequent on emancipation.

1063. Nationality.—By the fortunes of war and other changes the islands forming the Archipelago of the West have fallen into the hands of various European powers. At the present time, the English colonies are,—Jamaica, Antigua, Dominica, Montserrat, Nevis, St. Christopher's, Barbuda, Anguilla, St. Lucia, the Virgin Islands, the Bahamas, Honduras, Demerara, Barbadoes, St. Vincent's, Grenada, Tobago, and Trinidad. The French islands—Martinique, Guadaloupe, Maria Ga-

lante, and St. Martin's in part. The Spanish colonies are — Cuba and Porto Rico. The Dutch have—St. Eustatius, Saba, and St. Martin's in part. There are belonging to the Danes—St. Thomas', St. John's, and St. Croix', and the Swedes claim St. Bartholomew's; while Hayti has become a republic of free blacks, who cast off the French yoke in 1803. These Islands and Continental settlements, which usually pass under the general name of the West Indies, possess several features in common with each other, whilst at the same time each place has a history of its own and something peculiar to itself, and may therefore require a separate though brief description.

1064. Jamaica. — The largest and most important British West India colony is Jamaica. The island is of an irregular oval form, 150 miles long and 50 broad. The general aspect of the country is mountainous and rugged; but it abounds with fertile valleys, and almost every part is covered with perpetual verdure. The population amounting to about 400,000 was in a fearfully demoralised state when the Wesleyan Missionaries commenced their labours in 1789. The results of their self-denying toil have been marvelous, the number of Missionaries now employed being twenty-six, with nearly fifteen thousand Church members under their care. Nor have the Baptists, who entered the field soon afterwards, been less successful. In almost every part of the island commodious Wesleyan and Baptist Chapels have been erected, churches organised, congregations gathered, schools established, and means put in operation for the social and spiritual improvement of the people which have already been made a blessing to thousands. In this blessed work the Presbyterians and Episcopalians have also taken an honourable part. The body last named was for many years largely aided from the colonial chest, but it has lately been disendowed and put on the same footing with other religious communities. From the extent and character of the population in the island of Jamaica, it will require all that the different denominations of Christians can do thoroughly to educate the rising generation, and to promote the social and religious improvement of all classes of the community.

1065. Antigua.—As the land in Antigua lies low, it cannot boast of scenery equal to that of some of the other islands, nor is it so well supplied with water. It has nevertheless for many years been in high repute as a sugar-growing colony, and sustains a population of thirty-eight thousand, although the island is only fifty miles in circumference. Antigua has always had the reputation of being in advance of most of the other colonies in the West Indies in point of intelligence, enlightenment, and humanity. This is no doubt owing to the fact that the benign influence of Christianity was brought to bear upon its population, so as to counteract in some measure the influence of slavery at an early period. The first Wesleyan mission in the West Indies was established here in 1786, and the Moravians were also early at work in this part of the wide field. Of late years several devoted clergymen of the English Church have also faithfully preached the Gospel to all classes of people in Antigua. The results of these united efforts in the cause of Christ are such as to make a powerful impression on the minds of all candid visitors in favour of the Missionary enterprise.

1066. Dominica.—The island of Dominica is situated nearly midway between Guadaloupe, and Martinique, and is twenty-nine miles in length, and sixteen in breadth, with a population of about twenty-two thousand. The general aspect of the country is wild and rugged in the extreme, and from the quantity of uncleared and swampy land which has remained unmolested for generations, some localities are far from healthy. The island is well watered, and contains numerous fertile valleys which are very productive in sugar and various kinds of provisions and fruit. Having been originally settled by the French, the majority of the inhabitants are Roman Catholics, and the priesthood exercise their wonted sway over the minds of the people. Protestantism has, nevertheless, gained a firm footing, a Wesleyan mission having been established as early as 1788, and continued in operation to the present time with great advantage to all classes of the community. Episcopalian ministers have also been supplied in the usual way; but there is ample room for more evangelical agency for the spiritual benefit of the population.

1067. Montserrat. — Montgomery Martin calls Montserrat "a romantic little isle," and it can certainly boast of splendid scenery. Coleridge also speaks highly in its favour, expressing himself as delighted with his ride from Plymouth, the capital, to the Souffrière, as some of the views reminded him of the lake district of his native Westmoreland. The population was once estimated at 15,000, but it has dwindled down to little more than half that number, chiefly by emigration to Trinidad and other more prosperous islands, where better prospects of success presented themselves to the inhabitants. The early settlers in Montserrat were chiefly Irish and of the Roman Catholic persuasion. Some of their descendants have still a religious establishment in the island, but the majority of the inhabitants are Protestants. A Wesleyan mission was established here in 1820, which continues to exercise a beneficial influence in the country. There have also been some excellent evangelical clergymen of the Church of England stationed at Montserrat at different times, who have nobly aided in diffusing a knowledge of the truth.

1068. Nevis.—Nevis is another beautiful little island, which appears, on the approach of the voyager, like a conical mountain rising out of the sea. It is only eight miles long and five broad, but being well watered and fertile, it is very productive. It could once boast of a population of 30,000, but by means of emigration it is now reduced to less than one third that number. Nevis is separated from St. Christopher's, at its south-eastern end, by a narrow channel only three miles broad, so that there is frequent communication between the two islands. The education and religious instruction of the people are in the hands of Wesleyan ministers and Episcopalian clergymen, and the moral state of the community is in advance of that of some other colonies.

1069. St. Christopher's.—It is said that St. Christopher's was by its original possessors called *Liamuiga*, or the "Fertile Island;" and it is not unworthy of the name, as it continues to produce large crops of sugar when some of the neighbouring islands are nearly worn out. The island is of a peculiar shape, somewhat resembling that of Italy, having the form of an outstretched leg. In its natural features it is

equally remarkable for rugged grandeur and soft beauty, a chain of hills running from North to South, and rising at Mount Misery to an elevation of three thousand seven hundred feet above the level of the sea, whilst the lower slopes, down to the water's edge, are highly cultivated. The population may be estimated at twenty-three thousand, most of whom are under the pastoral care of four Wesleyan Missionaries and several Episcopalian ministers.

1070. Barbuda.—The island of Barbuda is twenty miles long and ten broad. The soil is poor and the population small, numbering scarcely two thousand. The inhabitants are employed chiefly in growing corn and breeding cattle, and are dependent for religious instruction on a teacher and catechist kept there by the English Church, to whom the Propagation Society makes a grant of £50 per annum.

1071. Anguilla.—This has sometimes been called the Snake Island, from its tortuous or eel-like form. It is situated near to St. Martin's, from which it is only separated by a narrow channel. The land is generally low, and destitute of rivers, with a chalky soil not well adapted for tropical produce. The population is but small, and for religious ordinances the people are dependent chiefly upon the occasional visits of Wesleyan and other ministers from St. Martin's.

1072. St. Bartholomew's.—This is the only island belonging to Sweden in the West Indies, and the soil is said to be poor and the scenery uninviting. It possesses a good harbour, however, and being only twenty-five miles north of St. Christopher's, the people find a ready market for their commodities. The Wesleyan Missionary Society commenced a station here in 1796, which has continued to the present time, under the liberal patronage of the Swedish Government, to be a source of great good to all classes of the community.

1073. St. Eustatius.—The island of St. Eustatius belongs to the Dutch, and occupies but a humble place among the West India colonies. It is, nevertheless, a pleasant little island, with its conical mountain and cultivated slopes, somewhat resembling Nevis. After much opposition and fierce persecution, continued for many years, a Wesleyan mission was established here in 1803, which has been made a great blessing to the people. The Missionary also attends to the little island of SABA, as an out-station, which also belongs to the Dutch.

1074. St. Martin's. — The island of St. Martin now belongs to the Dutch and French conjointly, and the Protestant portion of the community of both colonies is dependent upon the ministrations of the Wesleyan Missionaries for religious instruction. It may be said, to their credit, that both the public functionaries and the people generally, attend the public worship of God with remarkable regularity; and of late years both the Emperor of the French and the King of Holland have contributed liberally towards the support of the Wesleyan ministry in their respective possessions.

1075. The Virgin Islands.—This is the name given to a cluster of lofty islets and rocks, about fifty in number, discovered by Columbus in 1493, in honour of the Romish legion of the eleven thousand virgins. They belong chiefly to Great Britain, and the principal of those that are inhabited are named respectively Tortola, Virgin Gorda, or Spanish Town, Fort Van Dykes, Anegada, and

Peter's Island. Tortola is the seat of government for the whole, and the headquarters of the Wesleyan mission, which was commenced in 1789, and which has exercised a beneficial influence over the population generally, nearly two thousand of whom are united in Church fellowship.

1076. The Bahamas.—The Bahama Islands extend in a crescent-like form from the Mantanilla reef to Turk's Island, a distance of about six hundred miles. New Providence is the most important island of the group, and the seat of government for the whole. The others are Eleuthera, Harbour Island, Abaco, Turk's Island, and a few others of less note. The population, both white and coloured, of these islands was found to be in a fearfully demoralised state in the early part of the present century, when the Wesleyan Missionary Society commenced their labours. Stations were ultimately established in various places, and the results have been very encouraging. Baptist Missionaries have also laboured long and usefully at Turk's Island and other places, and, of late years, Episcopal clergymen, aided by the Society for the Propagation of the Gospel, have also taken an active part in the work.

1077. Honduras.—The British settlement of Honduras is situated in the southern part of North America, in the province of Yucatan, but from its climate, character, and position, it is generally classed with the West Indies. The town of Belize is the capital of the colony, and stands on low land near the sea, which at this point is studded with a number of low verdant islands which add to the beauty of the scene. On advancing some distance into the interior, the country rises into lofty mountains, covered with dense forests, interspersed with rivers and lagoons, by means of which access is gained to the valuable timber, especially logwood and mahogany, of which the principal trade of the settlement consists. A Wesleyan mission was commenced at Belize in 1825, which was afterwards extended to other parts of the settlement, and has been prosecuted with a pleasing measure of success among a strangely mixed population, some of which were native Indians. The Baptists have also had a prosperous establishment for many years in Belize, which has been the m eans doing much good.

1078. Demerara.—Demerara is not an island, but a British colony on the continent of South America. It is generally regarded, however, as belonging to the West Indies, from the fact that in the character of its inhabitants, as well as in its staple produce, climate, and other circumstances, it exhibits a striking resemblance to the islands which bear that name. Demerara, Essequibo, and Berbice, were formerly governed as separate colonies; but they are now united under the general name of the Province of British Guiana. The name first mentioned, however, is still frequently employed by way of accommodation to designate the whole of this part of the British Empire. It has a coast line of three hundred miles long, with a width inland not well defined. The land is low and swampy, but, when carefully drained and cultivated, it produces abundant crops of sugar. The bulk of the inhabitants were formerly of the African race, but since emancipation many thousands of Coolie labourers have been introduced from the East Indies, which has given quite a different aspect to the population. The agents of the London Missionary Society were first in this

inviting field of labour. They were followed in 1815 by Missionaries from the Wesleyan Society. Both these institutions have erected places of worship and established stations in various parts of the colony, and their labours have been greatly blessed by the Lord of the harvest. Devoted Episcopalian and Presbyterian ministers have also taken part in the work, but from the density of the population and the extent of country over which their labours are spread they can scarcely keep abreast with the work they have to do, and increased missionary agency is urgently required.

1079. Barbadoes.—The island of Barbadoes is, from north to south, about twenty-two miles long, and, from east to west, fifteen broad. The general aspect of the country is of a pleasing character, and bears a more striking resemblance to England than any other country within the tropics with which we are acquainted. The land is gently undulating, and every available acre is highly cultivated, so that it produces large crops of sugar, and sustains a population of nearly one hundred thousand. The Moravians had the honour of being first in this field of Missionary labour, having commenced their work as early as 1765. They were followed by the Wesleyans in 1788, when Dr. Coke landed at Bridgetown with the Rev. B. Pearce. The labours of both societies have been very successful, notwithstanding the bitter persecution with which they had to contend in the days of slavery. Nor would we undervalue the services of Episcopalian ministers who have appeared on the field in increasing numbers since emancipation, notwithstanding the High Church exclusivism of some with whom we have come in contact. In the parish of St. Philip is situated Coderington College, where many of the West Indian clergy have received their training.

1080. St. Vincent's.—The island of St. Vincent was discovered by Columbus on the 23rd of January, 1498, the day dedicated to St. Vincent in the Romish calendar; but for some cause unknown to us it appears to have been overlooked or neglected by European adventurers for many years after most of the other West India islands had been colonised. Hence it became a place of refuge for the native Indians or Caribs who fled from the presence of the cruel Spaniards. After numerous contests between the French and the English, in which the Caribs were often involved, the island was permanently attached to the British crown, and supplied with African slaves to till the soil in common with the other colonies. The Wesleyan Missionaries commenced their labours in St. Vincent's in 1787, and, notwithstanding much opposition on the part of the planters at first, it ultimately became one of the most prosperous missions in the West Indies, numbering, at one time, nearly 8,000 members in Church fellowship. Its numerical strength was in after years somewhat diminished, as a considerable number of Episcopalian clergymen were sent into the country on the emancipation of the slaves, to share in the triumphs, if not in the toils and sufferings, of the self-denying Missionaries, when happier times had come. We have some very pleasant memories of mission work in St. Vincent's in the palmy days of its prosperity, and we rejoice to know that it is still an interesting field of labour.

1081. Grenada.—The island of Grenada is the most southerly of the Antilles, or the last of the range

called the Caribbees, and lies only eighty miles from Trinidad and the Spanish Main. It is beautiful for scenery and verdure, and on its highest mountain there is a lake called Grand Etang, which bears evident marks of volcanic action. Grenada was first settled by the French, but afterwards ceded to the English. This circumstance made the labours of the Wesleyan Missionaries, which were commenced in 1791, exceedingly difficult, as the negroes spoke a strange jargon of half-French and half-African, and were deeply degraded by a mixture of Popish and Pagan ignorance and superstition. They persevered, however, till success crowned their efforts, and several prosperous stations were established, which resulted in much spiritual good to the people.

1082. Tobago.—Tobago is a pleasant little island, thirty miles long and nine broad, and is situated at a distance of eighty-one miles from Grenada and fifty-one from Trinidad and the Spanish Main. As a field of Missionary labour it is well occupied by the Moravians and Wesleyans, whose efforts for the good of the people in connection with their respective stations have been crowned with a cheering measure of success.

1083. Trinidad.—This is a much larger island, being eighty miles long and thirty broad. It is separated from the continent of South America only by the Gulf of Paria. The soil is remarkably rich, and the prosperous state of the colony has attracted a large population, emigrants having come from several of the old islands, as well as from the East Indies. The prevailing form of religion is Roman Catholic, the colony having formerly belonged to Spain. Since it came into the possession of the English, missions have been established by the Wesleyans, Baptists, and Presbyterians; and we can testify, from personal observation, as to the success and beneficial effects of the labours of each of these bodies. Nor have the efforts of the Protestant Episcopal ministers appointed to Trinidad been without a beneficial influence in helping to remove the Popish ignorance and superstition in which thousands are involved.

1084. St. Lucia.—The island of St. Lucia is situate between St. Vincent's and Martinique, and in its general aspect, soil, and climate resembles them. It is now a British colony; but, having formerly belonged to the French, most of the inhabitants are Roman Catholics. There are two or three Episcopal Protestant churches, with small congregations and ministers, but we are not aware that any of the English Missionary societies have established stations in the island. From what we know of the moral state of the population, we believe there is a loud call for Missionary labour in St. Lucia.

1085. Hayti.—This is the name generally given to that portion of St. Domingo or Hispaniola, which is occupied by a republic of black and coloured people, who cast off the yoke of slavery and of the French Government in 1803. Although most of the inhabitants are Roman Catholics by profession, the Government have repeatedly declared in favour of civil and religious liberty, and a Wesleyan mission was established in Hayti as early as 1817, which has been productive of spritual good; but it has fluctuated much in consequence of the instability of the Government and

the opposition of the Romish priesthood.

1086. French Colonies.—The French islands of Martinique, Guadaloupe, and Maria Galante, and St. Martin's in part (although nominally free) are shut up against Evangelistic efforts for the spread of the Gospel by the prevalence of Roman Catholicism and the jealousy of the priesthood, with the exception of the place last named, where a more liberal policy is permitted to prevail, and where a Wesleyan mission has been established.

1087. Spanish Possessions.—The Spanish islands of Cuba and Port Rico are the headquarters of slavery in the West Indies, and, being also strongholds of Roman Catholicism, they are at present shut against any efforts which the friends of freedom and of the negro race may wish to make for the benefit of their dark, benighted inhabitants. Notwithstanding these and other drawbacks, the West Indies, as a whole, have proved a most interesting and fruitful field of Missionary labour; and, from the experience of the past and the prospect of the future, we are warranted to believe that this will yet become one of the fairest and most beautiful portions of the British Empire through the benign and elevating influence of Christianity.

AFRICA.

1088. Western Coast. — That part of the African continent which became earliest and best known to Europeans by means of the horrid slave trade, was the western coast, which extends about one thousand miles from the river Senegal to the Camaroons. From the low and swampy character of the land, and from the extensive deltas at the mouths of the large rivers which discharge their turbid waters into the Atlantic Ocean at various points, this section of the country is considered to have the most unhealthy climate of any in the world. Hence it has been the scene, not only of cruelty and bloodshed in connection with the infamous traffic in human beings, but also of great mortality among mercantile, military, and naval men, as well as among Christian Missionaries, who have been engaged in earnest efforts to benefit its sable inhabitants. There is reason to believe, however, that the climate of Western Africa has improved somewhat of late years; and it is hoped that, as the country becomes still better drained and cleared in the vicinity of the respective settlements, and the prevailing fevers more thoroughly understood, this part of the world will be no more detrimental to the health of Europeans than tropical countries generally.

1089. Senegal. — In voyaging from Europe along the western coast of Africa, the first great river we meet with is the Senegal, which takes its rise in the far-distant interior, and after a serpentine course of more than a thousand miles, a part of which is nearly parallel with the sea, it empties itself into the Atlantic, in latitude 16° north. The French have a settlement at Senegal, on a small island called St. Louis, about thirty miles from the mouth of the river. The town consists of a fort, a hospital, a Roman Catholic church, and about thirty dwelling houses built of brick, with a number of negro huts. The population is estimated at ten thousand, and the principal trade, which is carried on

with the interior by means of the river, consists in gold, ivory, gum, and bees'-wax. The professed religion of the French colonists being Roman Catholic, this part of the coast has hitherto been closed against the efforts of English Missionary Societies for the propagation of Protestant Christianity among its Mohammedan and Pagan inhabitants, and we are not aware of anything of consequence having been done by the settlers for the civilisation and improvement of the natives.

1090. Goree.—The small island of Goree is situated between the Senegal and the Gambia, near to Cape Verde, and only about three miles from the mainland. Its chief importance is derived from its commanding situation as a place of resort, and as affording protection for the trade which is carried on along the neighbouring coast. Goree formerly belonged to England, but it was restored to the French at the peace of 1814. The population is estimated at 7,000, a large proportion of which were slaves at the time of emancipation. The Roman Catholics have a considerable religious establishment, including both a church and a convent; but the native population of the colony, as well as that of the neighbouring continent, which are chiefly of the Jalloff nation, continue rigid Mohammedans.

1091. Gambia.—Whether we regard its position, magnitude, or facilities for communication with the interior, the Gambia may be fairly classed among the finest rivers of Western Africa. It is twelve miles wide at its mouth, which is situated in latitude 13 north, and it varies from one to three miles in width, to a distance of five hundred miles from the sea, where the Falls of Baraconda impede further navigation, except in small boats or canoes. The principal settlement on the Gambia is the English colony of St. Mary, a small island about ten miles from the sea. The town of Bathurst presents a beautiful appearance as we enter the river, the houses of the colonists being well-built and neatly finished with verandahs, and embowered in rich foliage of cocoa-nut and palm-trees. The island is only three miles long and one broad, and the population may amount to three thousand, not more than fifty of whom are Europeans. The English possess another small settlement at Macarthy's Island, about 250 miles up the river, and a considerable trade is carried on with the interior in gold, ivory, hides, and bees'-wax. The Wesleyan Missionary Society commenced a mission at St. Mary's in 1820, and, in 1831, the work was extended to Macarthy's Island. Both these places have for many years been centres of evangelical light and influence to all around, and much good has resulted from the instructions given. An Episcopalian colonial chaplain has also been occasionally stationed at St. Mary's, but the duties of his office have frequently been performed by the Wesleyan missionary by appointment of Government, in consequence of his absence on sick leave. When the time comes for a more adequate effort on the part of Europe and America for the evangelisation of Central Africa, the River Gambia will be found to be a good highway to the interior, and remarkably convenient, as it is only two weeks' sail in a steamer from England.

1092. Sierra Leone.—The first British settlement formed on the western coast of Africa, the avowed object of which was the suppression of the slave trade, and the religious and moral improvement of the na-

tives, received the name of Sierra Leone from a river so called, on the southern bank of which Freetown, the capital, was built, in latitude 8 30′ north, and longitude 11° 10′ west. For hundreds of miles on either hand the coast is low and swampy, but here it rises into mountains of considerable altitude, and there is a bold peninsula, which stretches some distance out into the sea, and forms an excellent natural harbour for shipping in the mouth of the river. The population of the colony has been estimated at 50,000, and consists chiefly of liberated Africans, or negroes who have been taken from slave ships by British men-of-war, or their descendants. They are located, not only in Freetown, but in Wilberforce, Wellington, Waterloo, York, Gloucester, and other villages among the mountains. For the benefit of these people Christian Missions were formed at an early period by the Church Missionary Society and by the Wesleyan Methodists. More recently a Mission was commenced in Sierra Leone by the Society of the United Methodist Free Churches. Places of worship were erected, congregations gathered, and schools established, with the most pleasing results. From the lowest state of moral degradation a community has been raised up which, by its intelligence and general character, does honour to the Missionaries who have laboured among them, and which clearly demonstrates the ameliorating and elevating power of the Gospel.

1093. Liberia.—The American colony or commonwealth called Liberia, is situated on the coast of Guinea, and embraces a tract of country extending about six hundred miles along the seashore from Grand Cape Mount to the Gulf of Guinea. The principal town, called Monrovia, is situated in latitude 6° north, and longitude 10° west. Under the auspices of the "American Colonisation Society," the first company of settlers, consisting of black and coloured persons redeemed from slavery, proceeded to Africa in 1822, when a tract of land was purchased from the natives, including Cape Mesurado and the neighbouring plains, and the foundation of the colony was laid on the principle of an independent self-governed community having no other connection with the United States of America than that of friendship and goodwill. As fresh emigrants arrived from year to year, considerable tracts of land were brought under cultivation, a number of native Africans were incorporated in the settlement, additional towns and villages were built, and a form of government established which reflected credit upon all parties concerned. Nor was the young and rising little republic left without the means of religious instruction and Divine worship. From the beginning the Episcopalians, Presbyterians, Methodists, and Baptists, manifested great zeal in the enterprise, and sent out Missionaries or teachers with almost every party of emigrants. Some of these were white men appointed to superintend the work; but the majority were pious and intelligent persons of colour, as were also the Governors and Government officials. The progress made both in civil and religious matters in Liberia, notwithstanding numerous difficulties which had to be encountered, is of a very pleasing character; and there is reason to hope that the colonists will exercise an influence for good on that part of the coast of Western Africa where their lot is cast.

1094. Cape Coast.—For more than two hundred years the English

have had an establishment in that part of Western Africa called the Gold Coast. An extensive and strong fortress having been erected on a promontory jutting out into the sea, it received the name of Cape Coast Castle. The British Government claims no territorial jurisdiction in the country beyond the bounds of the fortifications, which exist for the mere protection of trade; but from circumstances which were inevitable, the large native town which has sprung up behind the castle, and indeed the whole of the Fanti country have come to look up to the English for counsel and protection, and the Government has been obliged to submit to a kind of protectorate over native interests on that part of the coast. There is another British establishment at Akrah to the eastward, the importance of which will be increased by the recent transfer of the Dutch possessions in that neighbourhood to the English government. In 1834 the Wesleyan Missionary Society commenced their labours at Cape Coast; and notwithstanding numerous difficulties arising from the sickness and death of Missionaries and other causes, the work has taken deep root and extended itself to Anamabu, Dix Cove, Domonasi, Akrah, and as far as Kumasi, the blood-stained capital of Ashanti, where native Missionaries are successfully preaching the Gospel to their fellow-countrymen. The whole of this part of the western coast of Africa presents a most inviting and promising field of Missionary labour, if it could only be adequately occupied, but the harvest is great, and the labourers are few.

1095. Lagos.—One of the most notorious slave depôts on the western coast of Africa in former times was Lagos, situated in latitude 6° north, and longitude 4° west, on a large lagoon which affords water communication with the interior in the direction of Badagary, Dahomey, Abbeokuta, and other parts of the Yaruba country. A great change has taken place of late years. Lagos has now become a flourishing British settlement with a resident administrator, is the centre of a prosperous legitimate trade, and the headquarters of the Church and Wesleyan Missionary Societies in that neighbourhood.

1096. Abbeokuta.—The largest town in Western Africa, and perhaps, on the whole continent, is Abbeokuta, which is situated a day's journey inland from Lagos. It is surrounded by a wall built of mud fifteen miles in circumference, and the population is estimated at two hundred thousand. Abbeokuta means "understone," and it received its name probably from a large rock, called "Olumo," which stands in the centre of the city, and where bands of robbers used in times of yore to conceal themselves. In 1825 "Olumo," or the "hiding-place," was deserted by the robbers, and it became in that year the refuge of a few poor wretches, who had fled thither from the clutches of the slave-hunters. From such a forlorn knot of wanderers the present large native city of Abbeokuta has sprung. Other wanderers arrived from all quarters to seek an asylum there. They settled upon the hills in small but separate townships. Each township had its own laws, chief, judge, war-captain, and council-house. These separate organisations still exist, but the people, nevertheless, in a sense, form but one community, and Abbeokuta is surrounded with one common wall of defence, as it has repeatedly been threatened and attacked by the savage King of Dahomey. The settlers having been joined by a number of liberated

Africans from Sierra Leone, who had come under the influence of the Gospel there, the way was opened for the commencement of direct missionary labours among this large but mixed population, when the agents of the Church and Wesleyan Missionary Societies entered upon the work with their wonted zeal and diligence. The results have been very encouraging, although frequent interruptions have been experienced from wars and rumours of wars. From this point the agents of the Church Missionary Society, under the able leadership of Bishop Crowther, have extended their labours to the interior, and established several stations in the Yaruba country far away on the banks of the Niger.

1097. Akropong.—This is a native town to the north-east of British Akrah, which a company of Missionaries, artisans, and religious teachers, sent out by the Basle Society, made their headquarters. This party of simple-minded but earnest Christian men suffered much from sickness and the inroads of death among them at an early period of their labours; but being reinforced by fresh arrivals from Europe, they persevered in the good work, and have been favoured with a pleasing measure of success. Both in direct religious instruction, and in teaching the natives the arts of civilised life, they have made an impression for good, and every friend of Africa must wish them success.

1098. Fernando Po.—The island of Fernando Po is situated in the Bight of Benin, in latitude 3° 6′ north, and longitude 7° 30′ west. It is thirty miles long and twenty broad, and about seventy distant from the mainland. The land being elevated, the climate is considered more healthy than that of the neighbouring coast. It has a native population of its own, of a wild and barbarous character called Boobees, besides a number of negroes of different continental tribes who have been drawn thither by the ships which frequently anchor in its harbour. For a long course of years Fernando Po was held by the English under a special arrangement with the government of Spain, to which it belonged. During this period the Baptist Missionary Society established a mission on the island which was productive of much good, but the Spaniards having at length resumed possession of the settlement, Roman Catholicism was declared to be the only form of religion that would be allowed, and the Baptists were driven from the island and obliged to take refuge on the mainland. In 1870 some improvement having taken place in the policy of the Spanish Government, the Primitive Methodists sent out two Missionaries to Fernando Po, who were very successful in gathering a number of negroes into the fold of Christ, several of whom were found to be partially enlightened, having previously heard the Gospel in other places.

1099. Cameroons.—When obliged to leave Fernando Po, the agents of the Baptist Missionary Society strengthened the stations which they had previously commenced at the mouth of the Cameroons on the mainland, and they have now four centres of operation—Bethel Town, Bell's Town, Mortonville, and Victoria, where they are doing a good work among a long neglected people.

1100. Old Calabar.—The Presbyterians have for many years had a prosperous mission on the Old Calabar, one of the numerous mouths

of the mighty River Niger. This mission has been carried on to a great extent by the aid of converted negroes from Jamaica, trained for the purpose, and it has also been made a blessing to thousands. From the Bight of Benin right away to the interior of Western Africa, on both banks of the Niger, a splendid field of Missionary labour presents itself to view, and gives promise of a glorious harvest.

1101. Cape of Good Hope.—Southern Africa is favoured with a climate much better adapted to the health and constitution of Europeans than that of the Western coast; and its numerous settlements have consequently become extensively populated by emigrants from the mother country. For the spiritual benefit of these ministers have been appointed, places of worship erected, and the ordinances of religion provided by different denominations of a character similar to those which are found in England. Means have also been adopted for the establishment of mission-stations for the benefit of the natives which are found in large numbers in the Cape Colony, British Kaffraria, Natal, the Orange Free State, and the Trans Vaal Republic, as well as for the evangelisation of the wandering tribes in the far distant interior. Several Missionary Societies have been engaged for many years in this good work, and numerous prosperous stations have been established in the neighbourhood of Cape Town, Mowbray, Wynbreg, Simon's Town, Stellenbosch, Somerset West, Worcester, and other places in the Western Province of the Cape Colony, some of which have already become independent and self-supporting churches. Similar establishments have been formed in the vicinity of Graham's Town, Port Elizabeth, Utenhage, Bathurst, Fort Beaufort, Cradock, Somerset East, and other places in the Eastern Province, so that most of the towns and villages within the colony are tolerably supplied with the means of religious instruction.

1102. British Kaffraria.—The country which lies between the Keiskamma and the Great Kei rivers on the south-eastern coast of Southern Africa, is called British Kaffraria. It is the region skirted by the Amatola mountains, whence issued, till finally subdued by British rule, those hordes of Kaffir marauders which devastated the Cape Colony in the various wars which occurred from 1806 till 1853. At the close of the Kaffir war of 1835—6, this tract of country was declared a British Province, and placed under the government of a special commission, till a few years ago it was annexed to the Cape Colony. Missions of the London, Scotch, Rhenish, Berlin, Wesleyan, and the Propagation Societies have for several years been successfully prosecuted in this part of South Africa.

1103. Natal.—The extensive territory in South-eastern Africa, known as the colony of Natal, embraces an area of about twenty-five thousand square miles, and in its general aspect presents to the view of the traveller a striking diversity of hill and dale, mountain and valley, with vast tracts of excellent land, well wooded, and watered by numerous majestic rivers. These rivers are not navigable, however, being crossed in some places by sandy bars and rocky rapids, but they impart a freshness and fertility to the country, not often met with in Southern Africa. The population, which is estimated at two hundred thousand, consists of Euro-

pean settlers, native Kaffirs, and Indian coolies. For the religious instruction of these people, missions have been established in Maritzburg, Durban, Verulam, and other places, by the Wesleyans, Episcopalians, and Presbyterians from England, and by Missionaries from America and Hamburgh. All these agencies have met with some success, notwithstanding numerous difficulties which had to be encountered, and there is a fair prospect of future prosperity in every department of the work.

1104. Orange Free State. — That part of the interior of South Africa situated to the north of the Cape Colony, and formerly known as the "Sovereignty," was several years ago formed into an independent republic, when it received the name of the "Orange Free State." It consists of vast undulating plains, sloping gently down from the Malute mountains to the Vaal river, dotted over, however, in many places, by rocky hills, locally called *Kopjes*, although to the northward, hundreds of miles are found so entirely level, as to present scarcely a break on the horizon. The population consists of English and Dutch settlers, with a considerable number of native Kaffirs and Hottentots. In common with all new countries, the want of religious ordinances was for some time severely felt in the Orange Free State, but of late years ministers of the Dutch Reformed Church, Wesleyan Missionaries, and Episcopalian clergymen, have been appointed to labour among the people, and the fruit is already beginning to appear.

1105. Transvaal Republic. — The vast territory comprised in the Transvaal Dutch Republic is situated still further away in the interior of South Africa, north of the Vaal river, on both slopes of the Cashan Mountains, which form the watershed line between the Orange river and the Limpopo river systems. It is occupied by a number of Dutch boers, or farmers, who *trekked* or emigrated to this distant region from the Cape, Natal, and the Sovereignty about the year 1848, in consequence of their dissatisfaction with the British Government, with regard to the emancipation of the slaves and the colonisation of Natal. The surface of the country, estimated at seventy thousand square miles, like most other parts of South Africa, is very varied, consisting of large tracts of arid, barren, rocky land, with here and there patches of ground capable of cultivation, or suitable for grazing. The population is spare and scattered, consisting of Dutch settlers, with a few English, and small and broken tribes of natives, many of whom have been reduced to a state of vassalage scarcely better than the worst type of slavery. Two or three Dutch Reformed ministers have been appointed to labour among their fellow-countrymen in the Transvaal territory, and a Wesleyan mission has recently been established at Potchefstroom, the seat of government. The discovery of gold and diamonds on the borders of this country has attracted a large and miscellaneous population from all parts of the world, among whom Missionaries of different denominations have promptly gone forth to labour.

1106. Basutuland. — This is comparatively a small speck of country, with an area of about fifteen thousand square miles, and completely hemmed in by the surrounding lands of the Orange Free State, Natal, and Kaffirland Proper. It is a rocky, mountainous region,

in which the head waters rise that form the Caledon, Vaal, and Orange rivers, but it nevertheless contains some excellent tracts of land. The Basutas, under their celebrated chief Moschesh, became the most civilised of any native tribe of South Africa, having for many years been favoured with the labours of Missionaries from the Paris Evangelical and Wesleyan Societies. They were in danger, however, of being exterminated by their repeated wars with the Orange Free State, when the British Government, at their request, took them under its protectorate a few years ago.

1107. Zululand.—That extensive tract of country, situated between the British colony of Natal and the Portuguese settlements in the vicinity of Delagoa Bay, is called Zululand. It was the scene of many bloody wars and conflicts during the reign of the notorious paramount chief Dingaan, when thousands of the natives fled and took refuge in Natal, but since he was succeeded by his son, a larger amount of peace and quiet has prevailed. The country is now open to Missionaries, and a station has been established under the auspices of the Society for the Propagation of the Gospel, which numbers six Church members, thirty attending the services, and three Missionaries, with a Bishop at their head.

1108. Kaffirland.—This is the name given to that part of south-eastern Africa which lies between British Kaffraria and Natal, and over which some think British rule should be extended. Many years ago a chain of mission stations was established along the coast by the Wesleyan Society. Missionaries of the Glasgow Society have also laboured for some time with good effect among the Kaffirs. More recently Missionary work has been commenced among the Kaffirs, under the direction of the Bishop of Grahamstown and the Propagation Society. Encouraging progress has been made by all these agencies, but the mass of the people still remain heathen, and there is a loud call for additional Missionaries.

1109. Griqualand. — A large tract of country, situate on the northern bank of the Orange river, between the Free States and the Cape Colony, inhabited by a mixed race of Hottentot and European blood called Griquas, received this name. A good work was commenced among these half-castes by the London Missionary Society, but the whole tribe, under their chief, Adam Kok, removed a few years ago to a new country called No-man's Land, and now it appears a mission is being established among them by the Propagation Society.

1110. Namaqualand.—The extensive country known as Namaqualand is situated on the south-western side of the African continent, and is inhabited by a large branch of the Hottentot family. It was in Little Namaqualand where the first Wesleyan mission station was commenced in 1816, but this part of the country, as far as the Orange river, has long since been incorporated in the Cape Colony. Great Namaqualand lies to the north of the Orange river, and stretches far away into the interior. The stations formerly occupied by the Wesleyan Missionary Society have been transferred to the Rhenish Society, and something is being done for the evangelisation of the people, but it is difficult and trying work, in consequence of the wandering habits of the people,

their country being remarkably poor and barren.

1111. Bushmanland. — A considerable tract of wild country producing coarse grass in favourable seasons, and situated to the south-east of Little Namaqualand, is known as Bushmanland, from its having been formerly inhabited by a diminutive race of Hottentots. It is now resorted to only occasionally for grazing purposes by the Dutch boers and native farmers, and they are often visited at their encampments by the Missionary from Khamiesberg.

1112. Damaraland. — Still farther north, between Walvich Bay and Lake "Ngami" in the interior, lies the extensive territory called Damaraland, inhabited by a race of people of the negro type, for whose benefit two or three stations have been established by the German Missionaries. Much still remains to be done for this distant and long-neglected region, but the country is difficult of access, and the obstacles are numerous.

1113. Ovampoland.—This is the name given to a belt of sandy, barren country which lies between the west coast of South Africa, and the high tablelands of the interior to the eastward. It is bounded on the north by the River Cuanene, which separates it from the Portuguese territory of Benguela, and on the south by Damaraland, from which it is divided only by a thicket of acacias and camel-thorns. Little or nothing has been yet done for the benefit of the wandering tribes which inhabit this dreary region, who have a strong claim upon our sympathy and aid.

1114. Central Africa. — Little more than the outskirts of the great African continent have as yet been made known to Christian philanthropists. The vast and populous interior still remains, to a considerable extent, shrouded in darkness. The explorations of the celebrated Dr. Livingstone and others have done something towards opening up the country, but much yet remains to be done. A more important field of Missionary labour can scarcely be found on the face of the globe than Africa, in its length and breadth, and it is hoped that the time will soon come when it will be more adequately cultivated, and when, from the Cape of Good Hope to Egypt, and from the Gambia to Abyssinia, its sable inhabitants will hear proclaimed in their own tongues the wonderful works of God.

1115. Madagascar. — Mr. Joseph Sewell, a member of the Society of Friends, recently returned from Madagascar, thus speaks of it as a field of Missionary labour:— "The island contains about five million of inhabitants. It is twice as large as England, Scotland, and Ireland put together; but it is essentially in the central portion—Imerina, the land of the Hovas—where the wonderful results of Christianity have taken place, and where the London Missionaries labour. One half of the island is still in utter darkness. It is not under the power of the Queen, her influence does not extend there. Then there is another large tract along the eastern coast, the land of Betsimasarak, in which the Church Missionary Society has a few stations. It contains about one million inhabitants. There are about fifteen or twenty churches there, under the care of the Church and Propagation Societies. There are upwards of one hundred other churches, which are formed after the model of the churches of the

capital, but over which the London Missionary Society can exert no influence, whose preachers and teachers are mainly worldly men, magistrates, perhaps, in the district, and, because of their authority exercise their influence as heads of the Church. So that in these churches I am afraid, to a large extent, it is a caricature of Christianity that is held up before the people, and not Christianity itself. There is, therefore, an immense amount of work to be done there. Then we travel to another portion, Betsileo, south of Imerina, in the mountainous district, where the people are quite as intelligent, I believe, as the Hovas, and in many respects quite as well calculated to do good work there. These have only been under the influence of the Missionaries about four years, and there are as yet but few fruits of the preaching of the Gospel. But there is another matter which I think is not generally understood. In the central part of the island during the days of persecution, there arose a church which is not exactly in accordance with the character of the Independents, or the Episcopalians, or the Methodists, or the Society of Friends. The nation has a church of its own. Its pastors and officers are chosen by the people; but we see in some instances thirty or forty preachers taking their turns, and going out to visit a district by an arrangement similar to that which is made among the Methodists."

AUSTRALASIA.

1116. Australia.—In whatever light we regard the southern world, it presents to our view fields of Missionary labour of great interest and importance. Australia has justly been described as the largest island in the world, being nearly equal in extent to the whole of Europe. It is estimated at two thousand four hundred miles in length, and one thousand two hundred in breadth, with a surface, soil, and scenery greatly diversified. When first discovered, it was found to be inhabited by small straggling tribes of natives in the deepest state of social and moral degradation. The best efforts which have been made for the improvement of the aborigines have never been very successful, and their number has been gradually decreasing from year to year. Australia owes its chief importance to the rapid influx of European emigration. The first British settlement formed in this country was that of *New South Wales* in 1788, Sydney being the first and principal town, and the capital of the colony. Then followed those of *Swan River* in the west, *Adelaide* in the south, *Victoria* in the south-east, and *Queensland* in the north. Each of these has now become a separate and independent colony, with a history of its own, exhibiting a course of progress truly astonishing. The prosperity of Australia is largely owing to the influence of Christianity brought to bear upon its population at an early period by means of the Missionary enterprise. Wesleyan Missionaries were first in the field, if we except the Colonial chaplains, and they exerted themselves nobly on behalf of the aborigines, the convicts, and the free settlers. They were followed by the Roman Catholics, Episcopalians, Presbyterians, Congregationalists, Baptists, Primitives, and others, all of whom have built places of worship, gathered congregations, organised churches, and put in motion a Missionary and moral machinery which bids fair to keep pace with the rapid increase of population, and to make the cities,

towns, and villages of Australia more and more like those of the mother country.

1117. Tasmania. — Van Dieman's Land, or Tasmania, is a large island situated to the south-east of Australia, at a distance of about two hundred miles across Bass's Straits. The land is generally high, diversified with moderate hills and broad valleys, which are well wooded and watered, and admirably adapted for agricultural and grazing purposes. In 1804 a British settlement was established on the south-east side of the island, at the mouth of the River Derwent, where Hobart Town now stands. The few aborigines found in the island have now entirely disappeared, and the country has been gradually filling up, formerly with convicts, and more recently with free settlers. Amongst these the Wesleyan Missionary Society commenced its labours in 1820. Other zealous ministers afterwards entered the field, and now churches and chapels adorn almost every town, village, and hamlet, reminding the traveller of the happy scenes he was wont to witness in the "old country."

1118. New Zealand.—The general name of New Zealand is given to a group of islands in the Pacific Ocean, situated about 1,400 miles south-east of Sydney, in New South Wales. The principal of these are three in number, two larger and one smaller, distinguished as the Northern, Middle, and Southern Islands. The superficial area of the whole is said to be one-fifth larger than that of Great Britain. The climate is described as generally healthy, and not very dissimilar to that of England, although it is perhaps on the whole somewhat more warm and humid. The interior of the respective islands exhibits great diversity of soil and scenery, but the country is generally rugged and mountainous. When first discovered, New Zealand was found inhabited by a race of hardy, warlike savages, for whose benefit missions were commenced in 1814, by the Church and Wesleyan Missionary Societies. The agents of these respected institutions laboured for many years in great harmony, amid numerous difficulties, but with ultimate success. In 1839, New Zealand became a British colony, and a considerable change passed over mission work in the islands. The natives became in some places scattered by war and commotion, and the thousands of Europeans flocking to the country had to be cared for. The result of these changes has been the erection of places of worship and the organisation of Christian churches for the benefit of the settlers in the towns and villages which have rapidly sprung up, whilst the interests of the natives have not been neglected. Although much altered of late years, New Zealand is still an important field of Missionary labour.

1119. Friendly Islands. — The Friendly Islands are situated in the South Pacific Ocean, the centre being in latitude 21° south and longitude 18° west. The entire group is said to consist of nearly two hundred islands, from forty to fifty of which only are inhabited. The principal of these are Tonga (or Tongatabu), Vavau, Nomuka, Eua, and the Haabais. They received their present name from Captain Cook, who visited them in 1773, from an impression that the inhabitants were more friendly than those of some other places with whom he had come in contact. On a closer acquaintance, however, it turned out that these *Friendly* Islanders were

almost constantly at war among themselves; that they were cannibals, polygamists, and idolators; and that they stood in need of the Gospel as much as any people to be found on the face of the earth. When the London Missionary Society sent teachers to them, in 1797, to instruct them in the arts of civilised life, they treated them most cruelly. When two or three had been murdered, the rest had to flee for their lives, and the mission was relinquished. Twenty-two years afterwards, the Wesleyan Missionary Society made an attempt to evangelise these savage people. After a while, this effort was more successful, and, in the course of a few years, a moral revolution was effected in the Friendly Islands such as has scarcely been witnessed since the days of the apostles. There are now more than eight thousand converted natives united in church fellowship, under the pastoral care of twenty missionaries, most of whom are themselves natives and the fruits of the mission. The whole population is nominally Christian, and the chief work of the Missionaries is now to instruct and guide those who have received the Gospel.

1120. Fiji Islands.—The Fijis are a group of islands situated about three hundred and sixty miles north-west of Tonga. They are said to be one hundred and forty in number, but only eighty of them are inhabited. The principal islands in the group are two, of considerable magnitude — Viti-levu ("Great Fiji"), which is eighty-five miles long and fifty broad; and Vanua-levu ("Great Land"), which is ninety miles by thirty. When Fiji first came under the notice of Europeans, the inhabitants were in a fearfully demoralised state, and their propensity for cannibalism was notorious. The Wesleyan Missionaries labouring in the Friendly Islands were made acquainted with the state of things in Fiji by the Tongans who had been there, and, in 1835, a mission was commenced at Lakemba, among the cannibals. The difficulties to be encountered were, indeed, formidable, but they persevered, and were ultimately successful. The change which took place in the course of a few years was similar to that which had been witnessed in the Friendly Islands. There are now thirteen European and forty-four native Missionaries employed in the group, and they have upwards of twenty-five thousand church members under their care. There are still many heathens in the islands who need to be reclaimed, and the newly-converted natives require much pastoral care and instruction. The host of European emigrants who are flocking to Fiji also demand the attention of the Missionaries, so that there is ample work in this important and promising field of labour.

1121. Society Islands.—This designation now generally includes two groups—the Georgian (first visited by Captain Wallis in 1767, and so named by him in honour of the reigning King, George III.), and the Society (first visited by Captain Cook in 1769, and so named by him in honour of the Royal Geographical Society). The former of these groups is sometimes called the Leeward and the latter the Windward Islands. The principal of the Society Islands are Tahiti, Eimeo, Maitea, Maiasite, Teluaro, Huahine, Raitatia, Tahoa, Bolabola, Mauaraa, Tubai, Lord Howard's Island, and Scilly Island. The London Missionary Society commenced its labours at Tahiti in 1797, and after a long night of toil fruit appeared at length in the

conversion of a goodly number of natives to the faith of the Gospel. The work afterwards spread with amazing rapidity to most of the other islands, the inhabitants of which cast away their idols and embraced Christianity. The mission had arrived at a pleasing state of prosperity when it received a check by the establishment by the French of a Protectorate over Tahiti and the arrival of a number of Roman Catholic priests. Of late the officials of the French Government have been more friendly towards the Protestant Missionaries than formerly, and there is still a field for useful labour in the respective islands of these groups.

1122. Sandwich Islands.—The group called the Sandwich Islands were so named by Captain Cook, by whom they were discovered in 1778, in honour of the Earl of Sandwich, First Lord of the Admiralty. They are ten in number; eight of considerable size, and two of smaller dimensions. The largest of these is Hawaii, at the south-eastern extremity of the group, in latitude 20° north, and longitude 155° west. The other islands, advancing in succession to the north-west, are Maui, Kakoolawe, Lanai, Mokokai, Ohhu, and Onechow. The population is estimated at 100,000, including natives and Europeans. Situated midway between the western terminus of the Panama Railroad and China, this is the most important of the Polynesian groups, and is becoming more and more a central emporium for the commerce of that side of the world. The Missionary history of the Sandwich Islands is equal in interest to any romance that was ever written. In a single generation the natives as a whole have been raised by the renewing power of the Gospel from a state of heathen darkness to a position of Christian light and intelligence. Congregations have been gathered and churches everywhere organised, which are efficiently served by native ministers in a manner truly wonderful. Missionaries from America have been the honoured instruments in the hands of God in effecting this great work, and it beautifully illustrates what may be expected in other countries by the blessing of the Almighty on the means which are employed for the conversion of the people.

1123. Micronesia.—The island world of the vast Pacific used formerly to be spoken of under the general name of Oceana, or Polynesia; but now we read of Micronesia, Melanesia, and Malaysia, thus showing how largely geographical science is indebted to Missionary enterprise. Under the general name of Micronesia are comprised the Marshall, the Gilberts, and other minor groups situated several hundred miles to the north-west of the Sandwich Islands. Prosperous missions have been established in these groups by agents of the American Board of Foreign Missions, several of whom have been selected from among their converts in Honolulu; and the same wonderful moral revolution is in progress which has been witnessed in other islands in the South Seas.

1124. Melanesia.—This is the general name given to several small groups of islands in Western Polynesia, as the Marquesas, the New Hebrides, the Navigators, the Harvey, the Loyalty Islands, and some others. In Raratonga, Savage Island, Aneityum, Tana, Eromanga, Fatè, New Caledonia, and several other islands, a great and good work was commenced several years ago through the instrumentality of the

agents of the London and Presbyterian Missionary Societies. More recently an Episcopalian mission was inaugurated for the benefit of this part of the Pacific, under the auspices of the Bishop of New Zealand, which had been the means of doing much good, when it received an appalling check by the murder of Bishop Patteson and his companions, at the island of Nukapu, in 1871.

1125. Malaysia. — Under this division, so designated from its comparative proximity to the East Indies, and as being the central home of the Malay race, must be classed the large and almost unexplored island of New Guinea, the Solomon Islands, and some others, where little or nothing has yet been done for the spiritual benefit of the wild and savage inhabitants, but where a wide field of Missionary labour is open to the churches of Europe and America.

INDIA.

1126. Continental India.—India, or Hindustan, is the general name given to that extensive region of Asia which lies to the south of Tartary, between Persia and China. It may be regarded as comprehending Ceylon, Burmah, Siam, Thibet, and other native states, but these places are generally treated separately in geographical descriptions. The climate, soil, productions, and tropical aspect of a country so vast, and extending through so many degrees of latitude, are, of course, very varied. In the north it is comparatively cool and salubrious, whilst in the south it is hot and sultry, and far from healthy, especially at some seasons of the year. The face of the country is diversified by extensive plains and towering mountains, and the mighty Ganges and Indus, the two principal rivers, with their numerous tributaries, help to fertilise the land. The inhabitants, which are estimated at two hundred and fifty millions, are chiefly idolaters, and may be divided into three classes, the Brahmins, the Buddhists, and the Parsees. In addition to these there is a considerable number of Mohammedans, who are devotedly attached to the religion of the false prophet. Many Christian people in Europe and America believe that this vast empire, and these millions of people, have been brought under British rule in the order of Divine Providence, not merely to minister to our personal gain and emolument, or to add glory to our nation, but especially to give us an opportunity of evangelising the degraded inhabitants and of winning souls for Christ. Hence all the principal Missionary societies have fixed upon India as a suitable and promising field of labour, and the good already accomplished, although on a comparatively small scale, is sufficient to encourage persevering effort for the time to come. Of this part of the world it may be truly and emphatically said, "The harvest is great and the labourers are few."

1127. Bengal. — This is the name given to an important province which forms the north-eastern extremity of the great peninsula of Hindustan. Throughout its entire length and breadth it presents to the view of the traveller a succession of extensive and fertile plains, with an unbroken horizon surrounding the vast expanse. The River Ganges intersects the province from north-west to south-east, and empties itself into the Bay of Bengal by several mouths. One of these is called the Hoogly, on the southern

bank of which the city of Calcutta stands. The population of Bengal is estimated at three millions, of whom about nine-tenths are native Hindus, and the remainder a mixed race of Mohammedans, descendants of the early conquerors of the country by intermarriages with the natives, and a few Europeans. Among these people Christian missions have been carried on for many years by Episcopalian, Presbyterian, Baptist, the London, and the Wesleyan societies, and the results have been encouraging; but the agency employed comes far short of meeting the necessity of the case. There is ample room in Bengal for all the Missionaries and teachers that Great Britain and America can send forth, the earnest plea of many hearts being, "Come over and help us."

1128. Madras.—Madras is the capital of the British possession on the east side of the peninsula of Hindustan, and the headquarters of the government of the province. The city stands on the margin of the Bay of Bengal, and stretches along the shore a distance of nine miles, and between three and four miles inland. The great centre of population in this large area is known as Black Town, which is separated from Fort St. George by a broad and open esplanade. The population of Madras is estimated at half a million, and although the first Protestant church erected in Hindustan was built there, and more Missionary effort has been put forth in this city than in any other place in India, it is believed that more than three-fourths of the people are still heathen, and loudly call for the sympathy and aid of British Christians. Higher up the country, in the Mysore district, the city of Bangalore and other places, after all that has been done by the London, Wesleyan, and other Missionary Societies, tens of thousands of poor dark benighted heathens may be found who have never yet bowed the knee to Jehovah, so that this part of British India presents itself to our view as an important and inviting field of Missionary labour.

1129. Bombay. — The name given by the Portuguese to an island and city on the west coast of Hindustan was Bombay. It came into the possession of the East India Company in 1688, when it was made the capital of the province and the seat of government of all their possessions on that side of the peninsula, and it is now one of the three presidencies into which the territories of British India are divided. The land on the island is comparatively barren, but the place is important, as the sea-port and capital of the country, as well as from its excellent harbour and the facilities which it affords for shipbuilding, which is carried on upon a large scale. The population of the presidency is estimated at two hundred and twenty-five thousand, three-fourths of whom are Hindus, and the remainder Mohammedans, Armenians, and Jews, with about eight thousand Parsees, or fire worshippers. For the evangelisation of these people various Christian agencies have for many years been employed by the Episcopalians, Presbyterians, and others. Nor have the means employed been entirely fruitless. The results have been sufficient to produce the conviction that if the number of Missionaries, teachers, churches, and schools, could be greatly multiplied, a more ample harvest would be reaped, and that thousands of deluded heathens would be induced to forsake their idols and turn to the true and living God.

1130. Ceylon.—Ceylon is an island two hundred and seventy miles long, and one hundred and twenty broad, situated off the south-west coast of Hindustan, at a distance of about ninety miles. In its climate, soil, productions, and scenery, Ceylon bears a striking resemblance to some parts of continental India, and as a field of Missionary labour it is equally important and inviting. The country was visited by the Portuguese as early as 1505, and they formed settlements in various places which they occupied for about one hundred and fifty years, till they were expelled from the island by the Dutch. Both these European powers endeavoured to propagate the Christian religion among the natives in their own way. The Dutch made a profession of Christianity a condition of employment in Government service, and built numerous churches in various parts of the island, in which they required their native servants to assemble. Impelled by these influences thousands of natives became professed converts to the faith of the Gospel; but when the English took possession of the colony in 1796, this outward profession of Christianity was found to be hollow and superficial, having been assumed merely for worldly advantage. Ultimately Missionary labours were commenced in Ceylon on more Evangelical principles. The Baptists from Serampore, and the Wesleyans from England, entered the field as early as 1814. They were followed by Missionaries from America and zealous clergymen of the English Church, and their united labours have been made a great blessing to all classes of the community—both Singalese and Tamils, and to the numerous race of half-castes called burghers. Much, however, yet remains to be done, especially among a deeply degraded tribe of people known as the Veddahs, who lead a wild and savage life in the extensive jungle which covers the central part of the island, as well as among the more intelligent and refined Buddhists who are still wedded to their idolatry and superstition.

1131. Burmah.—The Burman Empire is described by geographers as the most extensive native sovereignty in India, embracing a territory one thousand miles long and seven hundred broad. Its general physical aspect, and the character of its inhabitants (who have been estimated by some at seventeen millions) are not very dissimilar to those of other parts of Hindustan. The prevailing religion is Buddhism, and the people are devotedly attached to their idolatrous worship. A great and good work has, nevertheless, been carried on among these people for many years past, chiefly through the instrumentality of Baptist Missionaries from America. Hundreds, if not thousands, of Burmese have been won to Christ, and a still greater number have been converted belonging to an interesting tribe of people called Karens, inhabiting the mountainous regions to the North. The work is still advancing, but what is wanting is a largely increased Missionary agency and a richer outpouring of the Holy Spirit to render effectual the means employed for the conversion of the people, on a more extensive scale, to the faith and hope of the Gospel.

1132. Siam.—Siam is described as a kingdom of Asia situated to the westward of the Bay of Bengal, and extending about five hundred and fifty miles in length, and two hundred and fifty in breadth. It is divided into Higher and Lower, the latter of which is chiefly level ground, and being entirely inundated in the

rainy season, it is found necessary to build the houses on pillars, as there is frequently no communication between them but by boats for several weeks together. In their religion, manners, customs, and superstitions, the Siamese resemble the Burmese, with whom they have often been at war, and to whom they ceded several western maritime towns on the Bay of Bengal, on being vanquished several years ago. Little or nothing has been done for the spiritual benefit of this people by Protestant Christians, and there is reason to believe that a few judicious energetic Missionaries would be well received, and they would be made a blessing to the country.

1133. Thibet.—The extensive region known as Thibet is said to be the highest land in Asia, being part of the elevated tract which gives rise, not only to the rivers of India and China, but also to those of Siberia and Tartary. It is said to be two thousand five hundred miles in length from east to west, and five hundred in breadth from north to south. The population is estimated at five millions, and the religion of the inhabitants is described as a modification of Buddhism, called Lamaism. Several years ago the Moravian Missionaries formed an establishment among the mountains of Thibet, which has been instrumental of much good, and the whole country is open to the missionary enterprise.

1134. Borneo.—Borneo is an island in the Indian Ocean of vast extent, being the largest in the world except Australia. It is seven hundred and seventy-five miles long, and six hundred and fifty broad. Although situated directly under the equator, the climate is said to be not more hot or unhealthy than tropical countries generally, refreshing breezes often being experienced. The inhabitants of Borneo, estimated at three millions in number, were in a very ignorant and depraved condition when first visited by Christian Missionaries a few years ago. Nor has it been yet much improved. The efforts made by the Rhenish Missionary Society, and by two or three Missionaries of the Church of England who went there a few years since, have not been entirely fruitless; but the agency employed has been so slender and inadequate, that very little impression has as yet been made in favour of Christianity, and there is a loud call for something more being done.

CHINA.

1135. Extent.—China is an extensive country of Eastern Asia, lying between the parallels of 20° and 41°, and extending from the meridian of 97° eastward to the Pacific Ocean. Its superficial area is said to be about one-third that of Europe, and its population has been estimated at four hundred millions, or equal to a third of the whole human race. The Empire is divided into eighteen provinces, many of which are exceedingly populous, containing upwards of six hundred persons to the square mile. Thousands of people constantly live upon the water in boats or vessels of various kinds, without ever spending a day on the dry land. The Chinese belong to the Mongol, or olive-coloured variety of mankind. They have large foreheads, small eyes, short noses, long ears, long beards, and black hair, and those are thought to be the most handsome who are most

corpulent. The women affect a great deal of modesty, and are remarkable for their small feet; so anxious are they to excel in this respect, that they confine the feet of their little children in leather casings till they sometimes become quite deformed. The religion of the Chinese is a system of sheer Paganism, of the Buddhist type, and their moral condition before they receive the Gospel is such as may well excite the pity and compassion of the friends of missions. Whether we regard its extent of territory, or its teeming millions of population all involved in spiritual midnight darkness, the empire of China presents to our view a most extensive, important, and inviting field of Missionary labour.

1136. Canton.—Canton is a large and populous city and seaport, and the capital of Quangtong, the most eastern province of China. It was the first, and for a long time the only port with which Europeans were permitted to hold any intercourse, so determined did the Chinese appear to exclude the literature and religion of the Western "barbarians" from the "Celestial Empire." At length, when there was such a demand for the famous Chinese tea, the exclusive policy of the government relaxed somewhat, and, being pressed by the united influence of the Western powers in their diplomatic intercourse with Pekin, five ports were opened for foreign vessels. After the Chinese war,—which, whether right or wrong, tended to humble and open the eyes of the "celestials" for a time,—arrangements were made, and treaties framed, for the opening of the whole empire to free and unrestricted intercourse with foreigners for the purposes of commerce, travel, and Missionary labour. The respective Missionary societies of Europe and America were not slow to avail themselves of the opportunity presented to them by the opening of China of extending their labours in that interesting part of the world. The city of Canton, which had been partially occupied before, soon became an important centre of Missionary labour and influence. The London, the Wesleyan, and other Missionary bodies, have erected places of worship and established stations here, and the results have been far from discouraging. But the population is so dense, and the instrumentality hitherto employed so feeble in comparison to the work to be done, that the evangelical agency of each society requires to be largely increased before success can be expected on an extensive scale. Canton is well situated as a base of Missionary operations in China. In addition to its own vast population, it is a place of resort for thousands of natives from the interior, who are constantly coming and going. It is, moreover, situated at the head of an extensive bay, into which flow two large navigable rivers, affording easy water communication with the distant provinces both in the southern and northern parts of the empire. Up these streams the Missionaries can sail in steamers or small boats to circulate the scriptures, and to preach to the people the glorious Gospel of the blessed God; and they frequently avail themselves of this privilege.

1137. Pekin. — The city of Pekin, the capital of the "Celestial Empire," is built in the form of an oblong square, and is divided into two parts, one of which is inhabited by Chinese and the other by Tartars. The walls of the city are said to be twenty-eight feet high and twenty-four thick, and to extend in circumference a distance of fourteen miles. A modern traveller says:—"It is

astonishing to see the concourse of people in the main street, yet not one Chinese woman among them; and the confusion occasioned by the number of horses, camels, mules, waggons, carts, and chairs, without reckoning the several mobs which gather around the jugglers, ballad singers, &c., at once attracts the notice of strangers. The Emperor's palace and gardens occupy two-thirds of the Tartar portion of the city, and are surrounded by a brick wall two miles in length, with a pavilion at each corner. The temples and towers of Pekin are so numerous that it is difficult to count them." Yet into this great imperial city the Missionaries of the Methodist Episcopal Church of America have found their way, and have commenced a work the ultimate issue of which no one can tell. A lady residing at Pekin, writing under a recent date, says:—"There is little of grandeur even in the finest temples of this city. Everything seems to be in a crumbling condition, even the gods. A temple was lately sold to the Methodist mission here, to be changed to a place of Christian worship. Of its numerous idols of different sizes, those of mud were buried, and the wooden and gilded ones were allowed to the purchasers." This looks encouraging, and the people must soon be ready for something. Shall we leave them to the Roman Catholics, who are diligently at work, or to the Mohammedans, who number two hundred thousand in this city alone? Nay, let us pray the Lord of the harvest to send forth more labourers.

1138. Hankow. — The city of Hankow is situated in the very heart of China, and has been appropriately chosen by the Missionaries of the London and Wesleyan Societies as an important centre from which they may work with advantage in various directions. Writing from Hankow on the occasion of his first visit, the Rev. Josiah Cox says: "The whole heathen world cannot produce a field whose population is so great, accessible, and intelligent, nor one where the marked providence of God so loudly demands our co-operation." Hankow is not only densely crowded with people to whom the Missionaries have free access for the proclamation of the Gospel of Christ, but it is so situated as to afford easy access to the city of Wuchang, an important provincial capital, and other populous towns, and is favoured with a communication twice a week with Shanghai, by means of the splendid navigable river Yangtsye. This inviting field of Missionary labour is worthy of special attention at the present time.

1139. Foochow. — Another grand centre of Missionary operations is Foochow, where the Missionaries of the Methodist Episcopal Church have established their headquarters, and from which they carry on an important work over an extensive district. By the blessing of God on the labours of His servants, this mission now numbers 1,007 church members under the pastoral care of five American Missionaries, assisted by eighty-one native agents. A spirit of bitter persecution broke out last year in this neighbourhood, but the native converts have maintained their ground, and there is a prospect of still greater good in time to come, as the result of faithful persevering effort on the part of those who are in the field, and those by whose prayers and liberality they are sustained in the Christian countries from which they have been sent. The same may be said of Hong-Kong, Ningpo, Shanghai, Amoy, Formosa, and other im-

portant Missionary centres in China and neighbouring islands.

1140. Japan.—Japan is an extensive empire in the most eastern part of Asia. It consists of three large islands and several smaller ones, the superficial extent of which is estimated at ninety thousand square miles. The whole empire is divided into seven principal districts, which are again subdivided into seventy distinct provinces. The population of Japan is deemed, in proportion to the extent of territory, equal to that of China, being reckoned at forty millions. The Japanese are of a yellowish complexion, and in their personal appearance, dress, manners and customs, as well as in their Pagan superstitious rites and ceremonies, resemble in some measure the Chinese. Many years ago, Christianity, in the form of Roman Catholicism, was introduced into Japan, but the Government having discovered, as they supposed, a seditious plot concocted by the Jesuits for the overthrow of the empire, in the time of Xavier, determined to banish the Missionaries and all the European settlers from the country. The edict of the Emperor ran as follows:—"The whole race of the Portuguese, with their mothers, nurses, and whatever belongs to them, shall be banished for ever; and any person propagating Christian doctrine, or even bearing the name of Christian, shall suffer." It is said that thousands of native converts were then put to death for their religion, and the persecuting statute, making a profession of Christianity a capital crime, is alleged to be still in force, some appalling instances of cruelty having taken place in modern times. In the face of all this, however, both English and American Missionaries have ventured to go out to Japan, and have succeeded, amid many difficulties, in getting a footing there.

1141. Retrospective View.—In taking a retrospective view of the entire field of Missionary labour which has now passed before us, we see cause for thankfulness, that in almost every country something has been done to shed a few rays of light on the spiritual darkness in which the heathen world is involved. In some places the success of the enterprise has been very cheering, and the triumphs of Christianity have been truly marvellous, proving to a demonstration that the Gospel of Christ is indeed and in truth the grand and all-sufficient remedy for all the evils which afflict the human race. At the same time we must not close our eyes to the fact, that what has already been achieved bears a very small proportion to that which still remains to be accomplished. Many parts of the wide field continue to this day in their original wildness. The ploughshare of the Gospel has never yet turned up a single furrow. Strong, vigorous, earnest, and willing labourers are required to plough up the fallow ground, and to sow the good seed of the kingdom. In other places some preparatory work has been done; the soil has been prepared, and a little seed has been sown. It has germinated and sprung up, "first the blade, then the ear, then the full corn in the ear;" and now the fields are whitening into harvest, but where are the reapers? The great Husbandman is now in the market-place seeking for labourers. Let Him never say to us, "Why stand ye here all the day idle?" Let us rather "gird up the loins of our minds," and go forth at the Master's bidding, and do the work which He calls us to do, for truly "the harvest is great and the labourers are few."

IX.—MISSIONARY GLEANINGS.

ANNIVERSARIES AND REPORTS.

1142. Propagation Society's Anniversary.—On Monday, the 29th of May, 1872, the annual meeting of the Society for the Propagation of the Gospel in Foreign Parts was held in Willis's Rooms, St. James's. The Archbishop of Canterbury took the chair, and was supported by several other dignitaries of the English Church. The Rev. W. T. Bullock, the secretary, read an abstract of the report, from which it appeared that the receipts of the past year amounted to £97,603, being an increase on the previous year of £5,140, and that the society supported in whole or in part 462 ordained Missionaries, which are thus distributed:—In America and the West Indies, 227; in Africa, 83; in Asia, 110; in Australia and the Pacific, 41; in Europe, 1. Among these were 35 native clergy in India. There were about 853 catechists and lay teachers in the service of the society (mostly natives) in heathen countries, and about 300 students in colleges abroad. Interesting and practical addresses were delivered by the Chairman, the Bishop of Lichfield, the Rev. Holland Lomas, of Liverpool; the Rev. Mr. Brown, of Calcutta; the Rev. Mr. Rowley, of Africa; Mr. W. H. Smith, M.P.; and others, and the audience were evidently gratified by the statements that were made.

1143. Church Society's Report.—From the abstract of the Report of the Church Missionary Society read, at the recent annual meeting, it appears that 158 stations are occupied by 131 Missionaries, Europeans native, and country-born. These have 20,125 communicants under their pastoral care. The native and country-born Christian catechists and teachers of all classes employed by the society are reported as numbering 1,928. The society has withdrawn from 77 stations, chiefly added to parochial establishments in the West Indies, or transferred to the native church in Sierra Leone, containing 10 native clergy, 4,356 communicants, and 12,866 scholars. Dr. Cheetham, the newly appointed Bishop of Sierra Leone, had visited every parish of the colony, and confirmed 1,000 candidates. The accounts from Yoruba, Abeokuta, and other parts of Western Africa, were encouraging, as were also the reports of the state of the work in Palestine, Southern India, China, Mauritius, New Zealand and other places. The income of the

society for the year was reported as amounting to £153,697, being a decrease on the receipts of the previous year, of £12,221.

1144. Baptist Society's Anniversary.—The annual meeting of the Baptist Missionary Society was held on Thursday, April 25th, 1872, when the attendance was very numerous. The chair was taken by Sir Donald M'Leod, late Lieutenant-Governor of the Punjaub. The secretary, Dr. Underhill, gave a brief outline of the report, and a statement of the financial condition of the Society. It appears that the Society has at the present time sixty-three Missionaries labouring under its auspices in India, China, Ceylon, Africa, Jamaica, Hayti, Trinidad, the Bahamas, Norway, Brittany, and Rome. The native pastors and preachers number about 220, and the schoolmasters, 143, making a total of 426 agents. In the Zenana work in India, there are supported by the Ladies' Association, 8 lady visitors, and 14 Bible-women in connection with the Societies' missions and stations. The Missionaries had baptized during the year, in India, 160 persons; in Ceylon, 41; in Norway, 69; in Rome, 50; in Trinidad, 73; in the Bahamas, 123; in Africa, 17, making a total of 533. The income of the Society for the year had been £27,469, being an increase on the former year of £54. There was due to the treasurer, £3,716. A speech of thrilling interest was delivered by the Rev. W. Wilson, Wesleyan Missionary from Fiji, and the Rev. Mr. Miller, of Jamaica, and others briefly addressed the meeting.

1145. Baptist, British, and Irish Missions.—The annual meeting of this institution was held on Tuesday, April 23rd., at Bloomsbury Chapel, under the presidency of G. T. Kemp, Esq., of Rochdale. The Rev. C. Kirtland gave a brief but exceedingly encouraging statement of the work done by the Society. With reference to Ireland, it was remarked, "While there has been a numerical decrease in all other denominations of professing Christians during the past ten years, the Baptists have doubled their number with five hundred in excess of the hundred per cent. increase." Mr. Macrory gave a telling account of the state of religion in Ireland, and showed that the Romanists of the district in which he laboured are disposed both to hear and respect the preacher of the Gospel. He was followed by the Rev. J. G. Oncken, who told the story of the progress of the Gospel on the Continent. But the speech of the evening was that of the Rev. C. H. Spurgeon, in which he called upon the Baptists to place a church in every town in England, to cover the entire country, in the confident belief that instead of being absorbed, the denomination would ultimately absorb other sects. The next speaker was the Rev. Mr. Brock, who brought the proceedings to a close.

1146. London Society's Anniversary.—Appropriate and impressive sermons having been previously preached, the annual meeting of the London Missionary Society was held on Thursday, the 9th of May, 1872, in Exeter Hall, which was filled to overflowing by the friends and supporters of the institution. The chair was taken by Mr. A. Rooker, of Plymouth, who, in the course of his address, said, "There does seem to me to be a wonderful success attached to this Missionary work of ours. At the present time this society has some seventy thousand Christian men and women in

Christian fellowship in connection with our Missionary stations. Nearly half a million of persons are under the direct, immediate instruction of our Missionaries. Christian education is being given at almost every station. Then, what is still more encouraging, these stations are gradually being raised into self-supporting churches." The abstract of the report read by Dr. Mullens took a comprehensive view of the world-wide labours of the Society. That portion of the report which referred to Madagascar was of thrilling interest, as it set forth the pleasing and astonishing fact, that during the past three years there had been an addition to the ranks of professing Christians of about 258,000 converts, including 32,000 Church members. The income of the Society for the year was reported to be £111,517 15*s.* 11*d.*, and the number of Church members on the respective stations was said to be 70,000. Animated and interesting speeches were delivered by the Rev. William Cuthbertson, of Bishop Stortford; the Rev. Dr. Turner, from the South Sea Islands; the Rev. Robert Moffat, from South Africa; the Rev. J. Fleming, of Camden Town Episcopal Chapel; Mr. Joseph Sewell, from Madagascar; the Rev. Thomas Binney, and some others.

1147. Wesleyan Methodist Society's Anniversary.—The annual meeting of the Wesleyan Methodist Missionary Society was held in Exeter Hall on Monday, the 29th of April, 1872. The spacious hall was crowded in every part by an earnest and animated audience, and the proceedings were commenced with a hymn, and portions of Scripture read by Dr. Hoole, who, alas! was soon afterwards called to rest from his labours. The chair was occupied by the Earl of Shaftesbury, who addressed the meeting at considerable length in strains of glowing eloquence, expressing his pleasure at meeting once more with his Wesleyan friends, with whom, he said, he always felt at home. The report, which was read by the Rev. G. T. Perks, M.A., gave a comprehensive view of the society's work in various parts of the world, which was represented as in a progressive and promising state generally. The most noteworthy events of the year were the commencement of a Wesleyan mission in Rome, the opening of a temporary place of worship, and the securing of permanent premises for the use of the society, towards which James Heald, Esq., and John Fernley, Esq., had each contributed the noble sum of £5,000. The income of the Society for the year amounted to £148,585, being an advance on the previous year's receipts of £1,171. The number of Church members on the mission stations under the care of the British Conference was 72,129, and on those of the Affiliated Conferences, 96,475. Addresses of great ability and of thrilling interest were delivered by the Rev. Dr. James, President of the Conference; the Rev. Joseph Gaskin, from Boulogne; the Rev. H. J. Piggott, from Italy; the Rev. S. Antliff, Secretary of the Primitive Methodist Missionary Society; the Rev. J. Kilner, from Ceylon; the Rev. D. J. Waller, of Manchester; Drs. Osborn and Jobson; and Messrs. Waddy, Lindsay, Bunting, and M'Arthur. After being engaged for upwards of five hours the meeting separated, evidently gratified with the proceedings of the day.

1148. Primitive Methodist Missions.—The report presented to the large and enthusiastic Primitive

Methodist Missionary meeting, recently held in the Metropolitan Tabernacle, kindly lent for the occasion, gave an encouraging account of the progress of the work, both at home and abroad, in all its departments. The total sum that had been collected for Missionary purposes was £32,280. The income for African missions had been in excess of the payments, so that it was intended to strengthen the newly-formed mission in South Africa, although, when all the claims upon the fund were met, the balance in the hands of the treasurer would only be £429. At the various home mission stations throughout the United Kingdom there had been an increase of 289 members, eighteen new chapels had been built, and twenty-three new schools established. Discourses had been delivered in the open air to the number of 3,956, from which, it was believed, much good had resulted. The total number of home Missionaries was 121; of colonial, 92; and of foreign, 3; making in all 216.

1149. Methodist Free Church Anniversary.—The fifteenth anniversary of the Missionary Society of the United Methodist Free Churches was held in Exeter Hall on Monday evening, April 22nd, 1872. The attendance was large and animated, and the proceedings were of a very interesting character. The chair was occupied by J. H. Mawson, Esq., the treasurer, and the speakers were the Revs. J. Garside, R. Bushnell, E. Boaden, A. Holliday, C. H. Spurgeon, G. Gutteridge, G. S. Withington, and Messrs. W. Bowron, and G. L. Ashworth. The report read by the secretary appeared to be satisfactory and encouraging. It had reference to missions at home as well as abroad, both being combined in the work of this institution. At home seventy-eight circuits had received assistance from the mission fund, some of which it was hoped would soon be able to do without that help. On the foreign stations God had not left Himself without witnesses to the truth. In China there had been an increase of thirty-one members in the year, and within a few months five native converts had died in the Lord. In Eastern Africa they had a church numbering seventeen members, whilst in Western Africa the churches showed signs, not only of life, but of growth. There had also been an increase of members, and the sum of £191 had been contributed to the mission fund by the native converts. In Jamaica there were tokens of good, and in Australia there had been a pleasing measure of progress, with an increase of thirty members. At Auckland, in New Zealand, a new chapel had been erected, and the prospects of future good were promising. In the colonial and foreign missions the Society reports forty Missionaries, 5,656 members, 3,951 Sunday scholars, and 1,489 day scholars, seventy-six chapels, and twenty-nine preaching rooms. The income of the year from all sources was £11,771 9s. 11d., and the expenditure £11,249 7s. 3d. London had contributed £663.

1150. Presbyterian Missions in China.—The report presented to the annual meeting recently held, stated:—"In reviewing the events of the past year in our mission field in China, there are some features which call for special notice at the outset. The most important of these is the remarkable work of grace at Formosa, resulting in the baptism of two hundred and eighty-five men and women, so that there is now a church membership of five hundred and forty-eight, and a professing Christian population connected with

our mission of about three thousand souls, where five years ago there was not a single convert. The admissions by baptism in Amoy are thirty-two adults, and in Swatow sixty-three, making a total increase in the three divisions of three hundred and eighty, a total membership of one thousand three hundred and sixty-seven, and a professing Christian community of about six thousand.

1151. Turkish Missions' Aid Society.—This institution is unsectarian in its organisation, and exists for the purpose of assisting Missionary enterprise in the Turkish Empire, by whomsoever carried on. We gather from the report that the receipts of last year amounted to £4,500, being £2,000 in advance of the previous year. The amount of grants was £1,647, and the remittances for special objects, £1,487. Not less than 10,000 dollars had been placed at the disposal of the American Board of Foreign Missions, that being the principal body engaged in mission work in Turkey. The number of cities and towns occupied was seventy-seven; preaching places, sixty-one; pastors, forty; teachers, including six Bible women, forty-five; the total number of native labourers employed in the Kharpoot district amounted to one hundred and forty-five.

1152. British Society for Jews.—The report for the past year just published details the operations of the Society in France, Germany, Hungary, Turkey, and Rome. In all these places the Gospel is gaining ground among the Jewish population, and schools for Jewish children have been established. There is a large demand for the Scriptures, and grants had been received from the British and Foreign Bible Society. At home the work of the Society has been equally successful. The Home in Bedford Square is at present occupied by six inmates, and several of the former residents are now employed as Missionaries. Arrangements are being made for the establishment of a mission hall and school in Rome, which will cost about £6,000, and the Society has granted £500 towards the expense. The Committee have also devoted the sum of £500 to the establishment of a school for Jewish children in London.

1153. Continental Anniversaries.—The anniversary of the Basle Missionary Society, recently held during the great festival week, was an occasion of general rejoicing. About one thousand persons took lodgings in the city, besides numbers who came from the neighbouring towns and returned the same day. The presence of several distinguished Missionaries added much to the interest of the proceedings. There were Mr. Lechler, who has laboured in China since 1846; Mr. Schrenk, from the Gold Coast; Mr. Riehm, from Mangalore, and others. The report showed an increase of two hundred and fifty converts in the year, and a total number of seven thousand Christian souls connected with the mission—four thousand in India, two thousand in Africa, and one thousand in China. There are also three thousand scholars attending the mission schools. A congregation of at least four thousand assembled in the cathedral on the 4th of July, 1872, when ten young Missionaries designated to the foreign work received the parting blessing, and were suitably addressed by their fathers and brethren. The evangelical Missionary societies of Paris and Geneva, and other kindred institutions also report a pleasing measure of progress in their respective spheres of labour.

1154. American Anniversaries. —Although our limited space forbids our entering into minute and particular details, it is pleasant to be able to state generally that the Missionary anniversaries held in the United States of America during the spring of 1872, appear to have been of a highly interesting character. And the reports of some of the leading societies which have already reached this country show that the cause of Christian missions, as carried on by them, is everywhere making steady and encouraging progress. This is the case especially with regard to the Missionary Society of the Methodist Episcopal Church, the fifty-third annual report of which has just come to hand. From this interesting document it appears that both the domestic and the foreign missions of the Church are progressing satisfactorily. Indeed, the work in Northern Europe, South America, Western Africa, India, and China, exhibited features of more than ordinary interest, and the state of the institution generally is such as to call forth the devout gratitude of its friends and supporters. The Methodist Episcopal Church South has also had a very successful anniversary, at which interesting accounts were given of its numerous domestic missions, and of its two foreign missions recently established, but the last annual report has not yet come to hand.

RECENT INTELLIGENCE.

1155. From Germany. — After an absence of twenty-two years from his adopted country, the Rev. Dr. Jacoby, of the Methodist Episcopal Church of America, has recently returned to the United States, and has greatly edified the people with his interesting accounts of the progress of the work of God in Germany, his native land. He and other German emigrants, having been brought to a saving knowledge of the truth by the Methodist ministry in America, felt it upon their hearts to return to the father-land to tell to their fellow-countrymen what a precious Saviour they had found. This led to the establishment of organised Methodist missions in Germany, Sweden, Denmark, Norway, Scandinavia, and other parts of Northern Europe, which have resulted in much spiritual good to the people. At the recent anniversary held in St. Paul's Methodist Episcopal Church in the city of New York, Dr. Jacoby, by facts coming under his own observation, answered the following questions: Was the Methodist Missionary work in Germany a necessity? Has it been successful? What has been the influence of it? What were its prospects for the future? He stated in proof of the success which had attended the labours of himself and brethren, that the Methodist Societies under their care now numbered eight thousand members, with forty preachers. A fine seminary had been established at Frankfort, as well as a religious newspaper and book concern, with a daily prayer-meeting, which had been instrumental of sending several young men to the institute and into the ministry. The large and interesting Methodist Sunday-schools in Germany are said to be in a prosperous state, and religious tracts had been circulated during the year on an extensive scale with the most pleasing results. We have also received intelligence of the encouraging progress of the English Wesleyan mission in the kingdom of Wurtemberg, under the superintendence of the Rev. John C. Barrett. The number of members meeting in

classes is upwards of two thousand, under the care of one European and ten German ministers; but the work is still cramped and embarrassed by the peculiar and anomalous relationship of the whole to the National Church, and by the narrow-minded and exclusive policy still pursued by the ecclesiastical authorities.

1156. From the United States.—Since the emancipation of the slaves in the Southern States of America, so wonderfully brought about in the order of Divine Providence, a great and good work has been carried on by the instrumentality of American philanthropists, aided by British benevolence, for the benefit of the "Freedmen" in their new and interesting position. The intelligence we have recently received of the progress and prosperity of this peculiar mission is most encouraging. The importance of this work is seen in view of the fact that the coloured population in the United States increased over four hundred and fifty thousand during the decade ending 1870—making their present number nearly, if not quite, five million. In the Mississippi, Louisiana, and South Carolina, the blacks exceed the whites by thousands, in the latter State by one hundred and twenty-five thousand. The Report of the United States' Home missions just published says: "Our coloured brethren of the South are helping nobly in the work. Eminent white brethren also are aiding by their contributions and by their words of cheer. We have seven colleges and schools for educating preachers and pious teachers. One of these, the Leland University, New Orleans, has one hundred and forty-three students. A very fine building is in course of erection. Holbrok Chamberlain, Esq., has given seventeen thousand five hundred dollars towards it, besides much personal service. This amount has been duplicated by Home mission contributions. These schools should have an endowment of fifty thousand, or one hundred thousand dollars each. As soon as two of them are thus endowed, the Board will push on into other States. They should all be made to go alone as soon as possible."

1157. From Brazil.—An American naval chaplain recently going on shore at Bahia, the second city of the Empire of Brazil, and its religious capital, among other interesting particulars, gives the following account of what he saw in a Roman Catholic Chapel, which may serve to show the necessity of evangelical Missionary labour in that country:—"The interior of the chapel possessed no special attractions, and we passed into the side galleries, which were beautifully tiled. At the end of one of the passages was a door leading, as I supposed, into the priest's apartment. A boy in attendance opened the door and beckoned us in. We entered, and stood a moment in speechless wonder. The room was large and high, and from every part of the ceiling were hung arms and legs, and heads, and hands, all fashioned in wax. Many of these contained the marks of hideous wounds and ulcers. On the walls were pictures of drowning men, dying children, duels, terrible murders, scenes of shipwrecks, and all sorts of perils. Under each picture was inscribed: *Melagne que fez O Senhor bom Jesus do bom jim.* (Cure, or deliverance wrought by the Good Jesus of Good Faith). In a corner was a pile of crutches, perhaps a hundred. The spectacle was at once novel and repulsive. It recalled irresistibly the ancient custom of

votive offerings in Pagan temples, and betrayed a state of superstition which I could hardly believe existed in the present day."

It is a pleasing fact that something is being done towards the diffusion of the Gospel in the Popish Empire of Brazil. The Methodist Episcopal Church of America has long had a mission at Buenos Ayres for the benefit of the English speaking portion of the population. A few years ago a mission was commenced in Spanish for the benefit of the natives, and we now learn that three Missionaries are engaged in this department of the work—one at Buenos Ayres, another at Montevideo, and the third at Rosario. An encouraging measure of success has already attended the labours of the Missionaries, notwithstanding the numerous difficulties which they have had to encounter. Forty new native members had been received during the year, making the total number united in Church-fellowship one hundred and fifty-nine. Among the hindrances to the progress of the work, mention is made in the report just come to hand of the prevalence of a fearful epidemic in the form of yellow fever, which swept away in the course of three months, twenty-five thousand persons, being fully one-eighth of the entire population.

1158. From India.—The eighth annual conference of the Methodist Episcopal Church in India was held at Moradabad in the month of January. Twenty-one American and six native Missionaries were present. Interesting reports were given in of the state and progress of the work in the three districts of Barelly, Lucknow, and Moradabad, into which the country is divided by our American brethren. The number of native church members was reported at six hundred and eighty-seven, with five hundred and fifty-six on trial, and five thousand three hundred and thirty-six scholars were receiving instruction in the mission schools. One hundred and thirty-three adult, and one hundred and sixty infant baptisms had taken place during the year, and the respective stations were regarded as in an encouraging state of prosperity. "A resolution, which may ultimately prove an important one, was adopted by the conference with reference to the extension of its work beyond the present boundaries of the mission. Entering India at a comparatively late day (1856), this Church wisely sought out a neglected field, and fixed on Rohilcund and Oudh as a suitable sphere of labour. Time has shown that this was a wise choice, but of late years it has been felt by many connected with the mission that in choosing a special field it had been too readily assumed that all the rest of India was closed against these trans-Ganges brethren. If Methodism in India is to have a career in any measure corresponding to that it has achieved in America, it must, of necessity, overleap artificial boundary lines. It professes to follow where God leads, and must be willing to keep close behind the pillar of fire, though it be led round the earth." With these views of their divine vocation, our American brethren contemplate the commencement of new stations in Bombay and Bengal, and wherever Providence may open their way before them, at the same time taking care not to interfere unnecessarily with the labours of other societies, whose agents are already at work in these sections of the wide field.

1159. Missions of the Methodist Episcopal Church, South.—As the last sheet of this work is going to press, we have received from the

Secretary of the Board at the Mission Rooms, Nashville, an interesting statement respecting the missions of the Methodist Episcopal Church, South, from which we gather the following particulars, and regret we have not space for more:—From the year 1844, when this branch of the American Methodist Church received its present organisation, it has carried forward all the enterprises common to an evangelical Church in modern times; prominent among these was the Missionary work. Her missions were domestic and foreign. The domestic missions embraced—1. The native population in the poor and sparse settlements on the frontier borders; 2. German missions: These were designed for emigrants to America who were coming from the "fatherland" in large numbers, and many of whom were infidel or sceptical; 3. Indian missions: these were established among the aborigines or "red men of the forest," that they might have the benefit of a preached Gospel and Christian schools, &c.; 4. The great work of the Southern Church was, formerly, the instruction of the slaves till they were all made free, in the mysterious providence of God, by the war of 1861. Previous to this event, the Church numbered 171,857 coloured members, chiefly slaves, with 35,909 probationers for membership. 3,395 converted Indians were also united in church fellowship, with 171 probationers and 83 preachers. Among all these classes of people a great and good work was carried on for many years by the Methodist Missionaries of the Southern States of America. Since the termination of the civil war, many changes have taken place in the mission work of the Southern Church. Conference boundaries have been altered, and many of the coloured people here referred to have come under the care of the Northern Church. Those, however, who remained in connection with the Methodist Episcopal Church, South, have been organised into a separate body, called the "Coloured Methodist Episcopal Church of America." These coloured people formed Annual Conferences, which elected delegates to the General Conference, some of whom were ministers and others laymen. At the first General Conference of this body, two coloured preachers were elected bishops, and were ordained by Bishops Paine and McTyeire, of the Methodist Episcopal Church, South. This newly-formed Church is actively engaged in gathering thousands into its communion. It has a weekly paper called the *Christian Index*, and upwards of 100,000 Church members. The work among the Indians has also been revived, and the Methodist Episcopal Church, South, in the true spirit of the founder of Methodism and of the mother Church, is already directing its attention to foreign lands, and has recently sent forth two Missionaries, and will, no doubt, soon send forth many more.

ADDITIONAL ANECDOTES.

1160. Noble Mothers.—When John Wesley was asked to leave his native land and go out to Georgia in America to preach the Gospel to the settlers and the native Indians, he hesitated till he had an opportunity of consulting his mother, his father having been called away by death a short time before. On the matter being laid before his surviving parent, the noble-minded woman gave an answer worthy of her honoured name. She not only gave her free consent, but said, "Had I a

hundred sons I should be glad to see them all engaged in such a blessed work, although I might see them no more in this world."

At a Missionary meeting in London, the Rev. Dr. Codman, from America, related the following touching incident:—"An unusual number of Missionaries have, within a very short period, been taken from their fields of labour to their eternal rest; and two of them under circumstances the most trying that can well be imagined. I allude to the barbarous murder of the two beloved young men, Munson and Layman, by the natives of Sumatra. And I take this opportunity of communicating an interesting fact respecting one of these young men. Mr. Layman was a graduate of the college over which my friend and colleague, Dr. Humphrey, presided. When the news of his death reached America, Dr. Humphrey was requested to communicate the painful tidings to the bereaved mother. She received the melancholy intelligence with Christian submission, and said, pointing to a large family of children who surrounded her, 'I only wish that I had other children willing to lay down their lives for Christ.'"

1161. Family Contributions.—The manner in which many of the converted negroes in the West Indies contribute to the mission cause for each member of their respective families, is beautifully illustrated by the following incident as related by a returned Missionary: "In calling over the names of the people on one occasion to ascertain how much each could give, I came to that of Fitzgerald Matthew. 'I am here, sir,' he instantly replied; and at the same time I saw him hobbling with his wooden leg out of the crowd, to come up to the table pew, where I was standing. I wondered what he meant, for the others answered to their names without moving from their places. I was, however, forcibly struck with his apparent earnestness. On coming up, he put his hand into one pocket, and took out a handful of silver wrapped in paper, and said with a loving kind of abruptness, 'That's for *me*, massa.' 'Oh,' I said, keep your money at present; I don't want it *now*; I only want to know how much you can afford to give; I will come for the money another time.' 'Ah! massa,' he replied, 'God's work must be done, and I may be dead;' and with that he plunged his hand into another pocket, and took out another handful of silver, and said, 'That's for my wife, massa.' Then he put his hand into a third pocket, and took out a somewhat smaller parcel, and said, 'That's for my pickaniny, massa;' at the same time giving me a slip of paper, which somebody had written for him, to say how much the whole was. It was altogether nearly £3 sterling—a large sum for a poor field negro with a wooden leg to give. But his expression of joy and happiness on the occasion was to me worth all the money in the world."

1162. A Child's Influence.—When Mr. Money resided in the Mahratta country in India, as his daughter, not more than three years old, was walking out with a native servant, they came near an old Hindu temple, when the man stepped aside, and "made his salaam," as they call it, to a small idol at the door. The child in her simple language said, "Saamy, what for you do that?" "Oh, missy," said he, "that my god." "Your god, Saamy! why your god no see, no hear, no walk; your god stone. My God see every thing." Mr. M. resid-

ing for some time there, Saamy continued to worship at the temple, and missy to reprove him; but when they were about to leave India, the poor heathen said, "What will poor Saamy do when missy go to England? Saamy no father, no mother!" The child replied, "Oh, Saamy, if you love my God, he will be your father and mother too." He promised to do so. "Then," said she, "you must learn my prayers." He agreed; and she taught him the Lord's Prayer, Creed, and her morning and evening hymns. Some time after this, he desired to learn English, that he might read the Bible; and he became at length a serious and consistent Christian.

1163. An Indian Girl.—"I have sometimes heard of Christ," said an Indian girl, seven years old, "and now I find Him to be just such a Saviour as I want. I have often heard people try to tell of the excellency of Christ; but their tongues were too short to express the beauty and love which are contained in this lovely Jesus! I cannot tell my relations how lovely Christ is! I wonder my poor playmates will choose that dreadful place *hell*, when there stands that beautiful person Jesus, calling upon sinners, and saying 'Come away, sinners, to *heaven!*' Come, oh! do come to my Saviour! Shut Him out no longer, for there is room enough in heaven for all of you to be happy forever. It causes me much joy, at times, that I delight to serve Him; and, by the help of God, I mean to hold out to the end of my days."

1164. Love for the Sanctuary.—On the arrival of two vessels at Demerara from the island of Dominica, with a large number of slaves on board, some of whom had become decidedly serious, a female member of a Christian church, who had formerly lived on the estate from whence they came, on hearing of their arrival went on board one of the vessels. As soon as they saw her they exclaimed, "Here are we; we come from de Word of God in Dominica, but we no know if we hear de Word of God now. Poor we! we no care where dem bring we, so we hear de Word of God." On being told that they would find chapels and Missionaries in Demerara, their sorrow was turned into joy, and hailing the slaves in the other ship, which was at anchor at a short distance, they cried out, "Keep good heart, dere be chapel here!" This was long before the great emancipation, when the Word of God was scarce in many places. A wonderful change has taken place since then, and numerous commodious and crowded sanctuaries attest the glorious success of the Missionary enterprise in Demerara.

1165. A Kaffir Boy.—A Kaffir boy, twelve years old, was asked whether he did not repent coming to Gnadendal—a Missionary settlement of the Moravians in South Africa. He answered in the negative. The Missionary observed, "But in the Kaffir country you had meat in plenty, and excellent milk, and here you cannot get them." He replied, "That is very true, but I wish to become a child of God, and I hear in this place how I may attain it, but in my own country I hear nothing of it, therefore I rejoice that I am come hither, and am satisfied with anything."

1166. A Christian Hottentot.—The Rev. W. Anderson, of Pacaltsdorp, in South Africa, gives the following account of a converted Hottentot, recently deceased on his station:—"Among those who have

departed this life, one was a most worthy character. When a child he lost one hand, through the neglect of his heathen mother, and twice in his life, while in the service of the farmers, he had a narrow escape with his life. Once a large beam of wood fell on him, which laid him by for a long time. At another time he fell from a waggon loaded with wheatsheaves, and the wheel passed over his body, yet his life was spared. Though a weakly man with only one hand, he was very industrious. He had been in the Missionary institution fifteen years, and was never burdensome; his garden was cultivated in a manner far superior to that of any other in the place. He was, moreover, a very pious man, and towards the closing days of his life he spoke sensibly of his faith in Christ. I attended him to his last hour. Some of his last words were very remarkable for one in his position. When asked, 'Are you afraid of death?' 'How can I,' he said, 'while my eye is fixed upon the Lamb of God, upon a crucified Saviour?' 'Have you pain?' I inquired. 'I have pain in my body,' he replied, 'but no pain in my mind. I am going to God my Father, through Jesus Christ my Redeemer,' and so he passed away to be for ever with the Lord."

1167. A Noble Example.—In the early part of the year 1833, a converted chief in the Friendly Islands was invited on board a British man-of-war to dine with the officers. When the party had taken their seats at the table, the distinguished visitor was observed to pause, and when asked why he did not begin to eat, he replied, that he was waiting till a blessing was asked upon the food. The reproof was keenly felt, and the whole party were ashamed at being thus reproved by a man whose intellectual attainments they considered far inferior to their own. They rose, and the chief said grace in a most devout and becoming manner before they commenced their repast.

1168. The Clever Negro.—At a public meeting of the members of the Anthropological Society a short time ago, it was broadly insinuated, and even asserted that, however emotional and sensitive to religious impressions, the negro race were very inferior to mankind in general, and that in fact they had no souls, and were only animals of a class a little above the baboon or gorilla. After a gentleman had been expatiating very learnedly, as he thought, on the improbability of the negro belonging to the human family, from the fact of his curly hair, the thickness of his skull, and his shuffling gait, a negro youth being present, who had come to England to study at one of our colleges, stood up and asked permission to speak a few words. Permission having been given by the chairman, and all eyes being fixed upon the sable stranger, he spoke substantially as follows:—"The gentleman who has just addressed the meeting thinks that I and my brethren of the negro race are not men because we have curly hair, our craniums are thick, and we have a shuffling gait when we walk. I have lately been down in Dorsetshire, where I observed the farm labourers have a shuffling gait; and I thought that my countrymen, who generally walk much better, might be tempted to laugh at them for their awkwardness, if they saw them; but I do not think they would doubt their humanity on that account. And as to our curly hair, I think that need be no disparagement to us, as I have

known persons of fairer complexion try to make theirs curl without success. With regard to the thickness of our skulls I may observe that I suppose our Almighty and All-wise Creator knew what He was doing when He made us so. Our home is in a very hot and sultry climate, where the fiery rays of the sun have great power, and where the inner region of the cranium no doubt requires such a protection. If by any mistake in our conformation we had been made with skulls as thin as that of the learned gentleman who last spoke, our brains under the influence of the heat of Africa would, perhaps, have become as thin and as addled as his appear to be, judging from the foolish and unphilosophical statement which he has made; and then it might have been fairly doubted whether we were men worth listening to." The young negro resumed his seat amid thundering applause; and, for once at least, it appeared to be the general opinion that the black man was as clever as the white man.

MISCELLANEOUS ITEMS.

1169. Chronological order of Missions and Missionary Societies.—Before the close of the sixteenth century, Geneva sent fourteen Missionaries to the newly discovered regions of South America. Early in the seventeenth, the Dutch laboured to convert the Ceylonese. The Society for the Propagation of the Gospel in New Zealand dates from the year 1649; the Christian Knowledge Society from 1698; the Society for the Propagation of the Gospel in Foreign Parts, from 1701. In 1705, two Missionaries were sent to Tanquabar, by Frederick IV., King of Denmark. The Scotch Christian Knowledge Society rose in 1709. The Moravians went to the West Indies in 1732, and to Greenland in 1741: preceded in 1721, by Egede, who sailed from Bergen; Eliot entered on his course in 1646, and Brainerd in 1743. The Methodist Missions were commenced in 1769, although the Wesleyan Missionary Society did not assume its present organised form till 1816. The Baptist Missionary Society was organised in 1792; the London, in 1795; the Edinburgh, in 1796; the Church, in 1801; the America Board in 1810. The years 1799 and 1804 witnessed successively the rise of the Religious Tract, and the British and Foreign Bible Societies, both of which had for their object the diffusion of the knowledge of the truth at home and abroad. In more recent times a number of Missionary and Philanthropic Associations have been organised, which need not be specified in this connection.

1170. Aggregate of Missionary Contributions in the United Kingdom.—A series of Tables have been prepared by the Rev. W. A. Scott Robinson, showing the result of a careful analysis of the financial accounts of the various Foreign Missionary Societies of Great Britain and Ireland. The following summary may prove interesting to the reader:—

Free Contributions of 61 *Societies in* 1871.	
21 Church of England . . .	£327,695
17 Nonconformist Societies . .	259,951
7 Joint Societies of Churchmen and Nonconformists . . .	100,654
13 Scottish Societies	96,054
3 Irish Presbyterian Societies	12,902
	£797,256

Large as this sum may appear, it bears but a small proportion to the amount annually spent by

our countrymen in military equipment for the defence of the nation; the ordinary luxuries of life; or in intoxicating drink and tobacco. There is therefore ample room for the people of Great Britain and Ireland to improve somewhat in the amount of their contributions for the spread of the Gospel throughout the world.

1171. The Development Theory.—At a Missionary meeting held at Carlisle in 1871, the Bishop of Peterborough struck a severe blow at the development theory as applied to religion. In the course of his address he said: "You know there is a modern theory in fashion that religion is a development of clime and race just as men are developed from oysters, and so forth—that religions mark the development of different races, so that we have now Fetichism and now Monotheism. It is alleged that Christianity is one of these stages of development; and in particular, it is said, that it is a Semitic religion. Then they say it is confined to the Aryan race. They say that it is only to be found amongst this race, that it only succeeds amongst these, and that it is a vain delusion to say that Christianity will suit all races in all stages of development. Now, here is a fair challenge between Christianity and the philosophers, and we are bound to take it up. And what is the answer which your missions give to this? You try Christianity in the open field against every one of the existing religions, more or less false and degraded, and which more or less beguile and deceive men, outside the pale of the Christian Church. What is the result? Do you find Christianity worsted in any of these encounters? Do you find it dominated or absorbed in Mohammedanism, Confucianism, Buddhism, or Brahminism? No: but you find, uniformly, sooner or later—be the stage of development what it may, be the conditions of race and climate what they may, be the existing religion what it may—you find that Christianity makes its way through everywhere, has conquests, wins converts now in one region of the earth, now in another, now from one sort of religion, now from another—now from the savage in his lowest state of degradation, now from the man who approaches nearest to the civilisation of the West; you find that everywhere, and in all climes, and in all circumstances, the Dagon idols of heathen temples fall more or less maimed and shattered before the presence of the ark of the Lord. It is here we take up the challenge, and answer those who tell us that Christianity is an effete, dying thing. The life of the seed is in it still, and cast it where you will, provided it but sink beneath the soil, there is in it the Divine life which will make it spring up and bear fruit according to its kind."

MOTIVES TO PERSEVERANCE.

1172. Difficulties.—In a work so great, and affecting so many interests as that of the Missionary enterprise, it is not to be wondered at that numerous difficulties should have to be encountered. These difficulties arise from the prevalence of selfishness—the natural enmity of the human heart—the dangers to which Missionaries are exposed from unhealthy climates, wild beasts, and savage men—the toil of acquiring foreign languages, and from various other causes which might be mentioned. In some instances these difficulties have been so numerous and formidable, as to become thoroughly discouraging to those who

are engaged in the prosecution of the good work both at home and abroad. But why should this be the case? seeing there are so many motives for perseverance in the noble enterprise —motives of the most weighty import affecting the destiny of all concerned not only in this world but also in that which is to come. If we view the subject from a proper stand-point, and in the light of eternity, we shall buckle on our armour afresh, and go forth to fight the good fight of faith," and taking as our watchwords *onward to victory, and no surrender!*

1173. The Cause of God.— The first and the highest motive which should actuate us to perseverance in the glorious Missionary enterprise may be derived from the consideration of the fact that it is *the cause of God.* It has been inaugurated and carried on up to the present time, not for party purposes, or to obtain the applause of mortal men, but especially and emphatically to promote the honour and glory of the great Jehovah, and to win precious souls for Christ. Every Missionary of the Cross, and every disciple of the Lord Jesus who ministers to his necessities, is engaged in the service of the "King of kings and Lord of lords." The Divine command is "Go ye into all the world and preach the Gospel to every creature," and the promise is "Lo I am with you always even unto the end of the world." How exalted the service! This is the highest and most honourable employment under heaven. Nor will the Master neglect or suffer His servants to go unrewarded. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

1174. Past Experience. — A cheering measure of encouragement, and powerful motives for continued effort in the cause of Christian missions, may be gathered from the experience of the past. Not only has the promised presence of the Master been realised, and the protection of Divine Providence been extended in a remarkable manner to His servants, but the Gospel of Christ has proved to be what it professes to be —"the power of God unto Salvation to every one that believeth." Whenever that Gospel has been faithfully preached and brought to bear upon the heart and conscience by the influence of the Holy Spirit, the results have been conviction of sin, a heart-felt plea for mercy, faith in Christ, Divine forgiveness, a sense of pardon, and a hope of heaven. In many places sinners have been converted, and success has been realised on a large scale. Multitudes of people once dark benighted heathens, have been gathered into the fold of Christ, places of worship have been erected, native churches organised, and a work accomplished which proves to a demonstration, that Christianity is not a cunningly devised fable, but the wisdom of God and the power of God for the world's regeneration.

1175. Human Relationship. — When we plead the cause of Christian missions, we plead on behalf of those who are nearly related to us by the ties of a common humanity. Poor perishing heathens may differ from us in complexion, in language, in intelligence, and in social position; but they are nevertheless our brethren and sisters in the sight of God; "bone of our bone, flesh of our flesh." We have all been created by the same power, preserved by the same goodness, redeemed with the same precious blood, and are

alike possessed of immortal, never-dying souls. And let no one say with wicked Cain, "Am I my brother's keeper?" You are your brother's keeper, and God will require the blood of your heathen brother at your hands, if you allow him to perish for lack of knowledge, when you have bread enough and to spare. Hasten then to the help of those who need your assistance in whatever clime they dwell, and however wretched their condition, remembering the claims they have upon your sympathy and benevolence, from the fact of their Common origin and destiny with yourselves.

1176. Motives of Gratitude.—In the prosecution of the great Missionary enterprise, we should never forget what the Gospel has done for us and our country. What were we before the truth of God came with saving power to our hearts? And what was our country before it was visited with the light of our Divine Christianity. We have it on good authority that our Pagan forefathers wandered over the hills and through the dales of old Albion, in a state of perfect nudity, painting their bodies and manifesting an attitude as savage, degraded and warlike as that of the wild Hottentots, Indians, or Kaffirs, on whose behalf we plead. We boast of England's greatness and glory; but what has made England great and glorious? Not her extensive commerce, her splendid army, or her powerful navy unfurling the national flag in every sea; but the "glorious Gospel of the blessed God." This same Gospel, and that alone can make other nations great, and glorious, and free. Let us make haste to give it to them with an unsparing hand, and may the blessing of God attend our efforts. Having been ourselves rescued from sin, and guilt, and death, and hell, let us from motives of gratitude to the God of our salvation, flee to the rescue of our fellow-men, who from the depth of their danger and distress are crying "Come over and help us!"

1177. The Word of Prophecy.—Nor is it an uncertain warfare in which those engage who go forth to fight the battles of the Lord in the high places of the mission field. The Captain of our salvation, who has all power in heaven and on earth, has given us the assurance of victory if we prove faithful to Him as our Divine Leader and Lord. Our foes may be numerous and powerful; but He that is for us is stronger than all that are against us. If we put on the whole armour of God, and contend lawfully, we have nothing to fear: for "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Many pages might be filled with clear and explicit predictions of the final triumphs of Christianity. What can be more encouraging than the language of the evangelical prophet, employing another beautiful figure? "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar

shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isaiah lv. 10—13). Adverting to the happy time when Missionary work shall be finished, by the conversion of the whole world to God, Jeremiah says, "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord" (Jeremiah xxxi. 34). And Christ Himself said, "This Gospel shall be preached in all the world for a witness unto all nations; and then shall the end come." And speaking of the result, He says, "They shall come from the east, and from the west, and from the north and the south, and they shall sit down with Abraham, Isaac, and Jacob in the kingdom of God." The glorified saints of God in heaven are, moreover, represented as recognising the extensive range, and the blessed results of the Missionary enterprise, singing a new song to the praise and glory of Him who had redeemed them to God by His blood "out of every kindred, and tongue, and people, and nation."

1178. The Recompense.—Those who faithfully labour to bring about this grand consummation—the conversion of the world to Christ, will have their reward, not of merit, but through the free, infinite grace and mercy of God in Christ Jesus. That reward will be realised partly in this life, but more fully in the life to come. The peace and comfort resulting from humble persevering efforts to do good, with a single eye to the glory of God, cannot be equalled by any earthly enjoyment. Nor will any mansions in heaven be more bright and glorious than those reserved for zealous Missionaries of the Cross who are found faithful unto death. In view of the great recompense of reward, well might the Apostle exclaim, "Let us not be weary in well doing, for in due season we shall reap if we faint not." "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love His appearing" (2 Timothy iv. 6—8). Solomon says, "He that winneth souls is wise," and in beautiful harmony with this is the language of Daniel, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel xii. 3). May both the reader and writer of this book in the last great day hear from the lips of the Master the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

TABULAR VIEW OF MISSIONARY SOCIETIES.

1872.

Missions Commenced.	NAMES.	Number of Ordained Missionaries.	Number of Church Members.	Number of Scholars.	Approximate Annual Income.
	BRITISH SOCIETIES.				£
1701	Society for the Propagation of the Gospel in Foreign Parts	464	30,000	—	97,603
1800	Church Missionary Society	329	21,705	41,941	153,697
1795	London Missionary Society	230	40,000	38,231	114,306
1792	Baptist Missionary Society	85	37,426	8,032	27,496
1816	General Baptist Missionary Society	23	563	1,523	6,000
1769	Wesleyan Missionary Society	1,071	158,505	264,649	148,585
1803	Wesleyan Home Missions	78	—	—	30,000
1842	Primitive Methodist Missionary Society	211	13,898	—	32,280
1860	United Methodist Free Church Missionary Society	40	5,656	3,951	11,771
1860	Methodist New Connexion Missions	4	284	82	2,500
1840	Welsh Calvinistic Methodist Missions	4	211	714	5,500
1845	London Society for the Jews	—	—	—	36,054
1824	Church of Scotland Missions	11	218	2,800	10,000
1843	Free Church of Scotland Missions	28	1,906	9,752	27,359
1847	United Presbyterian Church Missions	40	5,740	6,903	36,671
1844	English Presbyterian Church Missions	12	1,000	800	7,504
1840	Irish Presbyterian Church Missions	11	130	1,300	5,000
1845	British Society for the Jews	—	—	—	8,378
1844	South American Missionary Society	14	—	—	9,352
1855	Turkish Missions' Aid Society	—	—	—	4,500
	CONTINENTAL SOCIETIES.				
1732	Moravian Missionary Society	156	20,742	23,254	24,401
1822	Paris Evangelical Missionary Society	21	1,368	900	8,500
1828	Rhenish Missionary Society	56	4,656	3,752	12,000
1833	Berlin Missionary Society	35	1,851	1,500	10,000
1816	Basle Evangelical Missions	71	3,478	3,218	33,000
1797	Netherland Missionary Society	20	—	13,037	8,000
1852	Hermansburgh Missionary Society	44	—	—	7,700
1842	Norwegian Missionary Society	19	114	150	4,000
1860	Utrecht Missionary Society	10	4	60	4,000
1860	Danish Missionary Society	2	—	—	1,500
	AMERICAN SOCIETIES.				
1810	American Board of Foreign Missions	131	28,718	14,410	92,000
1819	Methodist Episcopal Church Missions	53	5,182	4,078	43,000
1814	Baptist Missionary Union	49	26,480	7,397	43,500
1832	Presbyterian Church Missions	129	3,700	10,059	76,000
1832	Reformed Dutch Church Missions	17	1,123	2,341	13,000
1846	American Missionary Association	16	550	329	5,500
1845	Methodist Episcopal Church South Missions	2	70	32	1,500
1845	Southern Baptist Board of Missions	12	301	1,500	7,500
1859	United Presbyterian Church Missions	16	351	2,113	9,500
1859	Nova Scotia Presbyterian Church Missions	5	1,000	1,500	1,500

INDEX.

	PAR.
Abbeokuta	1096
Abeel's 'Residence in China' . .	974
Africa, Western 757,	1088
Southern . . .	1101
Central	1114
Books on . . .	867
Africans, West 75, 399,	400
South	114
Africaner's Conversion	409
Dream	410
Death	411
Afflictions and Bereavements .	749
Aged Collector, An .	569
Agents Provided . .	643
Aikman's 'Cyclopædia'	774
Akropong	1097
Alexander's 'Travels'	877
America, North 43,	1051
South	1061
British	362
Discovery of 43,	1051
Books on . . .	831
American Missionary Societies . .	297
Baptist M. Society	300
Board of Missions	298
Episcopal Board of Missions .	301
Free Will Baptist Missions . .	304
Indian Missionary Association .	308
Missionary Association . .	312
Jews' Society . .	303
Lutheran C. Missions . . .	306
Methodist E. M. Society . .	301
M. E. Church South Missns	1159
Presbyterian Missions . . .	305
Anniversaries .	1154
Americans . . . 41,	44
Amos, Rev. R., in danger . .	751
Amoy	476
Ancient Nations, State of	2
Anderson, Rev. John	531
Anecdotes, Additional	1160
Aneityum	454
Anguilla	1071
Annual Subscriptions	531
Anonymous Contributor . . .	601
Antigua	1065
Armenia, Travels in .	825
Arthur's 'M. to Mysore'	942
Asbury, Frances . .	1005
Ashantis	90
Asiatics	140
Associations and Branches . .	500
Athanasius, Testimony of . .	4
Australia	1116
Australian Colonies .	437
Aborigines . .	153
Australasia	1116
Books on . . .	900
Australasians . . .	153
Backhouse's 'Travels'	883
Bahamas	1076
Baillie's 'Missionary of Kilmany'	817
Baker, Rev. T., Murder of	729
Baptist Missionary Society 240—247,	382
Society's Publications . . .	765
General M. Society	248
Jamaica Jubilee .	853
Baptists	239
Baptisms, Romish .	192
Barbadoes . . 392,	1079
Barbuda	1070
Bartholomew's, St. .	1072
Basle, Missionary Society . . .	288
Basutus	131
Basutuland . . 418,	1106
Beaumont, Joseph .	530
Bechuana Country .	416
Bechuanas	130
Beck, John	1024
Beecham's 'Ashanti'	871
Benevolence, Scriptural . 489,	492
of Missionaries .	603
Benevolent Planters	617, 618
Bengal	1127
Bennie, John . . .	1019
Benome, Little . .	82
Berlin Missionary Society . . .	288
Missionary Union	295
Bettleheim, Dr. . .	267
Beynon, William . .	998
Bigotry . . . 498,	490
Bishop, not wanted .	434
Black's, Rev. W., 'Memoirs' . .	840
Blair's 'Waldenses' .	820
Bleby, Preservation of	681
Bleby's 'Death of Slavery' . .	856
Blumhardt's 'Miss. Geography' .	778
Blyth, George . . .	1017
Boaz's 'Youth of India'	947
Bombay	1129
Book leading the way	632
Borneo	1134
Boy and his Farthing and his Marbles .	626
Boys in danger . .	676
Boyce's 'Notes of South Africa'	890
Brahminism	141
Brainerd, David 832,	1027
Brazilians . . . 53,	54
Brazil, Intelligence from . . .	1157
Brigg's 'Modern Missions' . . .	793
Brindelbund . . .	470

PAR.

British Jews' Society 237, 1152
Broadbent, Rev. S. . 695
Brown, David . . . 985
Brown's 'History of Missions' . 770
Brownlee, John . . 987
Brunton, Henry . . 1015
Buchanan, Claudius . 986
On India . . . 935
Bushmanland . . . 1111
Buddhism 142
Buenos Ayres . . . 373
Bumby, Mr., drowned 671
Life of 908
Burn's 'Missionary Enterprise' . 782
Bunting, Jabez . . 525
Burchell, Thomas . 1003
Burder's 'Missionary Anecdotes' . 801
Burmah . . . 472, 1131
Burmese 148
Bushmen 120
Buyer's 'Letters on India . . . 930

Cabman's 'Mission' . 336
Calabar, Old . . . 1100
Caldwell, Mr. drowned 680
California 370
Calvert, Mr., Deliverance of . . 726
and Lyth, Madams 728
Calvin 331
Cameroons 1099
Campbell's, Dr. 'Maritime Discoveries' 777
Martyr of Erromanga . . 917
Rev. J., Travels . 880
John 991
Canada 1059
Cannibalism . . 163, 726
Canton 1136
Canvassing 563
Cape of Good Hope 116, 1101
Coast 1094
Carey, Dr. . . 951, 999
Carey, Marshman, and Ward . 952
Cargill, Mrs., Life of 911
Carib Indians . . 57, 61
Wars . . . 63, 65
Carne's 'Eminent Missionaries' . 804
Carpenter, Miss, Six months in India . . . 965
Caste 146

PAR.

Ceylon . 467, 958, 1130
Channel Islands . . 345
Chapel demolished . 740
Child's 'Grave in the Ocean' . . 753
Influence . . . 1162
Chilians 52
Chilled to Death . . 687
China . . . 234, 475, 634 1135
Opened . . . 967, 965
Its State and Prospects . . . 968
Its Spiritual Claims 969
Books on . . . 967
Intelligence from 1154
Chinese . . 150, 482, 970
Language . . . 151
Converts . . . 482
Christian David . . 1022
Young Men . 561
Liberality 604, 610, 612
Concord . . . 433
Experience . . 391
Duty 318
Knowledge Society 204
Christianity, Missionary 171, 172
and Civilisation . 799
Christians in Palestine 14
Christopher's, St. . . 1069
Church Missionary Society 205—208
Mission Stations 385, 422
Missionary Report 1143
Society's Publications . . . 763
of Scotland's Foreign Missions . 216
Churchill's 'Nova Scotia' . . 839
City, Perils in the . 709
Civilisation . . 400, 401
Clarkson's 'India and the Gospel' . 932
Claver, Peter . . . 981
Coke, Dr. . 252, 639, 648
Coke's 'History of West Indies' 847
Collections and Collecting . . 558
Colenso, Dr. . . . 210
Colour, grades of . . 69
Columbia, British . . 363
Columbine, Wreck of 673
Columbus . . . 39, 56
Command and Promise 320
Comparative Results 486
Conference on Missions 798

PAR.

Confucius 152
Congregational Missionary Societies . . . 225
Home Missions . 238
Continent of Europe. 346
Continental Missionary Societies . 275
Anniversaries . 1153
Contrast, The . 417, 452
Conversion of a Desperado . . 368
Conversions . . . 334
Convicts 155
Cookman, George G. 543
Coolie Mission . . 424
Countrymen, Perils from . . . 734
Coutts, Miss Burdett 598
Coveteousness . 495, 496
Cox's 'Baptist Missionary Society' . . . 787
Crocodiles, Danger from 697
Crook's 'Ireland and America' . 818
Cross, Rev. W., Shipwreck of . 670
Life of 912
Crusades 181

Dahomans 92
Daily Offerings . . 548
Damaraland . . . 1112
Damaras 136
Danish Missions . . 276
Davies's 'North Africa' 876
'China' . . . 969
Dawson, William . 533
Death averted . . . 675
Demerara 1078
Denmark 1046
and her Missions 826
Desperado reclaimed 741
Development Theory 1171
Devil Worship . 104, 106
Difficulties, Missionary 1172
Divine Providence . 628
Dixon, James . . 529
Dixon's 'America' . 843
Dober, Leonard . . 1021
Dominica 1066
Don Santiago's Conversion . . 374
Draper, Rev. J. D., Life of . . 909
Drew, Daniel, Esq. . 587
Druid Priests in Gaul 25
Druidism 18
Drunkenness in Africa 113

	PAR.
Dubois, Abbé . . .	980
'Letters on India'	933
Duff, Missionary Ship	230
Duff, Dr.	1020
Duff's 'Missions and the Church'	961
Duhoborsti, a Russian Sect . . .	36
Duncan's 'Jamaica' .	851
Dutch Missionary Societies . .	284
Early Ages, Missions in	318
Earthquakes . 711—713	
East's 'Western Africa'	867
Ebenezer	393
Economy and Liberality . . .	564
Edinburgh, Medical Missions . .	224
Egede, Hans . . .	277
Egypt, State of . .	9
Eimeo	449
Eliot, John	1026
Ellis, William . . .	538
Ellis's 'Polynesian Researches' .	915
'Madagascar' .	885
'Missionary Annual' . . .	802
Emancipation . . .	386
Emigrant Orphans .	667
Emigration	47
Encouragement . .	319
Enemies made Friends	412
England . . . 333, 1032	
Missions to . .	180
English Presbyterian Missions .	220
Episcopalian Missionary Societies	198
Epitaph, A Missionary's	759
Etheridge's 'Life of Dr. Coke' .	808
Europe 333, 637, 814, 1031	
Europeans, State of .	17
Evangelical Continental Society .	272
Lutheran Missions	291
Example, A Noble .	1167
Experience of the Past	1174
Extravagance . . .	497
Family Contributions	1161
Fantis	91
Farmer, Thomas, Esq.	593
Farmer's 'Friendly Islands' . .	921
Farthing Movement 509, 570	
Fellatas	88
Female Collectors .	560
Fernando Po . . .	1098
Fernley, John, Esq. .	589
Fetish	97
Fields of Labour Described . .	1031
Figure altered . . .	567
Fiji Islands . 444, 1120	
and Fijians . .	922
Fijians . . . 162, 922	
Finley's 'Autobiography' . .	844
Fire, Danger from .	749
in Forest . . .	705
First Missionary . .	174
Mission Station .	175
Convert in Europe	176
Missionary Meeting	177
Missionary Report	178
Protestant Mission . . .	183
Missionary Martyr	735
Fish-hooks, Power of	720
Foochow	1139
Foolas	86
Foreign Aid Society .	209
Auxiliaries . .	613
Formosa	477
Four Missionaries Shot	732
Fowler and Goy, Shipwreck of . .	662
Fox's 'West African Missions' .	869
France, Moral State of . . 24, 1037	
Free Baptist Missionary Society .	309
Church of Scotland Mission	217
Freedom, Results of 387—390	
Freeman's 'Journal'	872
French Canadian Missionary Society . . .	314
Colonies . . .	1086
Frere's, Sir Bartle, Testimony .	466
Friendly Islands 439, 1119	
Islanders . . .	159
Fruit at Last . . .	425
Gambia	1091
Gardiner, Captain .	268
'Memoir of'	845
Gardiner's 'Zulu Country' . . .	898
'Christian Missionaries' .	805
Garwood's 'Million Peopled City'	814
Geikie's 'Missions to Wrong Places'	780
German Missionary Society . .	292
Germany	1042
Mission work in	352
Gill's 'Gems from Coral Islands'	924
Giving essential . .	556
As God has prospered us .	557
Glasgow Missionary Society . .	215
God's House, Love for	396
Gogerly, Daniel J. .	1010
Gogerly's 'Pioneers of Bengal' . .	953
Goree	1090
Gospel, Adaptation of	377
Gossner's Mission .	289
Grant, Asahel . . .	1029
Grant's 'Missions to the Heathen'	794
Gratitude, Motives of	1176
Great Britain, State of	17
Greece	1048
Greegrees	96
Greenland	1050
Mission to . 277, 827	
Grenada	1081
Grey's 'Polynesian Mythology' .	914
Griqualand	1109
Griquas	123
Gutzlaff's China . .	967
Voyages . . .	975
Haidée, Wreck of the	674
Hamilton, James . .	541
Hankow	1138
Happy Deaths . . .	462
Hardy's 'Jubilee of Ceylon Mission' . . .	957
Harris, Howell . . .	650
Hartley's 'Researches in Greece' .	824
Harvard's 'Narrative'	940
Harvey Islands . .	450
Hassell's 'From Pole to Pole' . .	773
Hawkins's 'Church Missions' .	788
Hayti	1085
Notes on a visit to	861
Heald, James, Esq. .	590
Heathen, Perils by the	715
Heroines, The Two .	728

	PAR.
Hick, S., and the Clergyman	565
Hill, Rev. W., murdered	742
Hindrances	493
Hindu Festivals	143
Hindus	140
Hodgson, Rev. T. L.	520, 695
Holden, Isaac, Esq.	591
Holden's 'Kaffir Races'	892
Holland	1042
Holme's 'Moravian Missions'	784
Holroyd's 'Historical Sketches'	815
Home Mission Work	339
Heathenism	19
Honduras	1077
Hoole, Dr.	1011
Hoole's 'Year Book of Missions'	776
Hopkins, Henry, Esq.	597
Horse, Sagacity of	708
Horsford's 'Voice from the West Indies'	862
Hot Water, In	745
Hottentot, A Christian	1166
Hottentots	116, 119
Hough's 'Christianity in India'	929
Huc's 'Christianity in China'	973
Hudson's Bay Territory	1058
Hughes, Isaac	993
Huie's 'History of Missions'	772
Human Ingenuity	572
Instrumentality	487
Sacrifices	107, 110
Hurricanes	714
Hunt, John	1014
Ice and Snow, Perils in	683
Icebergs, Danger from	672
Idolatry, Origin of	3
Old Testament Notices of	5
Condemned	6
Idols mentioned in Scriptures	7
Destroyed	431, 442
Illingworth's 'Voice from the Sanctuary'	812
Image Worship	98, 100
Independents	225
India	232
Books on	927
Continental	459, 928, 1126
Northern	461
Southern	460
Openings in	633, 641
Intelligence from	1158
Indian Girl	1163
Indian's Testimony	366
Indians, Mission to	365
North American	831
Infanticide	169
Infantile Training	624
Inkle and Yarico	60
Inquisition	191
Intelligence, Recent	1155
Ireland	1036
Mission Work in	342
State of	22, 23
Irish Presbyterian Foreign Missions	222
Isle of Man	344
Israelites, Liberality of	583
Italy	31, 636, 1040
Jacobs, Peter	536
Jalloffs	85
Jamaica	394, 1064
'Enslaved and Free'	848
'Past and Present'	849
Japan	483, 635, 1140
Japanese	149
Jarves' 'Sandwich Islands'	902
'Jenkins, Rev. J., Memoirs of'	863
Jerusalem, State of	11
Jews and Gentiles, State of	1
in Jerusalem	15
Jewish Missionary Societies	296
Jewitt's 'Daughters of India'	962
Jobson's 'America'	842
'Australia'	900
Jones, Peter	534
Jones's 'Ojebway Indians'	835
Johnston and Pattison Persecuted	659
Judson's, Mrs., 'Island Grave'	754
'Memoirs'	957
'Burman Mission'	948
Justin Martyr's Testimony	324
Juvenile Associations	504
Collectors	559
Christmas Offerings	507
Kaffir Superstition	133
Boy	1165
Kaffirland	421, 1108
Kaffirs	126, 127
Kaffraria, British	1102
Keppel Islands	375
Khamiesberg Station	407
Kidd's 'Travels and Researches'	779
King Menelek's Letter	640
George's Contribution	602
Kingsmill's 'Missions and Missionaries'	792
Kladakula, the Robber Chief	748
Knibb, William	1002
Korannas	122
Krapf's 'Travels and Researches'	879
Kurdistan	351
Labrador, Mission Work in	359
Ladies' Associations	502
Committee	258
Lagos	1095
Lands of the Bible	
Lapland, Mission Work in	357
Leigh, Rev. Samuel	1012
Life of	904
Lelievre's 'Alpine Missionary'	823
Leslie's 'Dawn of Light'	963
Lessey, Theophilus	532
Liberia	1093
Light in the Valley	414
Lions, Danger from	695, 696
Little Willie's Grave	752
Littles, Importance of	571
Livingstone's 'Travels and Researches'	881
Lockhart's 'Medical Missionary'	976
London, Steamer, Loss of	678
London Missionary Society	226—236
Society's Stations	383
Society's Publications	764

	PAR.
London Missionary Society's Anniversary	1144
City Mission	335
Jews' Society	212
Longbottom's Shipwreck	666
Lord Lawrence's Testimony	465
Lost in the Desert	689, 707
Love your Enemies	397
Luther's Career	330
Lycett, Sir Francis	592
Madagascar	235, 426, 616,
Mission Work in	1115
Bishopric of	211
Madras	1128
Makololo	132
Malays	138
Malagasy	139, 1115
Mandingoes	84
Maria Mail Boat, Loss of	665
Marsden, Samuel	989
and Leigh's Shipwreck	664
Marsden's (J) Narrow Escape	669
'Nova Scotia'	838
Marshman, Joshua	1001
Martin's, St.	1074
Martyn, Henry	987
Martyr of Erromanga	917
Martyrs of Namaqualand	719, 894
of Fiji	729
Massie's 'Continental India'	928
Matteer's 'Land of Charity'	944
Mauritius, Mission Work in	435
Maynooth	188
Maynard, Jas M., Esq.	595
McArthur's Account of Spain	29
McArthur, W., Esq.	588
McBrain's 'Missionary Travels'	875
Means of Communication	629
of Supporting the Work	487
Medhurst's 'China'	968
Melanesia	1124
Memorial Churches	430
Methodism, Genius of	249
Methodist Conference in China	480
Methodist Missionary Societies	249
Mexicans	45, 46
Mexico	371, 372
Micronesia	457, 1123
Midnight Meetings	427
Milsom's 'Who is my Neighbour?'	781
Minor Missionary Societies	263, 317
Miscellaneous Items	582, 1169
Missionary Works	813
Missionary's life in danger	744
Missionary Societies, Chronological Order of	1169
Tabular View of	1179
Contributions in United Kingdom	1170
Prayer Meetings	510
Anniversaries	512
Sermons	112, 513
Meetings	514—520
Deputations	522, 523
Pigs	573
Cherry Trees	574
Hens	575
Ducklings	576
Baskets	577
Cocoanut Trees	578
Bees	579
Fishpots	580
Cats	581
First Fruits	783
Literature	760, 761
'Gazetteer'	775
'Book for the Young'	791
Era	332
Spirit on the Continent	275
'World'	771
Missionaries, Eminent	978
Roman Catholic	978
of Church Societies	982
of Congregational Societies	990
of Baptist Societies	999
of Methodist Societies	1005
of Presbyterian Societies	1015
of Moravian Society	1021
Missionaries of American Societies	1026
Sundry	1030
Driven away	725
Robbed in China	743
Mission to the Mormons	316
Station Plundered	746
Missions and Missionary Societies	171
the Cause of God	1173
Mitchel, Donald	1016
Model of Missions	800
Modern Times in	327
Moffat, Robert	887, 994
Mohammedanism	34
Mohammedans, Character of	12
Moister's Memorials of Missionary Labour	795
Miss. Pioneers	796
Stories	797
History of Wesleyan Missions	785
Father of our Missions	809
Monthly Subscriptions	547
Montserrat	1067
Moors	87
Moravian Missions	278, 280,
Stations	380
Moravians	279
Morning of Joy	429
Morrison's 'London Miss. Society'	786
Mortality in Western Africa	757
Mortimer, Thomas	537
Mosheth, Conversion and Death of	420
Moteto, Story of	419
Mother's regret	144
Mothers, noble	1160
Mullen's 'South India'	943
Mumbo Jumbo	112
Mysterious Voyage	639
Mythology of the Ancients	8
Namaqua, The dying	413
Namaqualand	1110
Namaquas	121, 124
Natal	423, 1103
Navagator's Island	450
Naval Mission	266
Nawab of Rampore	586
Negroes	137
Negro Slaves	66, 67, 71
A clever	1168

	PAR.
Negro Liberality . .	623
Netherlands Missionary Society . .	282
Nevis	1068
New Brunswick . .	1054
New Church organised	479
Newfoundland 360,841,	1056
New Hebrides . . .	453
New Stations formed	404
New Zealand . 438,	1118
New Zealanders 156,	158
Newton, Robert 526,	610
Noel's 'Female Agency'	964
Norway	1045
Mission work in	355
Norwegian Missionary Society . .	293
Nova Scotia	1053
Obeism and Myalism	68
Occasional Offerings	549
Offering a Son . . .	550
Old Betty's All . .	619
Oldest Christian Hymn	325
Old Sandy	620
Orange Free State .	1104
Oregon, Mission Life in	836
Mission work in	367
Travelling in . .	699
Organisation, advantages of . .	500
Orphan House, Mr. Muller's . .	585
Ouseley, Rev. Gideon	343
Ovampoland	1113
Paganism, African .	95
Palestine, State of .	10
Paóo	655
Papehia	652
Parkinson, Mr. and Mrs. Death of	758
Parsees	147
Parsons, James . .	540
Patagonian Mission 268—	270
Patagonians . . .	55
Patience, Have . . .	566
Patteson, Bishop, Murder of .	731
Paul the Apostle 645, 709, 715,	734
Peabody, George, Esq.	599
Pearce, Rev. H., 'Memoirs of' .	895
Peddie's 'Second Reformation' .	821
Pegg's 'Indian Researches' .	931
Pence, Take care of the	568
Penny a week . . .	607
Pentecost	321
Philip, Dr.	986
Phillippo's 'Jamaica' Rev. J. M. . . .	849 1004
Phillip's 'Vade Mecum'	946
Pekin	1137
Persecution in China	733
Perseverance, Motives to	1172
Peruvians . . . 50,	51
Perils, Numerous . .	682
Peter's Deliverance from Prison	736
Pilfering in Fiji . .	166
Pilgrimages	145
Pirates, Escape from .	660
Planter's Testimony	395
Polygamy . . .	111
Polynesia, Openings in	630
Polynesians . . 167,	168
Polynesian, The dying	458
Popery and Infidelity	26
Portugal	1039
Portugal, State of . .	30
Prayer of Faith . .	755
Precipice, Danger from	706
Prejudice, West Indian	70
Preparatory Work .	463
Presbyterian Missionary Societies .	213
Board of Foreign Missions . .	315
Synod in China .	478
Missions in China	1150
Propaganda de Fide 185,	187
Propagation Society 198— 201,	1142
Society's Publications . .	762
Anniversary . .	1142
Primitive Methodist Missionary Society 260,	1148
Publications . .	767
Church, Missionary	179
Prince Edward's Island	1055
Princely Munificence	583
Pringle's 'Narrative'	897
Pritchard's 'Missionary Reward' .	925
Progress of the Gospel 322—324, 405, 432,	484
Prophecy, Word of .	1177
Proportionate giving	554
Providential openings	628
letter	631
supplies . . .	642
Qualifications of Collectors . .	562
Quarterly contributions . . .	547
Racci Matteo . . .	979
Raffles, Thomas . .	539
Rainmakers	135
Raratonga	451
Recompense, The . .	1178
Reformation . . 182,	327
Reformed Presbyterian Church Missions 221,	222
Relationship . . .	1175
Results of Missionary Enterprise .	318
Retrospective Views 485,	1141
Revival in Tonga . .	443
in Ceylon . . .	468
Rhenish Missionary Society . .	287
Rich, Isaac, Esq. . .	600
River crossing . 703,	704
Robbers, In perils of	743
Robinson's 'Hindu Pastor's' .	960
'Daughters of India' . .	962
Robson, Adam . . .	997
Rock, Rev. R. and Mr. Ranyell . .	755
Roman Catholicism .	32
Catholic Missions 184, 189, 193—	196
Centurion . . .	584
Rome, Mission work in	348
Rostan, Rev. J. L., Life of . .	823
Royle, Mr., and the English Captain . . .	738
Persecuted . .	739
Rule's 'Gibraltar and Spain' . . .	822
Russia	1047
State of	35
Russian Missionary Society . .	197
Ryerson's 'Hudson's Bay' . . .	834
Sacrifice, Spirit of . .	611
Safe Bank	609
Sambo and his Bible .	398
Samuel's 'Jamaica and Honduras' .	852
Sanctuary, Love for .	1164
Sandys, Thomas . .	988

	PAR.
Sandwich Islands . .	1122
Sarjant's, Rev. J., 'Memoirs' .	884
Schmidt, George . .	1025
Schwartz, Christian F.	204, 950, 983
Life of	950
Scotland	1034
Mission work in	341
Scott's 'Tellestrom and Lapland'	829
Mrs., 'Day dawn in Africa' .	870
Scottish Christian Knowledge Society . .	213
Jews' Society .	223
Societies' Publications . . .	768
Seamen's Mission . .	337
Sea, Perils in the . .	656
Selfishness	494
Senegal	1089
Sergeant's 'Letters from Jamaica'	850
Serpents, Attacked by	685
Danger from 690,	691
Servant's 'Offering' .	606
Seventh Day Baptist Missionary Society . .	307
Sharks, Danger from	661
Shaw, William . .	1009
Barnabas 638, 689, 690,	1007
Shaw's 'Memorials of South Africa'	893
'Story of my Mission' .	888
Shipwreck of Paul .	656
Shrewsbury, Rev. W. J., 'Memoirs'	810
Siam	1132
Sierra Leone . . .	1092
Sketches for Missionary Sermons . .	811
Slavery . . . 73, 77,	376
Slave Trade . . . 79,	82
Smith's 'South Africa Delineated'	889
'Southern India'	945
'Imprisonment and Death' .	858
rove, Mr., overboard . . .	668
Society Islands . .	1121
South America Missionary Society . . .	271
Southern Africa . .	231

	PAR.
Southern Baptist Convention Missions	311
Spain	1038
State of	27
Spanish Immorality .	28
Conquests . . .	49
Possessions . .	1087
Speakers and Speaking . . 524,	544
Sketches of . .	524
Special Ways and Means . .	572
Spiritual Results . .	402
Stated Contributions .	545
Steedman's Wanderings	896
Sterling's 'Orissa' .	939
Stern's 'Captive Missionary' . .	878
Stewart's 'Sandwich Islands' . .	903
'South Seas' .	919
Storrow's 'Indian Missions' .	938
Strangling in Fiji . .	165
St. Lucia	1084
St. Vincent's . . .	1080
Successful tradesmen	622
Success, Unreported .	464
Superstition in Lincolnshire . .	21
Survey, Objects of .	1031
Sweden	1044
Swedish Missionary Society . .	290
(Lund Mission) .	294
Switzerland	1041
Systematic Benevolence . . .	553
Effort	511
Syria, Earthquakes in	711, 712
Tahiti	448
Taira	654
Tanjore, Burning of the	663
Tasmania . . 154,	1117
Teava	653
Temperance in Fiji .	446
Tenth, A	555
Thankoffering . . .	608
That's my Penny . .	627
That's the Man . .	469
Thibet	1133
Thomas, Rev. John	631, 1013
Thomas, Rev. J. S., murdered .	718
Thomason, Rev. T. T., Life of . .	955
Thompson's 'Great Missionaries'	803

	PAR.
Thompson's 'Female Missionaries'	807
'New Zealand' .	905
Threlfall, Rev. W., 'Memoirs' .	894
Murdered . . .	719
Thunderstorm, Danger from . . .	686
Tide, Danger from .	698
Tiger, Danger from .	693
Tigo, Soga	651
Tindal, Rev. H., Deliverance of .	694
Tingling's 'Early Romish Missionaries' . .	934
Toase's 'Mission in France' . .	819
Tobago	1082
Tonga, Sabbath at .	441
Tongan Mythology .	160
Superstition . .	161
Missionary Feast	614
Tracy's 'American Missions' .	789
Transvaal Republic .	1105
Trecktow Broken . .	701
Tribes of Western Africa . . 83,	93
Southern Africa 114,	115
Trinidad	1083
Tucker's 'Southern Cross' . . .	906
Turkey	1049
State of	33
Mission Work in	350
Turkish Missions' Aid Society . .	1151
Turner, Rev. N., Assaulted 721,	722
'Life of' . . .	910
Tyreman and Bennett in Danger .	723
Underhill's, Dr., Missions . . 245,	246
'West Indies' .	854
United Methodist Free Church Missions . . .	261
Anniversary . .	1149
United Presbyterian Foreign Missions . . .	219
United States . . .	1052
Intelligence from	1156
Unwelcome Visitors .	747
Vanderkemp, Dr. . .	990

	PAR.
Venn's, Rev. John, 'Anecdotes'.	612
Vernacular Education Society . .	274
Virgin Islands . . .	1075
Vowing to the Lord .	551
Vows Broken . . .	552
Waddell, Hope. . .	1018
Wagon Upset . . .	702
Waldenses	328
Waldensian Evangelisation . .	349
Wales 340,	1033
Ward, William . .	1000
Warning to Persecutors	737
Waterhouse's 'Fiji' .	923
Water of Life . . .	415
Want of . . .	700
Watson, Richard . .	527
Watson's 'Defence of Missions' .	859
'Testimony' . .	455
Weekly Offerings . .	548
Weitbrecht's 'Foreign Mission'. .	936
Rev. J. J., Life .	956
Welsh Calvinistic Methodist Missionary Society	264
Wesleys, The . .	202, 203
Wesley, John . .	646, 710
Wesley as a Missionary	647
Overboard . . .	658
Lost in the Woods	684
Wesley's Journal . .	816
Wesley Mission ship Wrecked. .	679
Wesleyan Missionary Society 250, 251, 253—	257
Stations. . . .	381
Home Missions .	259
German Mission .	353
Mission to China	481
Missionary Jubilee	594
Society's Publications . . .	766
Anniversary . .	1147
West Indies 56, 233, 376—	379, 713, 1062
Books on the . .	847
Six Months in the	860
Reminiscences of	857
West and Webb, Narrow Escape of	677
West, Rev. Daniel, Life of . .	873
West's 'Friendly Islands' . .	920
Mission to Indians	837
Whately, Miss, on Egypt	874
Whitefield, George .	649
Whitely, Rev. J., Murder of .	730
Whites in the West Indies . . .	72
Wickliff	329
Widow's Mite . . .	605
Offering . .	621
Wilderness, Perils in the	682
Alone in the . .	756
Williams, John . .	992
Williams', John, 'Life'.	918
'Narrative' . .	916
Williamson's 'North of China' .	971
Claims of China .	969
Wilson's 'Newfoundland' . . .	841
Wisdom of God . .	644
Witchcraft in England	20
Witch Doctors . . .	134
Word, Precious . .	428
World without the Gospel . .	1
World's Population .	170
Worship, Calls to at Jerusalem .	16
of Animals 101—	103
Wylie's 'Bengal' . .	937
Mrs., 'Gospel in Burmah' .	949
Xavier, Frances . .	978
Yarribans	89
Young Men's Association . . .	503
Young's, Rev. S., 'Narrative' . .	891
Rev. R., 'Southern World' . .	901
Zeisberger, David. .	1023
Zetland	1035
Ziegenbalg, Bartholomew . . .	982
Zululand	1107
Zulus	128, 129

Princeton Theological Seminary-Speer Library
1 1012 01057 7502

DATE DUE

JUN 15 1994
JUN 15 1995

GAYLORD
PRINTED IN U.S.A.